A CLOVD OF FAITHFVLL WITNESSES, LEADING TO THE HEAVENLY CANAAN:

OR,

A Commentarie vpon the eleuenth *Chapter to the Hebrewes.*

Preached in CAMBRIDGE, by that Godly, and Iudicious Diuine, M. WILLIAM PERKINS.

Long expected and desired; and therefore publiſhed at the *request of his Executors, by* WILLIAM CRASHAWE, *and* THOMAS PIERSON, *Preachers of Gods Word:* Who heard him preach it, and wrote it from his Mouth.

PHIL. 3. 17.

Looke on them that ſo walke, as yee haue vs for an example.

HEB. 13. 8.

Whoſe Faith follow, conſidering what hath beene the end of their conuerſation.

LONDON,
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XUM

TO THE NOBLE AND VERTVOVS GENTLEMEN, SIR IOHN SHEAFFIELD, Knight, and Maſter OLIVER S. IOHN, Sonnes and Heires to the *Right Honorable* EDMOND, *Lord* Sheaffield, Lord Preſident of the North, and OLIVER *Lord* S. IOHN, *Baron of Bletſoe*: Grace and Peace.

THE *gracious Promiſes of God* (*Honourable and moſt worthy Gentlemen*) *made to the holy Patriarchs, touching the Land of* Canaan, *were ſingular comfort to the beleeuing* Iſraelites, *in their bondage of* Egypt. *And the renewing of the ſame by the hand of* Moſes (*whoſe words God confirmed by ſo many Miracles*) *muſt needs augment their Ioy abundantly, although their Bonds at that time encreaſed. But, the pledge*

of Gods preſence in the Cloudie Pillar, whereby hee led them in the Wilderneſſe both Night and Day, did ſo farre exceede all his Promiſes, for matter of conſolation, that euen Moſes *himſelfe deſired rather to be detained from the promiſed Land, than depriued of the comfort of that his preſence in the way:*

Exo.33.15. If thy preſence (*ſayth hee*) goe not before vs, bid vs not depart hence. *Now, theſe things being* Enſamples *vnto vs, and euident Types of our eſtate, who liue vnder the Goſpel, ſhew apparantly, that howſoeuer Beleeuers be greatly cheared in their ſpirituall trauell, by the gracious Promiſes which God in Chriſt hath made vnto them; yet, this their Ioy is much increaſed, by the view of thoſe that haue gone before them in the way of Faith; who are vnto them as a* Cloud of Witneſſes, or a cloudie Pillar. *For, howſoeuer the truth of God be the onely ground of ſound conſolation: yet, becauſe wee are a-kin to* Thomas, *and will not beleeue, vnleſſe wee ſee, and feele; therefore it is, that by the example of Beleeuers (wherein is ſome ſenſible euidence of the comfort of Gods truth) wee are farre more cheared, than by the Promiſe it ſelfe alone.*

1.Cor.10. 6.

Here then behold what great cauſe wee haue to caſt our eyes vpon this Cloud of Witneſſes; *which the holy Ghoſt hath erected as a pledge of his preſence, and a direction to all thoſe that ſhall follow their*

their ſteps in the practice of Faith, till the Worlds end. Shall Moſes *affect that Cloud ſo much, which led them onely the way to a temporall Inheritance: and ſhall not wee much more be rauiſhed with delight in this* Cloud, *which leads vs to the Kingdome of Heauen? In all eſtates* the Iuſt muſt liue by Faith: *for,* Wee walke by Faith, and not by ſight. *And what is the hope and happineſſe of a Chriſtian man, but to receiue at laſt* the ſaluation of our Soules, which is the end of our Faith, *and period of this walke? But any Faith will not ſupport vs herein: Some begin in the* Spirit, *who end in the* Fleſh, *going out with* Paul *for a while; but at length returne with* Demas *to the World: Neyther can they doe otherwiſe; for,* Apoſtaſie is the Cataſtrophe of Hypocriſie. *He that would deceiue in his Profeſſion, is vſually deceiued of his Saluation.*

Heb.10.38. 2.Cor.5.7. 1.Pet.1.9. Gal.3.3. 2.Tim.4.10.

Wherefore this ſhall be our wiſedome, to ſee to our Soules, that our Faith (as the beloued Apoſtle *ſaid of Loue)* be not in word, and tongue, but in deed, and in truth. *And for our better direction in trying the truth of our Faith, wee haue here many notable Precedents in this* Cloud of Witneſſes, *conſiſting of moſt worthy Beleeuers in all Ages before* CHRIST'S *Incarnation: all which ſhewed the life of Faith by their workes; and wee*

1.Ioh.3.18.

in them may ſee how to put our Faith in practice. Now, the rather muſt wee attend hereunto, becauſe in all eſtates wee muſt practice Faith. For, Without
Heb.6. out Faith it is impoſſible to pleaſe God. *And what eſtate of life can poſſible befall vs, wherein wee haue not a liuely patterne and fore-runner, leading vs the way to Heauen, within the compaſſe of this Cloud? Art thou a* King *or* Magiſtrate? *behold* DAVID, HEZECHIAS, *and the* Iudges: *Art thou a* Courtier? *looke on* MOSES: *Art thou a* Martiall-man? *behold* SAMSON, DAVID, IOSVAH. *Here is* ENOCH, NOE, *and the* Prophets, *for* Miniſters; *the* Patriarches, *for* Fathers; SARA *and the* Shunamite, *for* Mothers; ISAAC *and* IOSEPH, *for* Children: *Here is* ABEL, *for* Shepheards; *and* RAHAB, *for* Victuallers: *Here are ſome that liued in Honour, in Peace, and Plenty; ſome in Want, and ſome in Sickneſſe: but moſt of all, in Perſecution; becauſe therein is the greateſt*
1.Pet.1.7. tryall of Faith. *So that, which way ſoeuer wee turne vs, if wee walke by Faith, wee haue here ſome faithfull Witneſſe to goe before vs. And to cleare their ſteps the better to our ſight, that ſo*
Phil.3.14. *wee may* follow hard towards the Marke, *without wandring, wee haue here a notable Light in this learned Commentarie; which, we muſt confeſſe,*

it

is much obſcured, for lacke of the refining hand of the godly Author himſelfe: but now, ſeeing that ſhining Light is quenched, vſe this our Lampe; it is fed with ſuch Oyle as wee receiued in the Lords Sanctuarie, from that Olive Tree, whence many a one did fill his Veſſell. And, being importuned to expoſe the ſame for the Common Good, wee haue preſumed to place it vnder the ſhelter of your Honourable Names; beſeeching God it may helpe to guide your feete in the way of peace. Luke 1.79.

The Religious Precedents of your Honourable Parents (Right Noble and hopefull Gentlemen) muſt perſwade you much, to be ſound and conſtant in the Faith: For, declining in Religion, brings ſtayne of Honour, and decay euen of Temporall Portion. But, labour you to encreaſe in Grace, and truſt the Lord with your outward Greatneſſe. Honour him, and hee will honour you: delight in him, and hee will giue you your holy hearts deſire; his faithfulneſſe will be your ſhield, to the griefe of thoſe that enuie your happineſſe. But, beware of bad example, and euill counſell, which are the bane and poyſon of younger yeeres. Walke with God, like Enoch; *vſe the World, as* Abraham *did; and follow* Moſes, *in the matters of Delight;* Ier.22.15. &c. to the end. 1 King.11. 11. 1.Sa.2.30. Pſal.37.4. Heb.11.5. Verſe 10. Verſe 24. &c.

light; forſaking them, when they become the
Heb.11.39. *pleaſures of ſinne. So ſhall you* obtayne good
Report, *and your Memories ſhall be bleſſed*
with your Poſterities, like theſe faith-
full Witneſſes. Nouemb.10.
1607.

Yours in the Lord to be
commanded,

WILLIAM CRASHAWE,
THOMAS PIERSON.

A COMMENTARIE VPON THE ELEVENTH CHAPTER of the Epistle to the HEBREWES.

VERSE I.

Now Faith is the ground of things which are hoped for: and the euidence of things not seene.

ONcerning Faith, two points are necessarie to be knowne of euerie Christian; the *doctrine*, and the *practise* of it: The whole *doctrine* of faith (being grounded and gathered out of the Word of God) is comprised in the *Creede*, commonly called the *Apostles Creede*: which being alreadie by vs expounded, it followeth in order (next after the *doctrine*) to lay downe also the *practise* of faith: for which purpose wee haue chosen this eleuenth

The description of Faith.

The description of Faith.

Chapter to the *Hebrewes*, as being a portion of Scripture, wherein the said practise of faith is most excellently and at large set downe.

This Chapter depends on the former, thus: We may read in the former Chapter, that many Iewes haue receiued the faith, and giuen their names to Christ, did afterward fall away; therefore towards the end of the Chapter, there is added a notable exhortation, tending, to perswade the Hebrewes to perseuere in faith vnto the end, as also to suffer patiently whatsoeuer shall befall them in the profession of it: and to vrge the exhortation, there are diuers reasons, not needfull to be alleadged: for they concerne not the present purpose.

Now, in this Chapter hee continues the same exhortation: and the whole Chapter (as I take it) is nothing else in substance, but one reason to vrge the former exhortation to perseuerance in faith; and the reason is drawne from the *excellencie of faith*: for this Chapter doth diuers wayes set downe what an excellent gift of God faith is: His whole scope therefore is manifest to be nothing else, but to vrge them to perseuere and continue in that faith, prooued at large to be so excellent a thing: and indeed he could not bring a better argument to moone them to loue and hold fast their faith, then by perswading them of the excellencie of it. For common reason bids vs not onely chuse, but hold fast that that is excellent.

Out of this coherence wee may learne in a word, that perseuerance in faith is a matter not of ordinarie necessitie, nor of meane excellencie, to the vrging whereof, the author of this Epistle vseth so large and so forcible an exhortation; in so much, as whereas ordinarie exhortations occupie the roome of one, or some *few verses*, this is continued through *diuers Chapters*.

The parts of this whole Chapter are two:

First, A generall *description* of *Faith*, from the first verse to the fourth.

Secondly, An *illustration* or declaration of that description, by a large rehearsall of manifold *examples* of ancient and worthy men in the old Testament, from the fourth verse, to the end. Of these two in order.

The

The *deſcription* of Faith conſiſts of three *actions or effects* of faith, ſet downe in three ſeuerall verſes. *The deſcription of Faith.*

The firſt effect in the firſt verſe: *Faith* makes things *which are not* (but onely are hoped for) after a ſort to *ſubſiſt*, *and to be preſent with the beleeuer.*

The ſecond is, in the ſecond verſe; *Faith makes a beleeuer approoued of God.*

The third, in the third verſe; *Faith makes a man vnderſtand and beleeue things incredible to ſenſe and reaſon.*

Of theſe in order.

Now faith is the ground of things which are hoped for: and the euidence of things which are not ſeene.

This firſt verſe containes the firſt effect in the deſcription of faith, wherein firſt let vs ſee the true meaning of the words: Secondly, what inſtructions they doe naturally yeeld vnto vs. For the meaning, wee muſt examine the words ſeuerally. *Now faith*]

Faith in the word of God, is ſpecially of three ſorts, Hiſtoricall, Miraculous, Iuſtifying or Sauing faith.

Firſt, *Hiſtoricall faith*, is not only a knowledge of the word, but an aſſent of the heart to the truth of it: and this faith is generall, not onely to all men, good and bad, but euen to the deuills themſelues: *Iames* 2. 19. Thou beleeueſt there is one God, thou doſt well: the diuels alſo beleeue it, and tremble. Now hee that will beleeue out of the Scripture there is one God, he will beleeue hiſtorically any thing in the Scripture.

Secondly, *Miraculous*, or the faith of miracles: which is, An inward perſwaſion of the heart, wrought by ſome ſpeciall inſtinct of the holy Ghoſt in ſome man, whereby hee is truely perſwaded, that God will vſe him as his inſtrument for the working of ſome miracles: this alſo is generall, both to elect and reprobate, *Iudas* had it with the reſt of the Apoſtles.

Thirdly, *Sauing*, (commonly called *iuſtifying faith*,) which is, A ſpeciall perſwaſion wrought by the holy Ghoſt in the heart of thoſe that are effectually called, concerning their reconciliation and ſaluation by Chriſt.

Of theſe three ſorts of *faith*, the third is principally meant in this place. And although in the deſcription, and ouer all the

The description of Faith.

Chapter, there are some things that agree to other faith then it: yet I say the generall scope in this Chapter, is principally of that faith that saues a man. It becomes vs therefore to learne carefully the instructions that concerne the practise of this faith, for it is no lesse then sauing faith.

Secondly, it is said; This faith is the *ground or substance*; for the word signifieth both. The meaning is: things hoped for, as yet are not, and so haue no being nor substance: Now faith that beleeues the promises, and applieth them, that faith giues to those things which yet are not (after a sort) a substance or subsistence in the heart of the beleeuer: so that that thing which neuer had, nor yet hath a beeing in it selfe, by this faith hath a beeing in the heart of the beleeuer; this I take to be the true meaning.

Thirdly, it followeth of what things this faith is the ground or substance: namely, of *things hoped for*, and things not *seene*. And these bee of two sorts: either in regard of the Fathers of the Old Testament alone, or of them and vs both.

Of the first sort were these two: First, the Incarnation of Christ: Secondly, the publishing of the Gospel, both to the Iew and the Gentile in a glorious manner: both these were *hoped for* of them, but we haue *seene them*: to them they had a beeing onely in *faith*, to vs a beeing in themselues.

Now vnto the Fathers of the old Testament, their faith gaue these two things a beeing in their hearts and soules, though they came not to passe many hundred yeares after.

There are other things which wee hope for as well as they, which are to come, and not seene in respect of vs both: and they be sixe.

First, *Iustification*, standing in the remission of sinnes.

Secondly, *Sanctification* in this life.

Thirdly, the perfection and accomplishment of our *sanctification* after this life.

Fourthly, the *Resurrection of the bodie*, and reuniting it with the soule.

Fifthly, *Glorification* of bodie and soule.

Sixthly, *Life euerlasting*, and glory with God in heauen.

These they saw not with the eye of the bodie, neither doe we;

we; yet they hoped for them, and ſo doe wee: they had no beeing in themſelues to them, neither haue they as yet to vs: but this true *ſauing faith* gaue to them, giues to vs, and will giue to euerie beleeuer, whileſt the world laſteth, ſuch a certaine aſſurance of them that they ſeeme preſent vnto vs, and wee ſeeme preſently to inioy them: wee cannot inioy any of them fully; but ſauing *Faith* hath this power, to giue them all a preſent beeing in our hearts, and vs ſuch a reall poſſeſſion of them, as greatly delighteth a Chriſtian ſoule: inſomuch as the feeling of the ſweetneſſe of this glorie, though it bee to come, ouerwhelmeth the feeling of a worldly miſerie, though it bee preſent. *The deſcription of Faith.*

Fourthly, it is added, *And the euidence*]

This word ſignifieth and teacheth vs two things concerning faith.

Firſt, *Faith is an euidence, &c.* that is, Faith ſo conuinceth the minde, vnderſtanding, and iudgement, as that it cannot but muſt needes, yea it compelleth by force of reaſons vnanſwerable, to beleeue the promiſes of God certainely.

Secondly, It is an euidence: that is, whereas life euerlaſting, and all other things hoped for, are inuiſible, and were neuer ſeene of any beleeuer, ſince the world began: this ſauing faith hath this power and propertie, to take that thing in it ſelfe inuiſible, and neuer yet ſeene, and ſo liuely to repreſent it to the heart of the beleeuer, and to the eye of his mind, as that after a ſort hee preſently ſeeth and inioyeth that inuiſible thing, and reioyceth in that ſight, and inioying of it: and ſo the iudgement is not onely conuinced, that ſuch a thing ſhall come to paſſe, though it bee yet to come; but the mind (as farre as Gods word hath reuealed, and as it is able,) conceiues of that thing as beeing really preſent to the view of it.

Let one example ſerue for all: Life euerlaſting is a thing hoped for: now *Faith*, not onely by infallible arguments, grounded vpon the word and promiſe of God, conuinceth a mans iudgement, that it ſhall come to paſſe, (inſomuch as hee dare ſay; that hee knoweth certainely, there is life euerlaſting, as that hee liueth and mooueth) but this *Faith* alſo (as much as

The description of Faith.

Gods word hath reuealed, and as farre forth as the mind of man is able to conceiue of it,) ſo repreſenteth this life euerlaſting to the eye of the ſoule, as that the ſoule doth ſeeme to apprehend and inioy this life euerlaſting: yea, and often in ſuch meaſure, as that hee contemneth the world, and all the preſent felicitie of it, in compariſon of that meaſure of the ioyes thereof, which *faith* repreſenteth to his ſoule: and thus *faith* makes that preſent which is *abſent*: and makes that manifeſt and viſible, which in it ſelfe is inuiſible: inuiſible to the eyes of the bodie, it makes viſible to the eye of the ſoule; the ſight of which eye is both giuen and continued, and daily ſharpened by *ſauing faith*. And thus faith is a moſt excellent *euidence* of things not ſeene. So then, the whole ſumme of this firſt effect, is briefly thus much: whereas things to be beleeued, as perfection of ſanctification, reſurrection, glorification, &c. are not yet ſeene, neither can be, in that they are not yet come to paſſe; yet if a man haue grace certainely to *beleeue* the promiſes of God, theſe things ſhall haue a beeing to his ſoule: in that both his iudgement knoweth aſſuredly they ſhall come to paſſe, and his ſoule in moſt liuely and ioyfull repreſentations, ſeemeth to inioy them.

Hitherto of the meaning of the firſt effect.

Now in the ſecond place, let vs ſee what inſtructions this firſt effect thus vnfolded doth miniſter vnto vs.

Firſt, whereas *faith* giues a ſubſtance, and beeing to things that are not, wee learne that the Fathers in the old Teſtament, that liued before the Incarnation of Chriſt, were truely partakers of the bodie and blood of Chriſt.

If any alledge that this is ſtrange, conſidering that Chriſt had then no bodie and blood, neither had hee any vntill the Incarnation; and how then could they receiue that which then was not?

I grant it is true, they then had no beeing, and yet the Fathers receiued them: but how can this bee? I anſwere, By the wonderfull power of *ſauing faith*, which makes things that are not in nature, to haue in ſome ſort a beeing and ſubſiſtence: and ſo was Chriſt (though hee was to come) preſent to the beleeuers

beleeuers of the old time. For, *Apoc.*13.8. *Christ is a Lambe slaine from the beginning of the world:* that is, slaine as well then as now: and that not onely in the counsell and decree of God, whereby hee is borne and slaine in all times and places; not onely in regard of the eternall power, efficacie, and merit of his death; but also euen in respect of the heart of the *beleeuer*, whose faith makes that, that is locally *absent*, after a sort truely and really *present*: euen so also is Christ a Lambe slaine from the beginning of the world. *The description of Faith.*

See a plaine demonstration hereof in *Ioh.*8.56. *Abraham saw me* (saith Christ) *and reioyced*: How could this bee, when as Christ was not borne of a thousand yeares after? *Ans.* This could not bee in reason, but it was indeed to *Abrahams faith*: whereby hee saw Christ more liuely, and more to his ioy and consolation, so many hundred yeares after he was, then many which liued in Christs time, and saw him, and heard him, and conuersed with him: for they liuing with him, yet were as good as absent from him, because they beleeued not in him: And *Abraham*, though Christ was so farre from him, yet by his faith was present with him. Againe, 1.*Cor.*10.3. The ancient beleeuing Israelites *ate the same spirituall bread, and dranke the same spirituall rocke, and that rocke was Christ*: How could they eate and drinke Christ so long before hee was? I answer, They did it by reason of that wonderfull power of *faith*, which makes a thing absent, present to the beleeuer: by that faith they receiued Christ, as liuely, as effectually, as much to their profit and comfort, as wee doe since his comming.

If any man aske, How could their faith apprehend that, that then was not; I answer, By giuing them interest and title to it: and so the Fathers are said by faith to haue receiued Christ, because their faith gaue them right and title in Christ, and in their hearts they felt the efficacie of his death and resurrection, whereby they died to sinne, and were renewed in holinesse, as well as we are now by the same efficacie.

Secondly, whereas *faith* makes things absent, present;

Here they are confuted, that teach that the Lords Supper is no Sacrament, vnlesse the bodie and blood of Christ be either truely turned into the bread and wine, or at least bee in or a-

The description of Faith.

bout the bread; and that so he is locally present, and must locally and substantially bee receiued: and this (say they) is the most comfortable receiuing of Christ: for what comfort is it to receiue one absent? But these men know not this notable prerogatiue of true faith, *Faith* giues beeing to things which are not, and makes things present which are absent: they therefore that will haue Christ locally present, they take this noble prerogatiue from faith: for heere is nothing absent, which faith should make present: wee need not goe in this Sacrament to require a corporall presence: it is sufficient if we haue true faith; for that makes him present much more comfortably, then it might bee his bodily presence would bee vnto vs.

If any man aske, How this can be? I answer, The *faith* of the receiuer knoweth best; and yet reason can say something in this case: For suppose a man looke earnestly vpon a Starre; there are many thousand miles betwixt his eye and the Starre, yet the Starre and his eye are so vnited together, as that the Starre is after a sort present to his eye. So if wee regard locall distance, wee are as farre from Christ as earth is from heauen: but if we regard the nature of *Faith*, which is to reach it selfe to Christ, where euer hee be, in that regard Christ is present: And why should not this be so? for if the bodily eye, so feeble and weake, can reach so farre as to a Starre, and ioyne it to it selfe, and so make it present; why should not much more the peircing eye of the soule reach vp to Christ, and make him present to the comfortable feeling of it selfe?

Thirdly, heere wee learne how to behaue our selues in a strange temptation, whereby God vseth to exercise his children. The Lord after that he hath receiued his children into his fauour, continueth not alwaies to manifest that fauour vnto them; but oftentimes puls backe thee feeling of it for a time, that afterward, he may shew it againe in more comfortable manner vnto them, and that they may afterward more sensibly feele it, and more earnestly loue it, and more carefully labour to keepe it, when they haue it.

Now, for the time of this eclipse of the fauour of God, hee not onely darkeneth his loue, but makes them feele also such a measure

a meaſure of his wrath, as that they will often thinke themſelues caſt-awayes from the fauour of God. *Dauid* and *Iob* were often exerciſed with this temptation, as appeareth by their moſt lamentable and bitter complaints: yea *Dauid* doubts not, *Pſalme* 77.9. to challenge the Lord, that he *hath forgotten to be gracious, and hath ſhut vp his louing kindneſſe in diſpleaſure.* And *Iob*, *Chap.* 13. 26. complaines to the Lord, that *he writeth bitter things againſt him, and makes him to poſſeſſe the ſinnes of his youth*; words, as it may ſeeme, of men forſaken of God: and indeed ſo for that time they thought of themſelues. If it pleaſe the Lord thus to deale with vs, ſo as wee feele nothing elſe but his wrath wraſtling with our conſciences, neither can thinke otherwiſe by preſent feeling, but that God hath forſaken vs; what ſhould we doe in this pittifull caſe? Should we deſpaire, as reaſon would bid vs? No, but take this courſe; Call to mind Gods mercifull promiſes, and his ancient former loue; and caſt thy ſelfe vpon that loue, though thou canſt not feele it: when thou haſt moſt cauſe to deſpaire, then labour againſt it: when thou haſt no reaſon to beleeue, then beleeue with all thy power. For, remember the power and prerogatiue of thy *faith*: it beleeues not things that *are*, and manifeſtly appeare, ſo much as ſuch things *that are not*, and haue no beeing. So then, when Gods fauour ſeemes to be loſt, and haue no beeing to thee, then is Gods fauour a fit obiect for thy faith, which beleeues thoſe things that *are not*. Let all the deuils in hell ſet themſelues againſt thy poore ſoule, and if thou holdeſt faſt this faith, they cannot all make thee ſinke vnder it: for when the deuill ſaith, Thou haſt loſt Gods fauour; by faith a man anſwereth, Though Gods fauour be loſt vnto my feeling, yet to my faith it is not: My faith giues it a beeing, and ſo long (ſay what thou wilt) I will neuer feare that it is loſt. When God puls backe his fauour, and fights againſt thee with his wrath, doe as *Iacob* did, *Gen.* 32. 27. 29. Wreſtle with God, though thou haue but one legge: that is, though thou haue but one little ſparke of *faith*, fight with that *little faith*, lay hold by it on God, and *let him not goe vntill he hath bleſſed thee*, in turning againe vnto thee his fauourable countenance: and ſay with *Iob* 13. euen in the verie heat of thy temptation, *O Lord, though*

The deſcription of Faith.

The description of Faith.

though thou kill this bodie and flesh of mine, yet will I trust in thee for euerlasting life: Yea, and though Gods anger should seeme to increase, yet for all that take faster hold, and faint not; for *faith* will neuer faile thee: it will restore Gods loue when it seemes lost; it will set it before thine eyes, when it seemes to bee hid. For marke well but this one reason; If *faith* will giue life euerlasting a beeing, and make it present to thy soule, which indeed yet neuer had beeing to thee; how much more can it giue a beeing to Gods fauour, and make it present to thy soule, which once had, and indeed hath still a beeing, and was neuer lost indeed, but onely to a mans feeling? Thus true faith is able to answer this temptation, whether it come in life, or in the pangs of death.

Fourthly, whereas *faith* is called an *euidence*; hence wee learne, That the nature of faith stands not in doubting, but in certaintie and assurance. The Romish doubting of the Essence of *faith*, is as contrarie to true faith, as darkenesse to light: for faith is an *euidence of things hoped for*, that is, It conuinceth the iudgement by vnfallible arguments, knowing as certainly the truth of the promises, and for the things hoped for, as that God is God. But *Rome* will needs ioyne *faith and doubting*, which indeed fight like fire and water, and can neuer agree together in euerie respect, but one will in the end destroy the other.

Obiect. But it seemeth, doubting is a part, or at least a companion of faith, for we doubt as well as beleeue: and who is so faithfull as doubteth not? *Answ.* We doe so: But what then? Wee should not; for God commands vs to beleeue, and not to doubt: therefore to beleeue, because it is commanded of God, is a vertue: and if it bee a vertue, then to doubt is a vice; faith and doubting are both in a good man, but faith is a worke of grace and of the spirit; doubting is a worke of the flesh, and a piece of the corruption of the old man.

Fifthly, if *faith* be a substance of *things* hoped for, much more is it a substance to the *beleeuer*: if it giue those things a beeing which are out of him, much more doth it giue a permanent beeing vnto the beleeuer himselfe, strengthening him to stand and continue in all assaults. So *Heb.* 3.14. *Faith is that, where-*

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by a beleeuer is ſuſtained and vpholden : ſo that indeed wee may fitly ſay, Faith is the ſpirituall ſubſtance, and the ſpirituall ſtrength of a Chriſtian man: and according to the meaſure of his faith, ſuch is the meaſure of his ſpirituall ſtrength. *The deſcription of Faith.*

This conſideration hath diuers comfortable vſes, but eſpecially two: Firſt, when any of vs are out of the reach of a temptation, ſo long are wee confident of our owne ſtrength: but when wee are aſſaulted by the Deuill, the world, and our owne fleſh, then wee ſhall find, that to reſiſt is an harder matter then wee dreamed of: for, as poſſible as it is for water to burne, or fire to put out it ſelfe: ſo poſſible is it for vs of our ſelues to reſiſt ſinne, in ſo much, as it is a thouſand to one, but that at euerie aſſault our nature yeelds. Now if it be ſo hard to rule ouer one ſinne, how ſhall wee doe againſt that ſea of temptations, that ouerwhelmeth a Chriſtian life? This doctrine teacheth thee how; namely, to ſticke to thy faith, and it will doe it for thee: for if it bee the ſubſtance of the things thou hopeſt for, which yet neuer were; much more will it yeeld vnto thee ſpirituall ſtrength and ſubſtance, to make thee ſtand in all temptations. When thou art tempted, then call to minde Gods promiſes, beleeue them, that is, apply them to thy ſelfe, and bee reſolued that they were made, and ſhall bee performed euen to thee: then though thou haue no more power of thy ſelfe, then fire hath to ceaſe to burne; yet whileſt thou doeſt thus, thou ſhalt feele thy ſoule ſpiritually ſtrengthened againſt all temptations: and feeling the experience of this, deny them thine owne ſtrength, and magnifie the power that God hath giuen vnto true *faith*.

Againe, though now we are moſt of vs quiet *vnder our owne vines and fig-trees*, yet wee know not how ſoone the hand of the Lord may bevpon any of vs, in pouertie, ſickeneſſe, impriſonment, baniſhment, loſſes, famine, or how it pleaſeth him; how ſhall a poore Chriſtian ſtand and buckle himſelfe to beare theſe? I anſwer, True *ſauing faith*, reſting on the word of God, and beleeuing the promiſes, not formally, but truely, will put ſuch ſubſtantiall ſpirituall ſtrength into him, as that at firſt, though hee bow vnder it, yet ſhall he be able to recouer himſelfe againe, and buckle himſelfe to goe forward in his profeſſi-

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The description of Faith.

on, and ſhall follow Chriſt manfully with this his croſſe: This wonderfull power hath God giuen to ſauing faith, both to reſiſt temptations, and to vndergoe all croſſes.

And thus much of the firſt action or effect of faith: the ſecond followeth.

VERSE II.

For by it our Elders were well reported of.

THis verſe containeth the ſecond *effect of ſauing faith*: which is, that *faith is a meanes whereby a beleeuer is approued of God.* This verſe hath ſpeciall relation to the fifth verſe: for that that is ſaid here of all the Elders in generall, is there affirmed ſpecially of *Enoch*: namely, that *he was reported of to haue pleaſed God.*

Let vs firſt ſearch the true meaning of the words.

Elders]. That is, All ſuch men as liuing vnder the old Teſtament, beleeued in Chriſt: amongſt which (though all bee vnderſtood) yet ſome were more excellent in *faith* and obedience then others, and ſo more honourable, and of higher eſtimation with God and men: and of them it is ſpecially to be vnderſtood.

Now concerning theſe Elders it is further ſaid, That they were well reported of: hereby are meant three things:

Firſt, That God *approoued*, and allowed of them.

Secondly, That God did *approoue* of them, *becauſe of their faith* in the *Meſſias*.

Thirdly, That God gaue a teſtimony, and *declared that hee approoued* of them.

For the firſt, it may bee asked, How were they *approoued of God?*

Mat.3.17. *Anſw.* Chriſt the Sonne of God is hee, *in whom the Father is well pleaſed.* Now they beleeuing in Chriſt, their ſinnes were laid on him, and made his by imputation: And contrariwiſe, his holineſſe, obedience, and ſatisfaction, were imputed to them, and by the ſame imputation made theirs: Now that being

being theirs, God being ſo well pleaſed with Chriſt, could not but alſo for Chriſts ſake approoue of them. If this ſeeme hard vnto any, I make it plaine by this compariſon. Looke as *Iacob* a younger brother, puts on *Eſaus* garment, the elder brother, and in it was taken for *Eſau*, and obtained his fathers bleſſing and patrimony, which by himſelfe hee could not haue got; euen ſo wee are as younger brethren, Chriſt is our *elder brother*, wee haue no right nor title to our Fathers bleſſing, nor to the kingdome of heauen: we muſt put on the robe of perfect righteouſneſſe, which is the garment of Chriſt, our elder brother: we, ſtanding clothed with it, purchaſe our Fathers fauour, and with his fauour his bleſſing, and his bleſſing is the right and title to euerlaſting life. And thus by Chriſt they *were approoued*. *The deſcription of Faith.*

Secondly, for what were they *approued?* The text ſaith, *By faith*; not becauſe *faith* is an action of a ſanctified mind, and a good grace of God: for ſo are humilitie, loue, feare of God, (all which are graces of the ſanctifying Spirit, as faith is:) but becauſe it is a worthy inſtrument in the heart of the beleeuer, which apprehends, and applieth to the ſoule that righteouſneſſe of Chriſt, by which hee is iuſtified: Thus it being the hand and inſtrument of their iuſtification, by it (it is ſaid) they were approoued.

Thirdly, the text addeth, that God did not onely approoue of them, but that *he teſtified and made it manifeſt to all the world* that he did ſo.

And this teſtimony God gaue them { Firſt, In his Word. Secondly, In their owne conſciences.

The truth of the firſt is manifeſt, in that not onely in this Chapter, but often alſo in the old Teſtament, God hath made ſuch honourable mention, and giuen ſuch honourable titles vnto many of theſe Elders, calling *Abraham, The friend of God.* 2. *Chron.* 20. 7. and *Dauid*, *A man after Gods owne heart*, 1. *Sam.* 13. 14. and them all, his *annointed* and *deare choſen children*, *Pſalm.* 105. 15. Thus God hath teſtified of them in his word.

Secondly, God teſtified it to their owne conſciences, in that hee

V. 2.

The description of Faith.

hee gaue them his Spirit, inwardly to assure their consciences that hee did accept them in the *Messias* to come: and thus these Elders *receiued a testimonie* both outward to all the world, and inward in their conscience, that God in Christ *approoued* and loued them: so the sense is plaine, the vse hereof manifold.

First, In that it is said, these *Elders were approoued by faith*: here wee learne what is the old and ancient way, the right and straight way (that hath no by-wayes) to life euerlasting: namely, this onely, To rely on the mercy of God in Christ for pardon of sinne; this is the way wherein all the ancient Elders walked to heauen; this is the way that God hath opened and made vnto his Court: it is the Kings high way, the beaten way, common to euerie one that knowes how to walke in it; & deceiued none that euer went in it; and beside which, there is no other. Seeing then, God hath consecrated, and our *Elders* haue trode this way before vs, let vs follow them; that so wee may attaine that kingdome whereto it hath brought them.

If any yet doubt, whether this bee the way or no: the Spirit of God puts it out of doubt, *Esay* 30. 21. First, affirming peremptorily, *This is the way*: Secondly, bidding vs therefore *walke in the same: This is the way, walke in it*. Our Elders obeyed this commandement of the Spirit: and, walking in this way, found the end of it, euerlasting life. If wee would attaine the same end of the iourney, wee must walke the same way.

But the world will say, this is a needlesse exhortation; for we walke this way, wee deny our selues, and looke to bee approoued of God onely by Christ: but it is strange to see how men deceiue themselues. Can a man walke in a way, and not leaue markes and steps behind him; euen so he that walkes in this way, follow him, and you shall see steps of his continuall dying vnto sinne, and liuing vnto holinesse; insomuch that a man that followeth him, and marketh the course of his life in this way, may euidently say, See where hee hath cast off, and left behind him this and that sinne: see where hee hath taken vp, & carried with him these and those vertues and graces

graces of God: Marke, heere is a print of his faith, here is a print of his hope, here are prints of his loue. And may a child of God bee followed and traced all the way to heauen; euen vntill he come to his death, which is the gate of heauen. How mightily then are they deceiued, which thinke they haue walked al their liues in this way, and yet there is not one ſtep to be ſeene: for aſſuredly this way is ſo beaten and troden, that no man euer trod in it ſince the world began, but hee left behind him manifeſt and viſible ſteps, that all men that would looke at him, might ſee he had gone that way. As therefore we all deſire to come to heauen, and as wee profeſſe wee walke in the way thither; ſo let vs be as carefull to leaue behind vs our ſteps; namely, tokens and prints of our faith, our hope, and loue: which if wee doe, then marke the excellent vſe of thoſe ſteps. Firſt, they teſtifie vnto all that ſee them, that we walked the right way to heauen: and ſecondly, they will ſerue for markes and directions for them that ſhall walke in the ſame way after vs. By the firſt, we ſhal leaue an honourable teſtimony of our ſelues behind vs: by the ſecond, we ſhall moue others to magnifie Gods name, to whom our ſteps haue beene markes and directions, helpes, and furtherances in the way to heauen. *The deſcription of Faith.*

Secondly, for what were theſe *Elders approoued? For their faith*: for nothing elſe. Amongſt theſe Elders *Sampſon* was wonderfull in ſtrength: *Salomon* in wiſedome: *Ioſhua* in courage: *Moſes* in learning: many of them in the honour and pompe of the world, in beautie, riches, and other externall gifts, and the moſt of them all in long life; yet not for one, or all of theſe, are any of them ſaid to be regarded of God: but it is plainely ſaid, That *for their faith God did approoue them.* Heere then learne, what is the thing amongſt all things that muſt makes vs acceptable vnto God: euen this, To denie our ſelues, and to reſt vpon the mercie of God in Chriſt; this will doe it and nothing elſe. Haſt thou ſtrength? So had *Goliah* as well as *Sampſon*: Haſt thou beautie? So had *Abſalom*, as well, or more then *Dauid*: Haſt thou wiſedome? So had *Achitophel* (though not like *Salomon*, yet) aboue ordinarie men: Haſt thou riches? *Eſau* was richer then *Iacob*: Haſt thou

The description of Faith.

thou liued long? So did *Caine*, and *Ismael*, as well as *Isaac*: Hast thou many children? So had *Ahab* as well as *Gedeon*: Hast thou learning (the glorie of nature?) So had the *Egyptians* as well as *Moses*; for there *Moses* learned it. All these thou maist haue, and yet be a *vile person* in the sight of God: so farre from being approoued of God, as that he will not vouchsafe (vnlesse it be in his anger) once to regard or looke at thee. Hast thou therefore any of those outward gifts? It is not to bee contemned, it hath his vse; thanke God for it, and vse it well; and vse it so, as by it they may be approoued amongst men: but stand not to it before God: for though it bee wisedome, or learning, or neuer so excellent a gift, it cannot purchase the fauour and acceptation of God; *but true faith* is able to please God both in this life, and especially at the day of Iudgement.

This doctrine, first confuteth the errour of some grosse Papists, who hold & write that many *Philosophers*, for their good vse of the light of Nature, for their deepenesse in learning, and for their ciuill liues, are now Saints in heauen: a most manifest and shamefull vntruth, and here as manifestly confuted: for was *Salomon* not accepted, for all his wisedome, & shal *Socrates*? Was *Moses* not accepted for all his learning, how then should *Aristotle*? If faith made all of them accepted, & nothing but faith; how is it possible they should be accepted which neuer heard of faith? Nay, I say more: If many a man which liueth in the Church, as deepe (it may be) in humane learning as they, and of great knowledge also in the whole doctrine of Religion (which they neuer knew) and yet could not, nor euer shall be accepted of God, onely for want of this sauing faith; How absurd it is to imagine saluation for them, which neither had sparke of faith, nor knowledge of Christ? Let vs then hold, that as *there is no name whereby to be saued, but only the name of Christ*: So no means to be sauedby that Christ, but only faith, euen that faith, *for which these Elders were accepted of God.*

Acts 4.12.

Secondly, this excellencie of faith aboue all other gifts, shewes the vanitie of the world; so carefull and earnest in seeking honour, riches, credit, wisedome, learning, (all which can but make them esteemed and approoued to the world) and so

so careleſſe and negligent in getting true faith, which will both approoue a man vnto the world, and make him honourable in the eyes of the Lord God. *The description of Faith.*

Thirdly, by this doctrine, the Popiſh doctrine is iuſtly condemned, which teacheth, That a man is iuſtified by his workes, and that faith is not the moſt excellent of Gods graces. Here we are taught other Diuinitie: for, *that for which a man is accepted, by that he is iuſtified:* but for their faith onely were they accepted: therefore iuſtification is only by faith. Againe, that which makes a man accepted of God, that muſt needes bee the moſt excellent thing of all. For God, which is goodneſſe it ſelfe, regardeth that that is the beſt: but God eſteemed them only for their faith: therefore it is the chiefe of all graces of God, in regard of making a man accepted of God.

Fourthly, here is a patterne and preſident for Gods children, how to beſtow and meaſure out their loue and eſtimation in the world. God loued *Salomon* more for his faith, then for all his glorie and wiſedome; and eſteemed more of *Moſes* for his faith, then for all his learning. So deale thou with thy wife, thy child, thy ſeruant, thy friend, and with all men. Haſt thou a wife neuer ſo beautifull, louing, honeſt, and thriftie; neuer ſo toward and obedient a child; a moſt wiſe and truſtie ſeruant; a friend for faithfulneſſe like thine owne ſoule? Theſe are indeed much to bee eſteemed; yet thinke not thy ſelfe in a paradiſe, when thou haſt ſuch: for there is a greater matter behind, then all theſe. Looke therefore further: Is thy wife, thy child, thy ſeruant, thy friend, indued with ſauing faith? That is worth more then all the reſt: that is it that makes them beloued of God. Let that therefore make them beſt beloued of thee: and that which makes them ſo honourable before God, let that make them moſt honourable and moſt eſteemed of thee: So in all man, loue that in a man beſt which God loueth; and ſo thou ſhalt bee ſure not to looſe thy loue. Eſteeme of a man, not as the world eſteemeth, not according to his ſtrength, beautie, high place, outward gifts: but as God eſteemeth him, namely, according

The description of Faith.

to the measure of *sauing faith*, which thou seest in him; for is not that worthy of thy loue, which hath purchased the loue of the Lord God himselfe?

Fifthly, here is comfort for all such seruants of God, as hauing true faith, yet are in base estimation for worldly respects; some are poore, some in base callings, some deformed in bodie, some of meane gifts, many in great distresse and misery all their liues; most of them some way or other contemptible in the world: Yet let not this discomfort any child of God: but let them consider what it is that makes them *approoued of God*: not beautie, strength, riches, wisedome, learning (all these perish in the vsing) but true faith: if then thou hast that, thou hast more then all the rest. If thou hast all them, they could but make thee esteemed in the world: but hauing true faith, thou art esteemed of God; and what matter then who esteemes thee, and who not? This crosseth the corrupt censure of the world, who more esteeme a man for his outward gifts and glorie of riches or learning, then for sauing graces. Let Gods children when they are abased, contemned, mocked, and kept from all place and preferment in the world, let them I say, appeale from their vniust iudgement to the iudgement of God; and be comforted in this, That though they want all things (without them) that should make them esteemed in the world, yet they haue that (within them) for which God will esteeme, approoue, and acknowledge them both in this world, and in the world to come. And they haue that that will stand by them, when strength and beautie are vanished, when learning, and riches, and honour are all ended with the world.

Thus much of the second doctrine.

Thirdly, in that our *Elders by faith obtained a good report*; Here we learne the readiest and surest way to get a good name. A good name is a good gift of God; *Eccles.* 7. 3. *It is a precious ointment*: It is a thing that all men would haue: These Elders had it, and they haue laid vs downe a platforme how to get it, and it is this. First, Get into fauour with God, please him, that is, confesse thy sinnes, bewaile them, get pardon,

pardon, ſet the promiſes of God in Chriſt before thee, beleeue them, apply them to thy ſelfe as thy owne, be perſwaded in thy conſcience that Chriſt did all for thee, and that he hath purchaſed thy acceptation with God. *The deſcription of Faith.*

Thus, when thou art aſſured that God approoues of thee, God can eaſily giue thee a comfortable teſtimonie in thine owne conſcience, and hee can moue the hearts of all men to thinke well, and open their mouthes to ſpeake well of thee; for hee hath the hearts of all men in his hand. And therefore thoſe that are in his fauour, hee can bend the hearts of all men to approue them; yet this muſt be vnderſtood with ſome cautions.

Firſt, God will not procure his children a good name amongſt all men: for then they ſhould bee curſed: for, *Luke 6. 26. Curſed are yee when all men ſpeake well of you*: But the Lord meaneth, that they ſhall bee accepted, and haue a good name with the moſt and with the beſt. For indeed, a good name (as all other graces of God) cannot bee perfect in this life: but they ſhall haue ſuch a good name, as in this world ſhall continue and increaſe, and in the world to come bee without all blot: for ſinne is the diſgrace of a man, therefore when ſinne is aboliſhed, good name is perfect.

Secondly, God wil not procure all his children a good name nor alwaies: for, a good name is of the ſame nature, with other externall gifts of God: Sometime they are good to a man, ſometime hurtfull: to ſome men good, to others hurtfull. Euery one therefore, that hath true faith, may not abſolutely aſſure himſelfe of a good name: but as farre forth as God ſhall ſee it beſt for his owne glorie, and his good.

Thirdly, the good name that God will giue his children, ſtands not ſo much in outward commendation, and ſpeaking well of a man, as in the inward approbation of the conſciences of men. They muſt therefore bee content ſometime to be abuſed, mocked, ſlandered, and yet notwithſtanding, they haue a good name in the chiefe reſpect: for they whoſe mouthes doe abuſe and condemne them, their verie conſciences doe approoue them.

The description of Faith.

Out of all these, the point is manifest, That God will procure his children a good name in this world, as farre forth as it is a blessing and not a curse: and that because they are approoued of him, and by faith iustified in his sight: for so to be is the onely way to get a good name. For in reason it stands thus; that those who are in estimation, and good name with the Lord himselfe, much more will God make them esteemed, and giue them a good name with men like themselues. Hence we learne, first, that the common course of the world to get a good name, is fond and wicked, and to no purpose: They labour for riches, preferments, honour, wisedome and learning, by them to get estimation in the world: yea, many abuse these blessings in vaine ostentation, to increase their credit and name with men: and in the meane time saying faith is neuer remembred, which must procure them a good name with God. This is a wrong course: first, wee must labour to be approoued of God; and then after the good name with God, followeth the good name in the world. He therefore that labours for fauour with men, and neglects the fauour of God; he may get a good name, but it shall prooue a rotten name in the end, *Prou.* 10.7. *The memoriall of the iust shall be blessed, but the name of the wicked shall rot.* The good name of the wicked is rotten: First, because it is loathsome and stinking in the face of God, though it be neuer so glorious in the world. Secondly, Because it will not last the wearing out, but in the end vanisheth and comes to nothing, vnlesse (as a rotting thing leaues some corruption behind it, so) their good name in the end being vanished, leaues infamy behind it. And this is the name which commonly is gotten in the world, because men first seeke not a good name with God: but that good name which is obtained by faith, will stand and continue all a mans life, and at his death leaue behind it a sweet perfume, and abideth for euer in the world to come.

Secondly, this maintaines the excellencie of our religion against Athists, and all enemies of it, which esteme and call it a base and contemptible religion, and of which can follow no credit nor estimation. But see, their malice is here controlled:

our

our religion is a moſt glorious and excellent profeſſion, it is the high-way to get true credit and eſtimation: it makes a man honourable in the ſight of God and men: for by it our Elders obtained a good report, which continueth freſh to this day. *The deſcription of Faith.*

In the fourth place, *Were they well reported of for their faith?* therefore their *faith* was not hid in their hearts, but manifeſted in their liues: for the world cannot ſee nor commend them for their faith, but for the practiſe of faith. Here it is plaine, that men muſt not bee content to keepe their *faith* cloſe in their hearts, but they muſt exerciſe the fruits of it in the world; and then both theſe together will make a man truely commendable. Thy *faith* approoues thee vnto God; but the practiſe of it is that that honours thee, and thy profeſſion in the world.

Laſtly, in that faith was that which approoued our Elders vnto God; here is a ſtore-houſe of comforts, for all true profeſſours of this faith.

Art thou *poore?* Thy faith doth make thee *rich* in God.

Art thou *ſimple* and of meane reach? Thy faith is true *wiſedome* before God.

Art thou any way *deformed?* Faith makes thee *beautifull* vnto God.

Art thou weake, feeble, or *ſicke?* Thy faith doth make thee *ſtrong* in God.

Art thou *baſe* in the world, and of no account? Thy faith makes thee *honourable* in the ſight of God and his holy Angels. Thus thou art poore, and fooliſh, and deformed, and ſicke, and baſe in the world, but marke how God hath recompenſed thee: he hath giuen thee faith, whereby thou art rich, and beautifull, and wiſe, and ſtrong, and honourable in heauen with God: ſay therefore with *Danid*, The *lot is fallen vnto thee in a faire ground, and thou haſt a goodly heritage*, namely, Thy faith which thou wouldeſt not change for all the glorie of the world. Faith is the true riches, the ſound ſtrength, the laſting beautie, the true wiſedome, the true honour of a Chriſtian man: therefore take thy ſelfe ten thouſand times more

The description of Faith.

beholden vnto God, then if hee had giuen the vncertaine riches, the craftie (and yet fooliſh) wiſedome, the decaying ſtrength, the vaniſhing beautie, the tranſitorie honour of this world.

If thou haſt true faith, thou art ſure to haue enemies: Firſt, the wicked of the world will neuer brooke thee, but openly or priuately hate and hurt thee. Then the deuill is thy ſworne enemie: how canſt thou deale with ſo powerfull an enemie, and all his wicked inſtruments? Here is ſound comfort: if thou haſt faith, thou haſt God thy friend: labour therefore for this true faith, and then care not for the deuill and all his power. Night and day, ſleeping and waking, by land and ſea thou art ſafe and ſecure, the deuill cannot hurt thee, thy faith makes thee accepted of God, and brings thee within the compaſſe of his protection. The ſame little ſparke of faith, which is in ſo narrow a compaſſe as thy heart, is ſtronger then all the power and malice of Satan. As for the malice which his inſtruments, wicked men in this world, ſhew againſt thee in mockes and abuſes, much leſſe care for them: for their nature is to ſpeake euill, and cannot doe otherwiſe: looke not therefore at them, but looke vp into heauen by the eye of thy ſoule, where *thy faith makes thee beloued and approoued of God himſelfe*, and honourable in the preſence of his holy Angels.

And thus much of the ſecond action or effect of faith, the third followeth.

VERSE III.

Through Faith wee vnderſtand that the world was ordained by the Word of God, ſo that the things which we ſee, are not made of things which did appeare.

IN this Verſe is contained the third action or effect of *faith*, namely this; Faith makes a man to vnderſtand things beyond the reach of mans reaſon. This third effect is ſet out in theſe words, by the inſtance of a notable example; namely, of the Creation of the world;

world; Firſt, by the Word of God. Secondly, of nothing: both which, that we may the better vnderſtand, let vs conſider of the words as they lie in order. *The deſcription of Faith.*

Through faith]

Firſt, by *faith* in this place (as I take it) is not meant that ſauing faith, which iuſtifies a man before God; but a generall *faith*, whereby a man imbraceth Chriſtian religion: or whereby a man beleeueth the Word of God in the doctrine of the Law and the Goſpel, to be true. My reaſon is, becauſe a man that neuer had iuſtifying, and ſauing *faith*, and is no member of the Catholike Church, nor child of God, may haue this gift, To beleeue that God by his Word made the world of nothing. Therfore, I thinke that this is an action of a generall, and not of ſauing faith.

We vnderſtand]

That is, whereas there are many things beyond the reach of reaſon, and therefore by reaſon cannot bee comprehended or vnderſtood, yet by vertue of this faith a man is brought to vnderſtand them, and to beleeue them to be true.

Now then, whereas generall faith brings vnderſtanding of many things, which reaſon cannot reach vnto; here, ſuch as be Students in humane learning, and which labour to attaine to the deepeneſſe and perfection of it, are taught, with their trauell in humane ſtudies, to haue care to ioyne faith and knowledge of religion. For there are many things which our vnderſtanding by reaſon cannot conceiue, and many truths which Philoſophy cannot reach vnto; nay, many alſo which it denies: but faith is able to perſwade and demonſtrate them all, and it inlightens the mind, and rectifies the iudgement, when as Phyloſophy hath left the mind in darkeneſſe, and the iudgement in errour. Now, in whom ſound knowledge in Phyloſophy, and this faith in religion doe concurre together, he is a man of a moſt rectified iudgement, & of a deepe reach in the greateſt matters: but, ſeparate *faith* from humane knowledge, and hee will ſtumble at many truths, though hee had the wit of all the Phyloſophers in in his owne head: For example, that God ſhould make the world of nothing: that it

The description of Faith.

ſhould haue beginning and ending: that God ſhould be eternall, and not the world: that mans ſoule being created, is immortall: Theſe and many other truths reaſon cannot ſee, and therefore Philoſophy will not admit: but ioyne faith to it, and then that crooked vnderſtanding is rectified and made to beleeue it. It is therefore good counſell, to ioyne both theſe together. Religion hinders not humane learning, as ſome fondly thinke; but is a furtherance and helpe, or rather the perfection of humane learning, perſwading, and prooving, and conuincing that, which humane learning cannot. And thus we ſee how faith makes vs to vnderſtand.

But what doth it make vs to vnderſtand? The Text ſaith, *That the world was ordained, &c.* Amongſt many expoſitions we may moſt ſafely ſet downe and approoue this; God by his Word or Commandement hath *ordained*, that is, made in good order; *the ages*, that is, the world, and all in it; and all this he did by his Word, & (which is more ſtrange then that) made them all of nothing. This is a wonderfull thing: reaſon conceiues it not, but diſputes againſt it: Phyloſophy grants it not, but writes againſt it: but marke the priuiledge of this faith; it makes a man beleeue it, and ſhewes him alſo how it is.

Now, for our better perceiuing the excellencie of this power of faith, here are foure points ſet downe: Firſt, What was created: *The Worlds.* Secondly, In what manner: *Ordained.* Thirdly, By what meanes: By *Gods Word.* Fourthly, Of what matter: *Of nothing.* Of theſe in order.

The firſt point is, What was made? The Text anſwereth, The *worlds.* The word ſignifieth in the originall, *Ages*: and ſo it is alſo taken, *Heb.* 1. 2. God made the worlds or ages by Chriſt: by this word then he meaneth theſe two things; Firſt, times and ſeaſons, which are ordinarie creatures of God, as well as other: for amongſt other creatures (*Gen.* 1.) are recorded alſo times and ſeaſons to be Gods creatures. Secondly, he vnderſtandeth the word alſo, and all in it: and ſo it is truely tranſlated. For with good reaſon may the word *ages* ſignifie *the world*, becauſe the world and all in it had their beginning

ginning in time, haue their continuance in time, and ſhall haue their end in time againe. Time begun them, time continues them: and time ſhall end them: and ſo the world is euerie way meaſured by the compaſſe of time: and therefore it pleaſeth the holy Ghoſt to tearme the world, and all in it, *Ages*, or times. *The deſcription of Faith.*

Now whereas it is ſaid, *Ages*, that is, times and ſeaſons were *ordained* of God; wee learne, That if time bee a creature or an ordinance of God (created for ſo great purpoſes, as to be the meaſure of all things) to take heed of abuſing ſo excellent an ordinance: if thou haſt ſpent it well, ſpend it ſtill better. Time is ſo good a thing, it cannot bee ſpent well enough. But haſt thou miſſe-ſpent time (that is, abuſed it) take Saint *Pauls* counſell, *Epheſ.* 5. 16. *Redeeme the time:* that is, ſeeing what is paſt cannot be recall'd, then recompence the loſſe of it, by the well beſtowing of time to come. Spend euerie houre well; and that thou maiſt doe ſo, bee alwayes either doing good to other, or receiuing good from other; doe either, and time is well ſpent. And take heed thou be not of the number of thoſe that ofen ſay, they cannot tell how to driue away *time:* and therefore they deuiſe many toyes, and conceits, and vaine pleaſures, yea, many wicked and vnlawfull delights: and all to ſhift off (as they ſay) and deceiue the *time.* It is wonderfull to ſee, that the wicked, whoſe time of ioy is onely in this world, ſhould ſeeke to haſten it, and make it ſeeme ſhorter; yet ſo it is, the deuill blinding them: but howſoeuer it is, ſeeme it ſhorter or longer, that ſame one ſinne of miſ-ſpending their time, ſhall condemne them, if they had no more: for if *account muſt be giuen for euery idle word*, a fearefull account remaines to bee made for ſo many idle houres. Let vs then bee very carefull in the vſe of this good ordinance of God, and neuer deuiſe how to paſſe away *time*: for there is no man that is a profitable member in the place where he is, that can find one houre ſo idle, that hee knowes not how to imploy it, either in receiuing or doing ſome good.

Were ordained]

The ſecond point in this example, is the manner. Did God make

The description of Faith.

make a perfect or an imperfect world? The Text answereth, it *was ordained.* The word signifieth thus much; God framed the *Ages*, that is, all creatures, visible and inuisible, in a most excellent, perfect, and absolute *order.* As in a campe euerie man keepes his ranke and order, and no man goeth out of his standing appointed him: So euerie creature hath his due place, and his proper vse assigned him of God: so that the worke-manship of the world in euerie creature, and in euerie respect was absolute: and thus (*ordained*) is as much as perfectly made. And the whole world was as the perfect bodie of a man, where euerie member, bone, ioynt, veine and sinew, is in his proper place, and nothing out of square.

Obiect. Was euerie thing created in his *order* and due place? Whence then come so many *disorders* in the world? The deuill hath his kingdome, authoritie, lawes, and subiects; he rules in the wicked. Now can there be any order in Satans kingdome? Againe, whence are so many alterations and subuersions of kingdomes; so many warres, so much effusion of blood? The Gospel is transported from Countrie to Countrie: ciuill dissentions in Cities and priuate families; betwixt man and man; betwixt man and some creatures: betwixt creature and creatures; yea, hatred often vnto the death: yea, often hatred betwixt creatures of the same kind. All these being so, where then is that excellent order wherein they were created?

I answer, The state of all creatures is changed, from that wherein they were created, by the fall of our first Parents. God made no disorder, *He saw euerie thing that hee made, and loe, it was verie good:* therefore it was in a most perfect order: For, orderly comelinesse is a part of the *goodnesse* of a thing: but disorder is the effect of sinne: it entred with sinne, and it is both a companion and a reward of sinne. Had wee continued in our innocence, all creatures had continued in their excellent *order:* but when wee had broken the perfect order, that God had appointed vs; immediately all creatures broke that order wherein they were afore, both towards vs, and one amongst another. Whil'st wee obeyed God, all creatures obeyed

Gen. 1. 31.

obeyed vs: but when wee ſhooke off the yoke of obedience vnto God, and rebelled againſt him, then they became diſobedient vnto vs. Whil'ſt we loued God, all creatures loued and reuerenced vs: but when we fell to hate the Lord, then began they to hate vs, and not before. If therefore, thou ſeeſt any diſobedience and hatred in the creatures towards thee, any diſorder and vanitie amongſt themſelues, thanke thy ſelfe for it, thou broughteſt it into the world with thy ſinne. *The deſcription of Faith.*

This being ſo, we are hence taught when wee ſee any diſorder in any creature, not to blame the Lord nor the creature, but to turne backe to our ſelues; to take notice of our owne ſinnes and corruptions, and to acknowledge this was not ſo at the firſt, but our ſinne was the cauſe of it; and therefore bee humbled and aſhamed of our ſelues, that wee ſhould confound that excellent *order* which God made, and all creatures (but for vs) would haue kept till this day: but the common practiſe is contrarie, as I will prooue in particulars.

God made mans bodie pure and holy, and therefore it had no need to bee couered: but with ſinne came ſhame, and thence came it that God gaue vs *apparell* to couer that ſhame that ſin had brought vpon vs: ſo oft therefore as a man puts on his apparell, hee ſhould bee humbled and aſhamed by it: and thinke thus with himſelfe, This was not ſo at the firſt; *Adams* bodie was glorious: whence came this ignominie and ſhame, which we muſt couer with apparell? It came from my ſinne; therefore ſo often as a man puts it on, ſo oft ſhould hee bee quite aſhamed of himſelfe, which hath brought this ſhame vpon himſelfe; ſo as now he muſt needes haue a cloke to couer his ſhame. But doe men make this end of their apparell? Nay, rather they make it a banner to diſplay their pride and vanitie; and ſo farre are many from being aſhamed of it, as that they are contrariwiſe proud of it. But this is as abominable, and curſed, and ſenſeleſſe a pride, as if the priſoner ſhould be proud of his bolts and fetters, which are ſignes of his miſdemeanor: for, what is thy apparell (make the beſt of it)? *Gen. 2. 25. & 3. 21.*

The description of Faith.

it) it is but a beautifull cloake of thy filthy ſhame: then, as bolts and fetters are burdenous, and ſhamefull, though they bee of gold: ſo is the cloake of thy ſhame, thy apparell, though it be ſilke, ſiluer, or gold: for we ſhould not be aſhamed onely of ordinarie apparell, or baſe, but euen of the moſt gorgeous; knowing that once we had a glorie of our owne, farre aboue all the glorie of apparell: and the ignominie that ſinne hath brought vpon vs, is greater then this glorie of apparell can take away.

Heere I denie not the vſe of gorgeous apparell, to thoſe to whom it belongs: But I ſay to the rich men (who, by their abilitie) to men in authoritie, who (by their place and calling) may weare coſtly apparell: yea, and to Princes, who may lawfully weare ſilke, ſiluer, gold, and the moſt excellent ornaments of precious ſtones, or whatſoeuer: to all them, I ſay, God hath granted you the vſe of theſe; but withall, be not proud of them, for you once had a glorie greater then theſe, but loſt it by ſinne: and ſinne brought a ſhame, which theſe cannot hide. For though thy apparell hide it from the world; yet can it not from God: onely *faith* can couer it from God: therefore glorie in nothing but thy faith, be aſhamed of thy apparell: yea, of thy robes and coſtly ornaments. And know further, that whereas thy bodie by ſin is become ſo vile, a meaner couer and baſer apparell were fit for it. And therefore know, that whereas God hath giuen thee vſe of coſtly apparell, and precious ornaments, he giues them not to honour thy bodie, but the place thou art in: and to adorne that part of his owne Image, which he hath ſet in thee by thy calling. And know laſtly, that if thou hadſt kept that order, wherein God at thy creation (as the Text ſaith) *ordained* thee: thy naturall glorie would more haue adorned thee and the place thou beareſt, then all this accidentall and artificiall glorie can: and therefore glorie not ſo much for the one, as bee aſhamed for the loſſe of the other; and let thy apparell teach thee this leſſon.

Thirdly, many men take much delight in ſome kind of *meat*; ſome in varietie of meats; and ſome ſo loue their belly,

as

as they care not how many creatures, or kind of creatures doe die, for their bellie ſake: this is to bee conſidered. For I take it a great fault, for men either to bee too lauiſh and careleſſe, how many creatures they cauſe to die, or (though they eat but one kind) to doe it without all vſe or further conſideration. For, marke whence comes this, that man cannot now liue, or not ſo well; but his life muſt bee the death of other creatures, his nouriſhment and preſeruation, the deſtruction of other creatures. At the beginning before ſinne was, this was not ſo: no creature did either ſerue to cloath or feed *Adam*: but this came with ſinne; ſinne brought this vanitie vpon creatures, to die for the feeding and cloathing of man: and had wee ſtood without ſinne, no creature ſhould haue loſt his life to be our meat. I take it therefore the dutie of a man, to make great vſe of his meat in this regard. And firſt, for the meat that he loues beſt, let him bee humbled for his ſinne: knowing that if he had not ſinned, he ſhould haue had much more ſweetneſſe in other meat, which notwithſtanding ſhould not haue coſt any creature his life. And ſecondly, for varietie be not too lauiſh, nor too riotous: conſider euerie diſh is the death of a creature of Gods creation: conſider againe whence comes this, that creatures muſt die to feed thee; not from the creation, creatures were not made to that end: Innocencie would haue preſerued all creatures to more excellent ends. *The deſcription of Faith.*

Sinne it was, and thy ſin that deſtroyes ſo many creatures for the belly of man: it is a vanitie come vpon creatures for mans ſinne, that they muſt die for mans meat. The death therefore of euerie creature, ſhould bee a corasiue to a mans heart: when he ſeeth it, it ſhould touch him to the quicke, and make him ſay, This creature dieth not for it ſelfe, but for me; not for it owne fault, but for mine. Miſerable ſinner that I am, if I had right, I ſhould rather die then it. God made it once for a better end, but ſinne hath brought it to this corruption. If this conſideration tooke place, men would not eat their ordinarie fare with ſo little vſe: nor at extraordinarie occaſions bee ſo careleſſe how much they ſpend, and how many creatures they cauſe to die.

But

The description of Faith.

But you will ſay, God hath giuen vs libertie in meates: differences of meats are taken away in Chriſt, and God hath giuen vs vſe of his creatures, not onely for neceſſitie, but more liberall vſe euen for greater delight and comfort. I anſwer, I grant all this and more too, to a man that hath faith. I grant, Feaſts & Bankets are lawful for ſome men on ſome occaſions. I take not away any mans libertie in meats: God hath granted it, and man ought not to take it away. I onely wiſh that when we eat, wee alſo would make this vſe of it: and that we would not too riotouſly abuſe that libertie that God hath giuen vs for diuerſitie of meates: faith giues leaue and libertie to eat; yet faith denies not a man to make a holy vſe of his eating, for his owne humiliation, but rather commands it.

Fourthly, we ſee in the world, that creatures not onely die for mans feeding, but one creature feedes on another, and one creature deſtroyeth another to eat him. The Hawke preyeth on diuers kinds of Birds: the Fox feedeth on tame Birds: the Wolfe on the Lambe: greater Fiſhes deuoure the leſſe: Dogges will eat diuers kinds of creatures, if they can come by them. Theſe things are manifeſt, and ſome of them be common ſports in the world.

Now whence comes this fearefull diſorder in nature, that one creature ſhould deuoure another? Came it from the Creation? Was the world ordained in this ſtate, that one creature ſhould eat vp another? The greater feed vpon the leſſe? No: but ſinne brought this confuſion, our ſinne cauſed this pittifull maſſacre of all creatures one by another. Let vs therefore at theſe ſights be humbled for our ſinne, which cauſed ſo fearefull a diſorder: when thou ſeeſt thy Hawke flie ſo fiercely, and ſo cruelly murder a ſilly Bird: thy Hound, the Hart, Hare, or Connie; then, as God hath giuen thee leaue in good order, meaſure and manner, thus to deale with the creatures, and therefore thou maiſt take delight in it: ſo, withall make this vſe of it; Whence comes this? It was not ſo from the beginning: When ſinne was not in the world, theſe would all haue lodged in one Cage and Cabbin, and one

one neuer haue offered to haue eaten another: my ſinne cauſed this iarre, and this diſorder betwixt theſe two creatures. This ſhould humble a man, becauſe of his ſinne, and reſtraine his life from too much libertie, and his affection from too much delight in theſe kind of paſtimes. *The deſcription of Faith.*

Againe, when we ſee the crueltie of the Fox, the Wolfe, the Beare, toward the ſheepe and other creatures; blame not too much the crueltie of the Beaſts: for this was not in them at their creation; but thy ſin made them thus cruell one againſt another. Turne then into thy ſelfe, and be aſhamed of it: and blame not ſo much the crueltie in them, as thine owne ſinne which cauſed it in them.

Againe, ſome creatures are vnperfect, ſome in parts of their bodie, ſome in ſome ſenſes: and ſome are loathſome and vgly to behold: and ſome are venemous and hurtfull to the world. When thou ſeeſt it, conſider whence is this. They were not thus created: for God [*ordained*] that is, made all creatures in perfect *order*: but this comes from thy ſinne; enter into thy ſelfe, and acknowledge this, and bee humbled for it: and doe not ſo much contemne this creature for his imperfection, nor loath him for his deformitie, nor hate him for his venome; as contemne, and loath, and hate thine owne ſinnes which were the cauſe of all theſe.

Laſtly, ſome take great delight in faire buildings, and make no vſe of them but for delight and pleaſure: but if they conſider well, they haue no ſuch cauſe: it was not ſo at the Creation. *Adam* in his Innocencie had a more ſumptuous Palace *ordained* for him; namely, the Paradiſe of heauen and earth: & yet trees were not cut in pieces, nor the earth had her ſtones rent out of her bowels, for the building of it. Thy ſin it was that deſtroyed this Palace; and ſinne hath cauſed the neceſſitie of theſe buildings: How then canſt thou glorie in thy buildings; Wilt thou glorie in thy ſhame? Canſt thou be proud of theſe, when thy ſinne bereft thee of a better? As therefore thy houſe is a comfort, ſtrength, ſecuritie, and delight vnto thee: ſo adde this one vſe alſo, let it in this conſideration be a cauſe to humble thee for thy ſinne.

The

V. 3.

The deſcription of Faith.

The diſorder that ſin hath brought into the world, might be ſhewed in more particulars: but theſe may ſuffice, being thoſe of whom we haue moſt common vſe, and therefore doe moſt commonly abuſe.

To conclude this point, I ſay vnto all men: Doeſt thou ſee what diſorder is now in the world, in thy apparell, meate, recreations, buildings? Seeſt thou the confuſion, vanitie, corruption of all creatures: the variance, diſſenſion, and hatred of creatures amongſt themſelues? Canſt thou ſee all this, and either not regard it at all, or elſe take delight in it? This is a curſed and abhominable delight. If a rich man ſhould conſume all his wealth, or throw it all on heapes, and then deſperately ſet his houſe on fire, hath he any cauſe of ioy to ſee this? If hee ſit ſtill at this, you will ſay he is ſenſeleſſe: But if he laugh at it, he is madde: So God created man rich in all bleſſings, put him into the Palace of the world: garniſhed this houſe of the world with exceeding beautie: his meat, his apparell, his recreation, his houſe were all excellent and glorious; he made all other creatures, amongſt which there was nothing but concord, loue, agreement, vniformitie, comelineſſe, and good order: now man by ſinne fell; and by his fall, not onely ſpent all his riches (that is, defaced the glorie of his owne eſtate:) but alſo ſet his houſe (that is the world) on fire: that is, defaced the beautie of heauen and earth: brought confuſion, corruption, vanitie, deformitie, imperfection, and monſtrous diſorder on all creatures; ſet all the world together by the eares, and one creature at variance and deadly hate with other: ſo that one creature doth fight, reare, wound, deſtroy, and eat vp another. O curſed and damnable ſinne of man, that hath ſo ſhameſully diſordered that heauenly *order*, wherein God created all things at the beginning! and miſerable men are we, which can ſit ſtill and ſee this, and not be mooued: but if wee reioyce and delight in it; certainly, then a ſpirituall madneſſe hath bewitched our ſoules. Let vs therefore ſtirre vp our ſelues, and looke about vs; and ſeeing all the world on a fire about vs: namely, flaming in contention, hatred, and all diſorder; let vs for our parts

parts seeke to quench it: which because we cannot, therefore lament and bewaile it: but much more lament and bee humbled for our sinne, which kindled this fire of disorder in the world. *The description of Faith.*

Hitherto of the manner of the Creation.

By the Word of God]

The third point is, By what meanes? The Text answereth; the world was ordained in that excellent order, *By the Word of God.* By this Word is meant; First, not any *vocall* word, as if the Lord should speake vnto the creatures: nor secondly, the *substantiall* Word of the Father, the second person; although I confesse that by *him were made all things.* Yet, I take it, it is not so meant in this place: but rather as *Moses* doth, *Gen.*1. when he saith, that in the Creation *God said:* It is in both places a comparison taken from a Prince, who bids his seruants doe this, and they doe it presently. The Lord in this place is like a Prince, he hath his Word, whereby he commanded the world to be made. That Word, I take it, is his *Will:* for Gods willing of any thing, is an effectuall commanding of it to be done: yea, it is the doing of it: for his willing of a thing to be, is more then all the commandements of all men in the world. For if he doe but will it, the thing is done what euer it be: whereas all the world may command, and yet it is no neerer. From hence, I take it this is manifest to be the surest sense for this place; God willed the being of all creatures, and according as hee willed, they presently were: and that his will was his Word here mentioned. *Iob.*1.3.

Here then first marke a speciall point, that sets out the glorie of the Creatour: Hee vsed no labour, no motion, no paines, no seruants, no meanes as men doe. He onely *spake the word, and they were made: he commanded, and they were created, Psalm.*148.5. This shewes how glorious a God he is, and his power how omnipotent it is, who at his owne Will and Word, produced such a glorious frame of Heauen and Earth, so many thousand sorts and kinds of creatures in their order and due place. *Dauid* most seriously considered of this, when

V. 3.

The description of Faith.

hee made the 104. *Psalme*, as appeareth if wee read it. Wee ought also so deepely to meditate of this his glorious power, manifested in this miraculous Creation, as that he (seeing it) may acknowledge with the Psalmist, *Psal.* 115.3. *Our God sitteth in heauen, and doth whatsoeuer he will.*

Secondly, Did the Lord make al things by his *Word*? Learne wee then for our instruction thus much; Euer when wee see what is Gods will concerning our selues, in any great crosse or affliction whatsoeuer, let vs subiect our selues to it and beare it, because it comes from so mightie a God, as whom there is no resisting. For see, hee that commanded all the world to bee, and it presently was so, and nothing could disobey; then if he command any crosse to cease vpon thee, wilt thou resist him? Nay, rather take Saint *Peters* holy counsell, 1. *Pet.* 5.5. *Humble thy selfe vnder this so mightie hand of God, that hee may exalt thee in due time.* If thou see his crosse comming towards thee, meet it, receiue it with both hands, beare it with both shoulders: if he will humble thee, resist not thou: for when againe he pleaseth to exalt thee, all the Deuils in hell are not able to resist him.

It followeth; *So that the things which we see, are not made of things which did appeare.*]

The fourth and last point, is the *matter* whereof the world was made: the Text saith, *The things that we see*, that is, All the world *were made of things neuer seene*: that is, Of a flat nothing, which here is said not to bee seene, or not to appeare; because how can that appeare or be seene, which is not? So the meaning is, When there was nothing in the world, then God made the world to be. This is the strangest thing of all in this fourth effect: For it is not so strange, that the world should bee made in that excellent *order*; or that God should make it by his Word; as that hee should make it of *nothing*. Reason denies it, Philosophy disputes against it as absurd, and neuer will yeeld vnto it: but here is the power of *Faith* manifest; for it makes vs beleeue and know it is so.

Hence we learne; First, If he created the world of nothing, then hee can preserue vs also by nothing, that is, Without meanes,

meanes, or by weake meanes, or contrarie to meanes; hee that did the one, can doe the other, for the same reason is of both. This is a speciall point of our Religion, Not to tie Gods prouidence vnto meanes. Men vse neuer to acknowledge it but with meanes; but that is no worke of *Faith*: But wee ought not onely to see Gods prouidence, when wee see no meanes; but euen when other meanes are against vs, then to see it, is a point of *Faith*: and that is our dutie, though it be hard. Giue men health, wealth, libertie, peace, let them bee guarded about with Gods blessings; then they will magnifie the prouidence of God: but take these away, and lay vpon them penurie, sickenesse, or any crosse, then they rage and raile, and distrust, yea blaspheme, and say, No prouidence, no God. And thus God is beholding to the meanes, for else men would flatly denie him. But this argues the want of Faith. For had we that Faith in vs, whereby wee beleeue stedfastly, that God made all the world without meanes, that *Faith* would also perswade vs, that hee can preserue vs being made, though meanes be wanting, or though they be against vs. This wee may make vse of, whether we be in necessitie, and would be releeued; or in any perill, and would be succoured: or in what extreamitie soeuer, when meanes doe faile vs. *The description of Faith.*

Secondly, if he made all things of nothing, then hee is able also in respect of his promises made in Christ, *To call such things that are not as though they were, Rom.* 4. 17. As, a man by nature is the child of wrath, and of the Deuill: he is able to make him a seruant of God, and child of grace.

This may teach vs; First, Not to despaire of any mans saluation, though hee seeme almost past all grace: for God can make any thing of nothing, and therefore can put grace into that heart, wherein afore was none.

And secondly, this is a comfort to all them which through weakenes of Faith, cannot perswade themselues of their election. For suppose thou be full of wants and imperfections, and hast a rebellious and froward heart: What then? Remember God made thee once a creature, of nothing: he can now againe make thee a new creature of nothing: he created thee without

Abels Faith. meanes; he can saue thee, though neuer so many meanes doe serue to be against thee.

And thus much of these three effects of Faith; and consequently of the first part of this Chapter, containing a description of Faith in generall.

Abels Faith.

Verse IIII.

By Faith Abel *offered vnto God a greater sacrifice then* Cain: *by which he obtained witnesse that he was righteous; God testifying of his gifts: by which Faith he also being dead yet speaketh.*

THE second part of the Chapter, containeth an illustration and proofe of the former description, by a rehearsall of the most excellent patternes and ensamples of *Faith*, which flourished in the Church of the Old Testament.

These examples bee of two sorts: First, Such as are set downe seuerally one by one, from the fourth Verse to the thirtie two. Secondly, Such as are set downe *ioyntly* many together, from thence to the end.

The examples set downe seuerally are of two sorts: First, such as were naturall *Israelites*, and borne members of the Church visible. Secondly, Such as were not naturally members, but *strangers* from the Church of God, till they were called extraordinarily.

Examples of such as were members of the visible Church, are also of two sorts: First, Such as liued about the Flood: Or, secondly, After the Flood.

First, of such as liued afore, or about the time of the Flood, there bee three faithfull men, whose Faith is here recorded:

First,

Firſt, *Abel*, and ſecondly, *Enoch* before: Thirdly, *Noe*, both before and after. All theſe three in order. ABELS Faith.

The excellent and moſt worthy examples, are all grounded on ſome place of the Old Teſtament, and are continued from the beginning of the world, almoſt to Chriſts Incarnation: for hee beginneth with *Abel*, which is ſo neere the beginning, that he was the *ſecond* good man that liued in the world: yea, and the *firſt* of all that had this true Faith, as the onely meanes of his ſaluation. For, as for *Adam*, hee afore his fall had not this Faith, neither ſhould it haue ſaued him: but when the firſt meanes failed him, then came this *Faith* as the ſecond and more effectuall meanes of his ſaluation: but *Abel* was neuer in poſſibilitie to be ſaued by any thing, but by this *Faith*. And therefore *Abels* Faith hath the firſt place of commendation, and that in this Verſe.

Abels Faith is here commended for three things: Firſt, In that he *offered by it a greater ſacrifice then Cain*. Secondly, by it *hee obtained teſtimonie with God*. Thirdly, by it *dead Abel yet ſpeaketh*.

The firſt effect of *Abels* Faith, is thus ſet downe by the holy Ghoſt, *By Faith, Abel offered vnto God a greater ſacrifice then Cain*.

The ordinarie Expoſition of theſe words, is this: That *Cain* and *Abel* comming to offer, there was no difference in the matter of their ſacrifice, but onely in the manner of offering, in that *Abel* offered by Faith, and ſo did not *Cain*.

This Expoſition, though it be good, yet it fits not the ſcope of this place, nor the fourth of *Geneſis*. The right ſenſe therefore ſeemes to bee this; *Abel* hauing Faith, this Faith mooued him to teſtifie his thankefull heart to God. This he did by offering vnto God the *beſt and coſtlieſt ſacrifice* that he could: namely, The *firſt fruits and fatteſt of his ſheepe*; Whereas vnbeleeuing *Cain*, hauing no loue to teſtifie vnto God, brought onely of the fruit of his ground: not of the beſt, as *Abel* did: but whatſoeuer came firſt to hand. This being the true meaning of the whole: let vs come to the particular points laid downe in this effect, and they are three.

ABELS *Faith.*

First, That *Cain* and *Abel offered*, that is, ſerued God.

Secondly, That they offered *Sacrifices.*

Thirdly, That *Abel* offered a better then *Cain.*

The firſt point containes their ſeruice in generall: The ſecond, their ſeruice in particular: The third, the difference of their ſeruice; wherein eſpecially will appeare the excellencie of *Abels* Faith.

Firſt, *Abel* and *Cain*, the two firſt brethren in the world, *offered* ſacrifice to the true God. How learned they this? For they had no Scripture, it was penned many yeares after; namely, by *Moſes* firſt of all. I anſwer, when their Parents *Adam* & *Eue* had fallen, God gaue them (of his infinite goodneſſe) a Couenant of grace, *That the ſeed of the woman ſhould breake the ſerpents head*, *Gen.* 3.15. We doubt not but our firſt Parents receiued this Couenant, and beleeued the promiſe; and this their *Faith* taught them how to worſhip the true God aright.

You will ſay: Thus *Adam* and *Eue* learned of God; but how came this to *Cain* and *Abel?* I anſwer, When they had beene thus inſtructed of God, *Adam*, as a faithfull ſeruant of God, taught the ſame religion, and deliuered the ſame doctrine to his children: and by it they were taught, what, to whom, and in what manner to offer ſacrifice. And thus they did it neither by Scripture, nor reuelation, nor their owne inuention, but by the inſtruction of their Parents.

Hence, let all Parents learne a leſſon of *Adam*, the firſt Parent that was in the world; namely, To procure the good of their children: he nurtured his children excellently: Firſt, He prouided for them till they came to age. Secondly, Then hee left them not, but appointed them their callings: for one was an Husband-man, and the other a Shepheard. Thirdly, Not thus onely, but hee taught them to worſhip the true God, both in their callings, and in the practiſe of religion, and therefore he taught them to offer ſacrifice in way of thankefulneſſe vnto God: All this did *Adam.*

So muſt thou doe with the children which God hath giuen thee. Firſt, Prouide for them carefully till they be of age,

take

take heed they miſcarrie not any way for want of things needfull. Secondly, ſo bring them vp, as that they may bee apt to liue in ſome godly calling, whereby to doe good to his Church; and that calling thou muſt appoint them, according to the fitneſſe of their gifts. *Adam* appointed them not both one calling, but diuers callings, according to the diuerſitie of their gifts: and thou muſt ſee it bee a lawfull and honeſt calling, for ſo are both theſe. Then thirdly, (the greateſt matter of all theſe) teach them religion, and the true manner of fearing and worſhipping God; that as by the two firſt, thy child may liue well in this world, ſo by this he may be made an heire of the kingdome of heauen. Abels Faith.

Adam was the firſt Father, and Father of vs all; let all then follow him in this practiſe: and if wee follow him in one, follow him in both. Diuers will be as carefull for their bodies, and for their callings as *Adam* was, but how few are as carefull to teach them religion, for the preferment of their ſoules to life eternall? But parents muſt haue care of both theſe: elſe they ſhall anſwer for their child at the day of Iudgement: and though hee periſh in his owne ſinne, yet his blood will God require at the Fathers hands. For God made him a father in his roome, and he diſcharged not the dutie of a father vnto their child.

Secondly, in that *Cain* offered, as well as *Abel*; Hence we learne diuers inſtructions.

Firſt, It is a common opinion, that if a man walke duely and truely in his calling, doing no man harme, but giuing euerie man his owne, and ſo doe all his life long, God will receiue him, and ſaue his ſoule: but the truth is this: If men doe thus, it is good and commendable, and they muſt be exhorted to continue: but if they ſtand vpon this for ſaluation, they caſt away their ſoules. For marke here, *Cain* was a man that walked in an honeſt calling; and more then that, hee tooke paines, and laboured in it (which all men doe not that haue honeſt callings:) And more then all theſe, when *Abel offered*, he came and worſhipped God alſo; and he did outwardly in ſuch ſort, as no man could blame him, but onely God that

V. 4.

Abels Faith.

ſaw his heart: and for all this, yet he is a wicked *Cain*, and that is all that the Word of God giues of him, 1. *Ioh.* 3. 12. Then it is manifeſt, that to walke in a mans calling iuſtly and vprightly, doing no man harme, will not ſerue the turne. *Cain* did it, and yet was accurſed: wee muſt then goe further then *Cain*, elſe wee ſhall goe with *Cain* to the place where hee is.

Reaſon not with thy ſelfe, I worke hard, and follow my calling, I hurt no man: thus could *Cain* reaſon, and yet but curſed *Cain*. Thou muſt then beſide theſe, get that that *Cain* did not; Learne in thy conſcience to ſee and feele thy ſinne, to be grieued for it, ſo as thou maiſt ſay; My ſickeneſſe, my pouertie, my croſſes grieue mee, but nothing ſo much as mine owne ſinnes, theſe trouble mee aboue all, and this griefe ſwalloweth vp all the reſt. And there is another thing which I ſeeke aboue all; not gold, ſiluer, or promotion; but reconciliation with my God, and his fauour in Ieſus Chriſt: If thou haſt theſe two, then thou goeſt beyond *Cain*, then ſhalt thou ſtand before God with *Abel*, and bee accepted. Remember theſe two, Humiliation for ſinne, and deſire of Reconciliation: theſe two is the ſumme of religion. If thou haſt theſe, thou art bleſſed with *Abel*, if not, curſed with *Cain*, howſoeuer thou liueſt in the world. If thou ſay, *Cain* killed his brother, and ſo would not I doe for all the world, I will doe no man hurt in bodie nor goods: This will not ſerue: for it is ſaid, That God had no reſpect to *Cain* afore he killed his brother, euen when he *offered his ſacrifice:* and therefore this dutie is moſt neceſſarie, and there is no ſhifting it off.

Secondly, *Cain* offered as well as *Abel*; yea, *Cain* offered *afore Abel*, as it is manifeſt in *Genneſis* 4. 3. And yet *Abels* ſacrifice was better when it came to the proofe, and was accepted, and not *Cains* which came firſt. Hence we learne, That a man may be more forward then many other, in many outward duties of religion, and yet not be accepted of God: another may not bee ſo forward to the dutie, and yet when hee comes, bee better accepted. Whence comes this? What? Is forwardneſſe in good duties a fault? Nothing leſſe: but hence

hence it is, he that outwardly is moſt forward, may come in hypocriſie without *Faith*; the want whereof makes his forwardneſſe nothing worth. Many ſuch haue we in our Church: great frequenters of places and exerciſes of religion; and yet they come but as *Cain* did, or it may be in worſe intents. Thy forwardneſſe is to be commended, but take this with thee alſo; Care not ſo much to be firſt at the Sermon, or to bee there oftner then other, as to goe with true Faith, Repentance, and a heart hungring for grace; if not, boaſt not in thy forwardneſſe, *Cain* offered afore *Abel*, and yet not accepted; and ſo there may come an *Abel* after thee, and bring Faith with him, and bee accepted, when thou with thy hypocriticall forwardneſſe ſhalt be reiected as *Cain* was. ABEL'S *Faith.*

Thirdly, did *Cain* offer as well as *Abel*? Hence wee learne, That the *Church-militant* is a mixt and compounded companie of men: not of one ſort, but true Beleeuers and Hypocrites mingled together: as here in the very infancie of the Church, there was *Cain* worſhipping in ſhew, as well as *Abel* that worſhipped in truth. So was it in the infancie, ſo in her perpetuall growth, and ſo ſhall it bee in the laſt age of the Church: the good ſhall neuer bee quite ſeparated from the bad, vntill Chriſt himſelfe doe it at the laſt Iudgement. Goates ſhal alwaies be mingled among the ſheepe, *Til Chriſt the great Shepheard doe ſeperate them himſelfe, Matth.* 25. 34. And hee that imagineth a perfect ſeparation till then, imagineth a fancie in his braine, and ſuch a Church, as cannot bee found vpon the earth.

This being ſo, let no man therefore be afraid to ioyne himſelfe to the viſible Church; neither let any that are in it, goe out of it, becauſe the bad are mingled with the good; for ſo, it hath beene alwaies, and euer will be: he then that will goe out of a Church, becauſe there bee hypocrites in it, muſt goe out of the world: for ſuch a Church is not found, but triumphant in heauen.

Fourthly, in that *Cain* and *Abel offered*; hence we learne, That the Church of God which truely profeſſeth his name, hath beene euer ſince the beginning of the world. For this Church.

Abels Faith. Church was in the houſhold of *Adam*, when there was no more but it in the world: for *ſacrifice* to God is a ſigne of the Church: yea, and beſide the ſacrifice, they had a place appointed were *Adam* and his Family came together to worſhip God; For, ſo much *Cain* intimateth, *Gen.* 4. 14. and 16. *Cain went out from the preſence of the Lord*, that is, Not onely out of his fauour and protection, but from the place of his ſolemne ſeruice, and where he wonted to manifeſt his ſpeciall preſence to his children ſeruing him: and therefore *Cain*, as being excommunicate, complaines (Verſ. 14.) becauſe he muſt leaue it. Thus the Church hath beene from the beginning, and therefore is truely called Catholike.

The Papiſts abuſe this place notoriouſly; for whereas the *Church* hath beene ſo ancient, they argue therfore it is aboue the *Scripture*: yea, and that wee could not know it to bee *Scripture*, but by the ancient teſtimonie of the *Church*.

We muſt know the Scripture is two wayes to bee conſidered: Firſt, as it was written and penned by holy men, and ſo it is later then the Church: for *Moſes* was the firſt Pen-man of Scripture: But ſecondly, as it is *the Word of God*, the ſubſtance, ſenſe, and truth thereof is much more ancient then the Church; yea, without the Word of God, there can bee no Church: For, without Faith is no Church, (becauſe the Church is a company of Beleeuers,) and without the Word is no Faith; therefore no Word, no Faith; no Faith, no Church. So then the Scripture was afore the Church, but penned after.

Thus we ſee that *Cain* and *Abel offered*.

Now ſecondly, What offered they? *Sacrifices*. Sacrifices were vſed in the worſhip of God for two ends. Firſt, When a ſacrifice was offered, eſpecially of Beaſts, when a man ſaw the blood of the Beaſts powred out, it put him in mind of his owne ſinnes, and the deſert of them, and taught him to ſay thus: Euen as this creature is here ſlaine, and his blood diſtills and drops away; ſo my ſinnes deſerue that my blood ſhould be ſhed, and my ſoule be drenched in hel for euer. This creature

creature can die but one death, for it ſinneth not; but my ſins deſerue both the firſt and ſecond death. ABELS Faith.

Secondly, ſacrifices ſerued to put them in mind of the *Meſſias* to come; and the ſlaying of the Beaſts ſhewed them how the *Meſſias* ſhould ſhed his blood, and giue his life for the ſinnes of the people. Theſe are the two principall ends of ſacrifices, and for theſe two ends did *Cain* and *Abel* offer: *Cain* in Hypocriſie, and for faſhion ſake; *Abel* in Truth, Conſciene, and Sinceritie.

As it was in the old Sacrifices, ſo is it in our Sacraments of the New Teſtament: whereof, the Sacrifices were all types: In Baptiſme, ſprinkling of the water ſerues to ſhew vs how filthily we are defiled with our owne ſinnes.

Secondly, It ſignifies the ſprinkling of the blood of Chriſt vpon the heart of a ſinner, for his ſanctification from ſinne.

Secondly, In the Supper, the breaking of the bread ſignifies; Firſt, How we ſhould bee broken in humiliation for our ſinne: and the powring out of the wine, how our blood and life ſhould be ſhed, and powred out for our ſinnes, if wee had that we deſerue. And ſecondly, they repreſent vnto vs, how the bodie of Chriſt was broken, and his blood powred out for our ſins: which hee was content to ſuffer vnder the wrath of his Father for our ſakes: So that we ſee, both the Sacrifices and Sacraments of the Old, as alſo of the New Teſtament, all aymed at theſe two ends; To ſhew vs our ſinnes, and our miſerie by ſinne; And to fore-tell or repreſent our reconciliation by Chriſt. Which being ſo, our leſſon is this;

We haue all receiued thoſe two Sacraments: the firſt once, the ſecond often. Now if they haue beene duely receiued of vs, they ought to haue this double vſe vnto vs: Firſt, To cauſe vs to make a ſearch of our owne ſinnes, and of our miſerie by ſinne: and ſeeing it, to be caſt downe and humbled, conſidering how corrupt our hearts are, and how wicked our liues. And ſecondly, when this is ſo, then to make vs ſeeke for reconciliation with God by faith in Chriſt, to make vs deſire it, loue it, and pray for it, aboue all things in the world. *Abel* not onely offered, but offered ſo, as that it put him in mind of his

Abels *Faith.* his ſinne, and of his redemption, by the death of the *Meſſias* to come. So wee muſt not onely outwardly receiue the Sacraments; but ſo receiue, as that wee may ſee and bee humbled for our ſinne, and ſeeke to be reconciled to God in Chriſt.

Such vſe alſo ought we to make of hearing the Word, and not to be content with bare hearing of it, or to get a generall knowledge out of it: but it muſt giue vs a ſpeciall ſight of our owne eſtate by ſinne: and vrge vs forward to ſeeke the fauour of God in Chriſt. Religion ſtands not in hearing the Word, and receiuing the Sacraments with the congregation, though it be done neuer ſo often, and neuer ſo formally: But ſo to heare and ſo to receiue, as that they may worke in vs thoſe two things: and that is the pith and life of religion. And whoſoeuer hee be that profeſſeth religion, and ſheweth not the fruit of it in theſe two, that mans profeſſion is in vaine, and it will goe for no payment at the day of Iudgement.

Thus wee ſee they offered, and what they offered. It followeth; *A greater ſacrifice then Cain.*

The third and laſt point, is the difference of theſe ſacrifices. For although *Cain* offered as well as *Abel:* and offered *ſacrifice* as well as *Abel*: yet was there a difference in their ſacrifices; for *Abels* was better then *Cains.* This is the chiefe point: for this ſets downe what was that excellencie of his *Faith*, for which he is here commended. *Abel* is not commended for *offering*, by his Faith; for ſo did *Cain* that had no Faith: nor for offering ſacrifice, by his Faith; for ſo did *Cain* that had no Faith: but becauſe that by his Faith he offered a *better ſacrifice* then *Cain* could.

The holy Ghoſt calls *Abels* a *better* or *greater* ſacrifice, becauſe *Abel* brought the beſt and fatteſt of his Sheepe, and ſo beſtowed the moſt coſt he could; as ſignifying that he would haue beſtowed more coſt, had hee knowne how to haue done it. For he that giues as he hath, would giue more if he had it. And hee that doth the beſt hee can in any thing, it is certaine he would doe better if he could. *Cain* contrariwiſe brought not the beſt of his fruits, but either the worſt, or whatſoeuer came

came first to hand: as thinking that whatsoeuer he brought, was good enough: and therefore worthily is *Abel* said to haue offered a better sacrifice then *Cain*. ABELS Faith.

And further, this holy practise of *Abel*, came to bee a law written, euen one of the Commandements of the Ceremoniall Law; namely, That the *first borne should be offered to God*, *Exod.* 34.19. And the *first fruits of the corne*, *Leuit.* 23.10. &c. And that *nothing that was lame, blind, maymed, or had any blemish in it should be offered to the Lord*, *Deut.* 15.21. *Abel* here did euen that which these Lawes commanded: and these Lawes commanded the same that hee did. Thus God vouchsafed to honour his seruant *Abel*, for his obedient and honest heart; euen to make his practise the ground and beginning of one of his owne lawes: that so the Israelites in all their generations, might in their daily practises, remember this worthy deed of holy *Abel* to his perpetuall honour.

Now for vs the truth is, this Law binds vs not: for it was a Ceremonie, and is ended in Christ. Yet the equitie and vse of it reacheth euen to vs; namely, It teacheth vs when wee will giue any thing vnto God, to giue the best we haue. This is the equitie of those Lawes Ceremoniall, which commanded them to giue to the Lord their first borne, and their first fruits, and the fattest of their cattell; and so much of them doe still bind vs. Now from this rule, wee are taught diuers duties.

First, To the *Parent*. Hast thou many children, and wilt thou giue some to the Lord? namely, To serue him in the Ministerie? The practise of the world, is to make the eldest a Gentleman, the next a Lawyer, the next a Merchant: he that is the youngest, or least regarded, or that hath some infirmitie in wit, or deformitie in bodie, set him to schoole, let him bee a Minister. But *Abels* sacrifice controlls this profane course of the world. Learne therefore by him; whomsoeuer of all thy children thou findest fittest in gifts and graces of bodie and mind, whom thou louest best, and most esteemest, hee is fittest for the Lord, and the Lord is most worthy of him:

Abels Faith. him: consecrate him to the Lord, for his seruice in the Ministerie.

Secondly, To the *young man*. He being in the strength and ripenesse of wit, senses, memorie, capacitie, and in the best of his age: hee saith, I will take my pleasure now I am fittest for it: I will repent at the end of my daies, and that is a fitter time. This is a vile pollicie of the deuill, to dishonour God, and to cast away their soules. What a griefe is it to giue the Deuill his yong yeeres, the strength of his bodie and wit, and to bring his withered old age vnto God? Nay, be sure, *God* wil not accept thy rotten sacrifice of old age, but rather giue thee vp to the Deuill, that hee may haue thee altogether, which hath had the best: Then follow rather *Salomons* counsell, *Eccles.* 12. 1. who bids thee, *Remember thy Creator in the daies of thy youth*: Remember *Abels* sacrifice, it was of the best. So, thou hast no sacrifice but thy selfe to offer: offer then the best: thy young yeeres is the best time, giue them vnto God.

Thirdly, To all *Christians*. *Abel* offered the best: it teacheth vs all, if wee will professe and serue God, not to doe it by the halfes; or for shew and fashion sake, or negligently, as not caring how. Thus to doe, is but to offer the sacrifice of *Cain*, and that makes the most professors goe away with their seruice vnaccepted, as *Cain* was: for God will haue all or none, hee is worthy to haue no partner: hee must bee serued with all the heart, with soule and bodie, so that a man must consecrate himselfe wholly vnto him. 2. *King.* 23. 25. It is the speciall commendation of good King *Iosias*, *That hee turned vnto the Lord with all his heart, and soule, and might*: and for that, hee is preferred afore all Kings afore or after him: not that *Iosias* could fulfill the law perfectly, as it required; but it is meant of the endeauour of his heart and life, by which hee straue with all his might to serue God as well as hee could: his example is ours.

We professe religion, wee must looke that our hearts affect it: we professe a turning from sinne, wee must take heed it be not formall, and from the lips, but from the heart. So, when wee

wee practise any dutie of religion, whether wee pray or heare the Word, or receiue the Sacraments, (this is the sacrifice that we can offer) we must not doe them coldly and carelesly; but with zealous affection and resolution from the heart. Otherwise, if we serue God for fashion sake, and our hearts are on the world, and our owne lusts, we offer the sacrifice of cursed *Cain*, and we with our formall religion shall goe to him. But let vs offer the sacrifice of *Abel*: that is, Though it bee neuer so little, yet let it be the best we can, and all we can, and God will accept vs as hee did *Abel*. And thus the Parent should giue God his *best child*: the young man his *best yeares*: euerie man his *best part*, which is his *heart*. And thus we follow the steps of holy *Abel*, who offered to God *the best sacrifice he had*. This was the fruit of his Faith: euen so that Parent, that young man, that Professor that hath true Faith, will doe so likewise. ABELS Faith.

Hitherto of the first effect of *Abels* Faith: It followeth, *By the which he obtained witnesse that he was righteous.*] II

This is the second effect of *Abels* Faith, whereby it is commended. First, For the meaning. By *Faith* he meanes Sauing Faith, which makes a man iust before God, and no other. For whereas he had said before, That by Faith our *Elders had obtained a good report*. Hee prooues that generall, by this example of *Abel*; therefore that Sauing Faith which was meant there, is also meant here.

These words set downe two benefits, which *Abel* had by his Sauing Faith: First, Hee was *iust* by it. Secondly, God *testified* that he was so.

For the first; *Abels Faith* made him *iust and righteous*, not because his Faith was an excellent qualitie of that vertue in it selfe, as to make him iust; but because it was an instrument, whereby he apprehended and applied to himselfe, the righteousnesse of the *Messiah* to come, whereby he might stand iust before God. This was his righteousnesse, which hee had by Faith: for he trusted not to any holinesse of his owne, though (it is out of question) he knew he was the Sonne of man, who once was perfectly righteous: but the trust and confidence of his

ABELS Faith. his heart was in the righteousnesse of that blessed seed which God had promised, *should breake the serpents head.* This promise he knowing, beleeued it, applied it to himselfe, and this Faith made him righteous.

Here we learne a worthy lesson of Christianitie; namely, That the true and the vndoubted way to heauen, is a holy and liuely Faith in Iesus Christ: for, this Faith makes a man righteous, and that righteousnesse opens him the gate of heauen. To this end (saith the Apostle) *Being iustified by Faith, wee* Rom. 5. 1. *haue peace with God:* but by whom; *through our Lord Iesus Christ.*

For the vse of this doctrine, wee must renew our former exhortation, which indeed cannot be too often pressed to the conscience. There is none of vs so vile, none so prophane, but we desire saluation. If we doe, then we must tread the beaten way to it. For we are not borne heires of it: neither can we come thither by chance: but there is a way that must bee taken, and that way is but one: all other are misleading byewayes. Againe, that way must be taken in this life; else, it is too late. Now, this way is to bee a iust and righteous man. With this, neuer man failed: and without this, neuer man attained to saluation; for, *No vncleane thing can come into the* Apoc. 21. 27 *kingdome of heauen.* Neuer was man iustified there which was not iust before: and that must here bee begun, which in heauen is to be perfected. In this life therefore wee must seeke to be iust. Now, our good workes will not serue to make vs iust: for they are all vnable to indure the triall of Gods Iustice. And if wee stand to them, and they proove not able to satisfie Gods Iustice; then, in stead of saving vs they will condemne vs. Therefore with *Abel* let vs goe out of our selues, denie our selues, and cleaue onely to Christs righteousnesse, in life and death: this is the way that neuer will deceiue vs.

But some will say, We walke in this way. I answer, Hee, that walketh in a way may bee traced by his steps: So then, shew your steps of Holinesse, of Deuotion, of Charitie, &c. these must shew your Faith: leaue these steps behind you, and then your Faith is good. Thus did holy *Abel*: beleeue thou it,

it, acknowledge it, and follow thou after him: and renounce all by-pathes which the Papiſts, or thy owne braine imagineth. Let this one doctrine ſinke into thy heart in ſtead of many, and let not the Deuill ſtrake it out. For if thou walke in this way, my ſoule for thine it will bring thee to heauen: if not, at the laſt day this doctrine will condemne thee, becauſe it ſhewed thee this way, and thou wouldeſt not walke in it. *Faith.*

Secondly, obſerue: Hee ſaith, *Abel was approoued* and accepted of God. How prooues hee that? Becauſe his worke pleaſed God: as who ſay, his workes cannot pleaſe God, vnleſſe his perſon doe: therefore in that his workes doe, thence he concludeth that his perſon did: it is the reaſon of the holy Ghoſt, and therefore infallible.

In the framing of this reaſon, the holy Ghoſt teacheth vs a great point of our religion: namely, That firſt a mans perſon muſt pleaſe God afore his actions can. And after the perſon, then the actions. This is plaine in theſe words: for it is ſaid, *He firſt obtained witneſſe that he was righteous* himſelfe, and then *God teſtified of his gifts*: So likewiſe more plainely, *Gen.4.4.* God had reſpect, *Firſt to Abel, and then to his offering*: So that the truth is manifeſt, No worke pleaſeth God afore the worker doe. This being ſo, hath excellent vſes.

Firſt, it ouerthroweth a maine pillar of Romiſh religion; *Iuſtification by workes*. For how can a man bee iuſtified by his workes, when hee himſelfe muſt be iuſt afore the workes can be? Vnleſſe hee bee iuſt, his workes bee wicked: if they bee wicked afore his perſon bee iuſt, how can they then iuſtifie him. And if the perſon be once iuſt, what needs it then to bee againe iuſtified by workes? Good workes make not a man good, but a good man makes a worke good: and ſhall that worke that a man made good, returne againe and make the man good? Firſt, That is abſurd in reaſon: And ſecondly, It is needleſſe. For, the man is good alreadie: elſe the worke could not haue beene good. Wee may therefore ſay, Workes are rather iuſtified by the perſon of a man, then his perſon by the workes; and it is a

Abels Faith. most vaine thing to looke for Iustification from that which thou thy selfe must first iustifie afore it be iust: if wee had no other reasons against Iustification by workes but this, this were sufficient.

2 Secondly, hence wee learne, That till a man be called, and his person iustified and sanctified, all that euer he doth is sin. First, His *common actions*, his eating, drinking, sleeping, walking, talking, are all sins. Yea secondly, the *workes of his calling*, and his labour in the same, though neuer so iust, equall and vpright. Thirdly, Further, his *ciuill actions*, namely, The practise of ciuell vertues, his outward grauitie, meekenesse, sobrietie, temperance, quietnesse, vprightnesse, and all outward conformitie, are all sinnes. Yea, more then all this, his *best actions*; namely, His practising of the parts of Gods worship, or his deedes of charitie, his prayer, his hearing the Word, his receiuing of the Sacraments, his giuing of almes they are all sinnes vnto him, if hee haue not a beleeuing and penitent heart: yea such sinnes as shall condemne him, if hee had no other. *Obiect.* This should seeme strange Diuinitie, that the most holy actions, as prayer, &c. should be damnable sinnes. I answer, They are in themselues holy and good, and as farre forth as God hath commanded them; yet in the doer they are sinnes, because hee doth them from a foule and vnholy heart: for the same action may be holy in it selfe, and in regard of God, the Author of it, and yet a sinne in him that is the doer of it. As cleere water, pure in the fountaine, is corrupted or poysoned by running thorow a filthy and polluted channell; so are euen the best actions, sinnes: as euen the preaching of the Word to a Minister, whose heart is not clensed, by Faith, and his person accepted of God; it is a sinne vnto him, and (if he repent not) shall be his condemnation. *Cain* sinned, not onely in hating and murthering his brother, in lying and dissembling with God; but *Cain* sinned also euen in offering sacrifice. And *Abels* sacrifice had beene a damnable sinne, but that his person was iustified before God. And the reason of all this is good: for nothing in the worke is able to make an action acceptable to God, but onely the acceptati-

on of the perſon by Chriſt. This being ſo, it ſtands vs euery one in hand to looke to our ſelues; and to labour aboue all things for Faith & repentance: that ſo our perſons may be accepted righteous before God, & thereby our actions accepted alſo. If it be a miſerable thing, that all thy actions, euen holy actions ſhould be ſins, then labour to be iuſtified; for that only can make thy workes accepted: if not, then though thou labour neuer ſo much to be approoued in the world, and ſet neuer ſo glorious a ſhew vpon thy workes to the eyes of men, they are all abominable ſinnes in the ſight of God: and at the day of Iudgement they ſhall goe for no better. Preach and teach all thy life long; nay, giue thy life to die for religion: giue all thy goods to the poore, depriue thy ſelfe of all delights: build Churches, Colledges, Bridges, High-wayes, &c. and there may come a poore ſheepheard, and for his keeping of his ſheepe be accepted, when thou with all this pompe of outward holineſſe, maiſt be reiected. And why this? Only becauſe he had Faith, and thou haſt none; his perſon was iuſtified before God, and thine is not. Therefore let this bee my counſell from *Abel*: Labour not ſo much to worke glorious workes; as that which thou doeſt, doe it in Faith. Faith makes the meaneſt worke accepted; and want of Faith makes the moſt glorious worke reiected: for ſo ſaith the Text, *Abel muſt be accepted, elſe his ſacrifice is not.* Thus we ſee *Abel* was iuſt, and God ſo accounted him. The ſecond point is, That God gaue teſtimonie he was ſo: In theſe words.

ABEL'S *Faith.*

God giuing teſtimonie.]

What *teſtimonie* it was, that God gaue of *Abel* and his gift, it is not expreſſed in the word; and ſo it is not certaine: but it is verie likely, that when he and *Cain* offered, God in ſpeciall mercie ſent *fire from heauen*, and burnt vp *Abels* ſacrifice, but not *Cains*: for ſo it pleaſed the Lord often afterward when he would ſhew that he accepted any man, or his worke, he anſwered them by fire from heauen. So hee burnt vp the ſacrifice that *Aaron* offered, *Leuit.* 9. 24. So hee anſwered *Salomon*, 2. *Chron.* 7. 1. And ſo *Elias*, 2. *Kings* 18. 28. And ſo it is likely that he gaue this teſtimonie that he accepted *Abel* and

II

Abels *Faith.* his offering. This was a great prerogatiue, that *Abel* and the Fathers in the Old Testament had. We haue not this, but we haue a greater, for wee haue that that is the substance, and truth, and bodie of this: For wee haue also the fire of God, that is, His Spirit comes downe into our hearts euerie day, not visibly, but spiritually, and burnes vp in the heart of a Beleeuer his sinnes and corruptions, and lights the light of true Faith, that shall neuer be put out.

The vse hereof is this; As no Sacrifice in the old Law pleased God, but such as was burnt by fire from heauen, sent downe either then or afore: So our Sacrifices of the New Testament (that is, our inuocation of Gods name, our Sacrifice of praise, our duties of religion, our workes of mercie and loue,) neuer please God, vnlesse they proceed from a heart purged by the fire of Gods Spirit, that is, from a beleeuing and repentant heart: both which are kindled and lighted, and dayly continued by that fire of Gods Spirit. Therefore it is, that *Paul* saith, 1. *Tim.* 1. 4. *That loue must come out of a pure heart, and good conscience, and faith vnfained.* The duties of religion, and workes of loue comming from this purged heart, ascend into the presence of God, as a smoake of most acceptable Sacrifices, and are as a sweet perfume in the nosthrils of the Lord.

Now, of what did God thus testifie? *Of his gift.*

It may here bee asked at the first: How can *Abel* giue a *gift* to God: hath the Lord need of any thing; and are not all things his? I answer, God is Soueraigne Lord of heauen and earth, and all creatures: yet hath hee so giuen his creatures vnto man to vse, as that they become mans owne, and so hee may esteeme and vse them: and being mans, a man may in token of his thankefulnesse returne them againe to God; especially seeing God accepts them being so offered, as most free gifts.

This sheweth vs, first, the wonderfull mercie of God, that whereas wee can offer him nothing but his owne, hee vouchsafeth to accept a gift offered of his owne, euen as though wee had of our owne to offer.

Secondly,

Secondly, See here the difference betwixt the ſacrifices of the Old, and Sacraments of the New Teſtament. In their ſacrifices they gaue ſomething to God, and therefore they are called *gifts*: in our Sacraments wee receiue daily grace from God. ABELS Faith.

Thirdly, In that the Sacrifices of the old Law are called *gifts*, wee muſt know that it is typicall, and hath excellent ſignifications vnto vs.

Firſt, It ſignifieth, that the *Meſſias* ſhould bee giuen of God freely, for the ſaluation of his Elect: and that Chriſt the *Meſſias* ſhould willingly giue himſelfe to be a Redeemer.

Secondly, It ſignifieth, that euerie man that lookes for ſaluation by Chriſt, muſt giue himſelfe to God and all that is in him. So *Paul* exhorteth, *Rom.* 6. 13. *Giue your ſelues vnto God, and your members weapons of righteouſneſſe.* When wee giue any thing to a man, we make him Lord of it. If wee then giue our ſoules and bodies to the Lord, wee muſt giue them ſo, as that they may obey and ſerue him, and bee ruled by him, and ſerue for his glorie, howſoeuer he ſhall vſe them. We profeſſe religion; and make great ſhewes; but to giue our ſelues in obedience to God, is the life of religion. But contrarie is the courſe of the world. For, moſt Profeſſors are giuen vp to ſin and Satan: *their bodies* giuen to drinking, gaming, vncleaneſſe, iniuſtice; *their ſoules* to enuying, hatred, malice, reuenge, luſt, pride, ſelfe-loue: God hath nothing except it bee a *fate*: but that will not ſerue the turne: hee will haue all, *bodie and ſoule*; for he made all, and he redeemed all. We goe againſt equitie: Chriſt gaue his bodie and ſoule for vs: why ſhould wee not giue ours againe to him? Againe, this gift is not as other gifts; for here all the profit redounds to the giuer: the glorie indeed is his, but the gaine and profit is our owne. Why then ſhould wee withhold our ſelues from God? It argueth, wee know nor feele not, what Chriſt hath giuen vs: for if we did, if wee had ten thouſand liues, wee would thinke them all too little for him.

And thus much of the firſt and ſecond effect of *Abels* Faith; The third followeth.

Abels Faith. *By which Abel being dead yet ſpeaketh.*

III. The third effect, whereby *Abels Faith* is commended, is laid downe in theſe words. Concerning the meaning whereof there is ſome difference, which is briefly to bee examined. Some thinke the words ſhould be thus tranſlated, *By which alſo Abel being dead, is yet ſpoke of*; making the meaning to be, That by his Faith he obtained a good name to all poſteritie: But it ſeemes this cannot ſtand, for two cauſes: Firſt, Becauſe that is alreadie affirmed of *Abel* and all the reſt, in the ſecond Verſe, That *through Faith they had obtained a good report:* which therefore might ſeeme needleſſe ſo ſoone to bee repeated againe. Secondly, For that afterwards Chriſts blood and *Abels*, being compared together, it is not ſaid, that Chriſts blood is better *ſpoken of* then *Abels*, but that it *ſpeaketh better things then Abels did.* Therefore the words are rightly tranſlated.

Chap. 12. 24

Now for the true ſenſe of them, it is likely the holy Ghoſt here hath relation to the ſtorie whence it is taken; where vpon *Cains* murther, God ſaith to him, *The voyce of thy brothers blood crieth to me from the earth:* And why crieth it? Namely, For vengeance againſt ſo monſtrous a murther: and crieth to all men to behold it, and to abhorre the like: and ſo after a ſort hee continueth to ſpeake, to this day. So that the words, in the true and full ſenſe of them, doe import theſe two points:

Gen. 4. 10.

Firſt, That *Abel ſpake* when he was *dead.*

Secondly, That in a ſort *Abel ſtill ſpeaketh.*

For the Firſt: *Abel ſpake* and cried *when hee was dead*: But how? Not with a vocall ſpeech; but the phraſe is figuratiue, and imports thus much, as if the Lord had ſaid to *Cain*: Thou haſt killed thy brother cloſely, and it may bee haſt hid him in the ſand, or buried him, and thinkeſt no man knoweth of it: But thou muſt know *Cain*, this thy fact is euident to me, as if *Abel* had told me; I know thou killedſt him: and if thou wonder how I know, I tell thee his blood told mee; for it cried in my eares, and yet it crieth out againſt thee: for though *Abel* be dead, his blood yet ſpeaketh. As this is true of *Abels*, ſo of all

all mens *blood*: and as of *blood*, ſo of al other *oppreſſions*, though done by neuer ſo great men. Murthers, oppreſſions, and all wrongs done to Gods children, they crie to God againſt the Oppreſſors, though the poore oppreſſed men dare ſcarce name them; they need not; for their blood doth: yea euen their verie *teares* cannot be ſhed, but *God takes them vp, and puts them in his bottle*, and I will know who ſhed them. Thus blood crieth againſt them that ſhed it, yea teares crie againſt them that cauſe them. This affordeth vs a double inſtruction. Firſt, here it is apparent that God ſeeth and knoweth the ſins of men, though the men be neuer ſo mightie, or their ſins neuer ſo ſecret. For though men conuay them neuer ſo cloſely, and labour to hide them with all the meanes that the wit of man can deuiſe: yet the very dead creatures crie out, and doe proclaime the ſins and ſinners in the eares of God, as fully as the voices of liuing men, can diſcouer any thing vnto men. Priuie oppreſſions, and goods gotten by deepe deceipt, lie hid to the world: But the *ſtone out of the wall ſhall crie, and the beame out of the timber ſhall anſwere it: Woe be to him that buildeth his houſe with blood: and erects a Citie by iniquitie*: as though he had ſaid, God knoweth euerie ſtone and euerie piece of timber in their ſtately houſes, which they haue gotten by deceit of oppreſſing of the poore. Priuie conſpiracies, and plots of treaſon are laid againſt Princes and Magiſtrates; and often in ſo ſecret manner, as in mans reaſon is not poſſible to bee diſcouered. But God hath many wayes to find them out, and they neuer ſcape his priuie ſearch: and therefore the holy Ghoſt aduiſeth, *Curſe not the King, no not in thy thought, nor the great ones in thy bed-chamber: for the fowle of the heauen ſhall carrie thy voice, and that which hath wings ſhall declare the matter.* So that whatſoeuer is plotted neuer ſo priuily, or conſpired in the ſecret cloſets of vngodly men, God knowes it, & hath meanes enough to diſcloſe it to the world. And in our daily experience God magnifieth himſelfe mightily in reuealing murthers. For, bring the murtherer before the dead corps, and vſually it *bleedeth*, or giueth ſome other teſtimony, wherby it *ſpeaketh* euen as *Abels* blood did, *this is the murtherer*

ABELS *Faith.*

Pſal. 56. 8.

Hab. 2. 11.

ABELS *Faith.* Nay more: for *Abels* blood *ſpake* to God, but here euen to men alſo.

And of this it is hard to giue any reaſon at all, but the ſecret and immediate hand of God, thereby ſhewing himſelfe to know all ſecret ſinnes, and to bee able to diſcloſe them by ſtrange meanes.

The vſe of this doctrine is, to feare all men from ſinning, though they thinke it poſſible to conceale their ſinnes from the world: for this is one of the ſtrongeſt and commoneſt encouragements that men take to liue in a ſinne, If they thinke it likely to be concealed. But here they ſee how falſe a ground that is. For if they can conceale it from men, yet can they not from God: and if God know it, then can hee reueale it to the world when it pleaſeth him.

Againe, whereas *Abels blood cried when hee was dead*: It teacheth vs, That God hath a care of *Abel* both liuing and dead: for it were nothing to ſay his *blood cried*, if God heard not that crie. But it is apparent he heard it, for hee reuenged it, and puniſhed *Cain* when *Abel* was dead; and could not reuenge it himſelfe. And this care God had not ouer *Abel* alone, but ouer al his children, & as the Pſalmiſt ſaith, *Precious in the ſight of the Lord is the death of his Saints*: That which is vile and of no regard in the world, is precious with God. Tyrants make hauocke of the Church, and kills them vp by heaps: but God records vp euerie one, and will not faile to reuenge it when they are dead: For, if God haue bottles for the teares of his ſeruants; ſurely much more hath hee bottles for their blood.

Pſal. 119. 115.

The vſe whereof, is to teach vs in all extremities of danger or diſtreſſe, to learne patience: yea though we be ſure to die, yet (as Chriſt ſaith) *To poſſeſſe our ſoules with patience*: For we haue one, will heare the cauſe, and reuenge our quarrell when we are gone: So that if wee be patient we loſe nothing: but if we be impatient we get nothing. Let vs therefore hold our tongues: for, the *wrong* done to vs *crieth* loud enough to God for reuenge, who will heare it as aſſuredly as hee did *Abels*. And thus we ſee how *Abel* ſpake then, euen after he was dead.

Luk. 21. 19.

The

The ſecond point is, *Hee ſpeakes alſo yet*; and that three wayes. ABELS Faith.

a. Firſt, his Faith yet ſpeaketh, becauſe it admoniſheth all men euerie where, who either heare or read this ſtorie, to become ſuch as *Abel* was, namely, True worſhippers of the true God; for in *Abels* example, it prouokes all men to bee like him, becauſe it aſſureth them of the ſame regard and reward with God that *Abel* had: and ſo *Abels* faith is a neuer-dying Preacher to all ages of the Church.

Here we learne, That the holy Examples of Gods children are reall teaching, and loud preaching to other men.

For there is a double teaching, namely, in { Word, or Deed.

It belongs to the *Miniſter* to teach in Word; and to *all men* to teach by their Deeds, and good Examples: and if the Miniſter teach not thus alſo, it is the worſe both for him and his hearers.

It ſufficeth not for him to teach by *vocall Sermons*, that is, By good doctrine; but withall by *reall Sermons*, that is, By good life. His Faith, his Zeale, his Patience, his Mercie, and all other his vertues muſt ſpeake, and crie, and call to other men to bee like to him; which if hee practiſe carefully in his life as *Abel* did, then ſhall his vertues ſpeake for him to Poſterities when he is dead.

b. Againe, *Abel* though *dead*, may be ſaid to *ſpeake*, becauſe howſoeuer his bodie be dead, yet in ſoule and ſpirit he liueth with God in heauen. And thus the Word *ſpeaketh* may bee vnderſtood, becauſe it is here oppoſed to *death*: by *which hee being dead, yet ſpeaketh*: that is, Being dead in bodie, yet liueth in ſoule; which life with God, was obtained vnto by his true and Sauing Faith.

c. Thirdly, hee may bee ſaid to *ſpeake yet*, as all other Gods Martyrs are ſaid to crie in the *Reuelation*, *From vnder the altar*, *How long Lord*, *holy and true*, *doeſt thou not auenge our blood on them that dwel on the earth*: As this is true of all Mar- Rev.6.10.

tyrs,

HENOCHS *Faith.*

tyrs, ſo ſpecially of *Abel* the firſt Martyr of all: which words are not ſpoken, neither by him nor them vocally with vtterance of voice: but it is ſo ſaid, to ſignifie what feruent deſire the ſeruants of God haue in heauen, of the full manifeſtation of Gods glorie in their bodies, and of an vtter aboliſhment of ſinne in *the whole world.* Which their deſire, they doubtleſſe vtter to God in a more excellent manner, then in this world we can vtter any thing with our voice: and thus *Abel ſpeakes yet*, and ſhall ſpeake to the worlds end.

Hitherto of the firſt Exſample, the Exſample of *Abel.*

The ſecond is of *Henoch* in theſe words.

HENOCHS Faith.

VERSE V.

By Faith HENOCH *was tranſlated, that hee ſhould not ſee death, neither was hee found, for God tooke him away: for before hee was tranſlated, hee was reported of that hee had pleaſed God, &c.*

The ſecond exſample, HENOCH.

THE *ſecond Exſample of Faith*, is taken alſo out of the old world, before the Flood; and it is of *Henoch* the ſeuenth from *Adam*: To whom, ſtrange and miraculous things befell by reaſon of his Faith. Let the meaning of the words be firſt examined.

By Faith,]

That is, By his confidence in the *Meſſias*, or his Sauing Faith, hee was taken away.

Taken away,]

That is, From earth to heauen, not by an ordinarie worke, but miraculouſly; it is euident by the next words.

That hee ſhould not ſee death,]

That is, That he ſhould not feele death, nor any diſſolution

on of ſoule and bodie: and therefore his taking away was *miraculous*. For to bee taken away by death is an ordinarie worke; but to be taken away, and yet not die, that is miraculous and extraordinarie: and ſuch was *Henochs*. HENOCHS *Faith.*

So then the ſubſtance of theſe words is thus much; *Henoch* hauing this grace from God, to beleeue ſtedfaſtly in the *Meſſias* to come, was likewiſe honoured with this high prerogatiue, To be taken into heauen, without taſting of death, and to the end that hee might not die. Thus wee haue the meaning.

Now concerning this *tranſlation of Henoch*: there are two opinions.

Some thinke hee was tranſlated *in ſoule onely*, and not in bodie: and they ſay hee died in the tranſlation, ſo as his ſoule was onely taken vp into heauen, and his bodie ſlept in the earth. Though this appeares falſe at the firſt ſight, yet let vs ſee their reaſons, and what they can ſay for themſelues.

The firſt reaſon is this, No mortall bodie *vnglorified* can enter into heauen: but there is no mention of his glorification: therefore his bodie could not come in heauen.

Anſ. It is certaine it was glorified ere it came in heauen. If they reply, It is not mentioned: I anſwer it followeth not, that therefore it was not: for euery circumſtance of euery action is not mentioned. For many circumſtances of actions muſt neceſſarily be ſuppoſed, & ſuch a one was this. Againe, the glorification of his body is here plainly enough implied, where it is ſaid, he was tranſlated, that he ſhould not ſee death. Now if his bodie ſaw not death, it was made immortall, which is a ſpeciall part of glorification.

Their ſecond reaſon. Chriſt was the firſt that euer entred into heauen both in bodie and ſoule; and for proofe thereof, they bring Saint *Paul*, where he ſaith, *Chriſt is the firſt fruits of them that ſleepe.* 1. Cor. 15. 20.

Anſwer. True indeed *of them that ſleepe*, that is, *of all that die*: For Chriſt entred into heauen both in bodie and ſoule firſt of all them: but *Henoch* neuer died; as the Text here auoucheth: Therfore that place hinders not, but *Henoch* might

bee

HENOCHS *Faith.* be in heauen in his bodie, before Christs humane flesh ascended thither.

Thirdly, they argue out of Saint *Iohn*: *No man hath ascended into heauen, but he that descended; the Sonne of man, which is in heauen.* But, say they, This Sonne of man is not *Henoch*, but *Christ*: Therefore none but Christ ascended bodily into heauen.

Answer. That place is not meant of *corporall ascending*, but of *vnderstanding mysticall and heauenly things*: no man ascendeth to the full knowledge of heauenly mysteries, but Christ alone, who descended from the bosome of his Father.

And thus wee see, this opinion hath no strength of argument to rest vpon: but we may safely hold (notwithstanding any thing that can bee said against it) that *Henoch* was translated both in bodie and soule. And if any man yet doubt, how hee could be taken vp in bodie before he was glorified; wee are to know, though he died not, yet his bodie was changed, as those men shall be, *which shall be found aliue at the last day.* 1. Cor. 15. 51.

The second opinion is, that *Henoch* was taken vp in soule and bodie *into Paradise* (some say, the heauenly, but the most the earthly Paradise) and their liues in his mortall and corruptible bodie, and must afore the last day come againe in his bodie with *Elias*, and fight against Antichrist: and when by their doctrine they haue ouercome him, hee shall by violence kill them, and so they shall die Martyrs: And this is the generall receiued opinion of the most Papists. But it is a meere conceit, and a dreame, and there is no ground for it: but good argument against it.

For first, as for the *earthly Paradise*, it was defaced by the Flood; nor doe wee read that euer man was in it but *Adam*. And some of their owne fables tell vs, that *Seth* went to the gates of Paradise, when his Father *Adam* was sicke, to get some Physicke out of Paradise for his Father, but he could not get in: Nor doe we find any mention of it afterwards. So that it is likely in all reason, that it was defaced by the vniuersall Flood.

And

And if they meane, he was tranſlated into the *heauenly Paradiſe*: I anſwer, *thither can no vncleane thing come*: but a mortall body is vncleane: and themſelues ſay, hee was taken away in his mortall bodie, and it ſhall come againe and die. Therefore *Henoch* hauing a mortall and vnglorified bodie, cannot be in the higheſt heauens; into which nothing can enter which is not glorified and made immortall. HENOCHS Faith.

If they alledge *Eccleſiaſticus* 44. 16. *Enoch pleaſed God, and was tranſlated into Paradiſe, &c.*

I anſwer: Wee need not call in queſtion the authoritie of the Booke, nor anſwer, That it is not in the Canon of Faith. For the Text is corrupted wilfully, by ſome that ſhewed themſelues in the *Latine* too bold with the Text, both there and elſewhere: for in the *Greeke* Originall, there is no ſuch matter as *Paradiſe*, but the words are theſe: *Enoch pleaſed God, and was tranſlated for an exſample of repentance to the generations.* And thus wee ſee, this opinion is euery way erroneous, and hath no ſhadow of reaſon in it, nor for it.

Seeing therefore, both theſe opinions are to be refuſed, let vs in few words ſet downe the true and Orthodoxall iudgement of the Church, out of the Scriptures in the Old and New Teſtament. And it is this: That this holy man, by Gods ſpeciall fauour to him, was aſſumed into heauen both bodie and ſoule; his ſoule being perfectly ſanctified, and his bodie glorified in the inſtant of his tranſlation: and there he remaineth in glorie, expecting the generall Reſurrection, and the full Glorification of all Gods Elect.

Out of this tranſlation of *Henoch*, we may learne;

Firſt, that there is a *life euerlaſting* prepared of God for his children, wherein they ſhall liue for euer both in ſoule and bodie; for hereof hath God giuen vs moſt euident teſtimonies, both here in *Henoch*, and afterward in *Elias*: *Elias* a Iew, *Henoch* none: *Henoch* in the firſt world, *Elias* in the ſecond: *Henoch* before the Flood, *Elias* after: *Henoch* vncircumciſed, *Elias* circumciſed: *Henoch* married, *Elias* vnmarried, and both were aſſumed into heauen in ſoule and bodie, and are there to this day, and tarrie for vs till the end of the world; aſſuring vs. 2. *Kings.*

that

Henochs Faith.

that our *soules* liue for euer: and that our *bodies*, though they die, shall rise againe to life. Here therefore we haue a notable ground for that last (but not least) Article of our Faith, where we professe *to beleeue life euerlasting*.

Secondly, in this example we learne, That *God is not tied to the order of Nature*. The order which God established and set downe, concerning all men after *Adams* fall is this: *Dust thou art, and to dust shalt thou returne*. By vertue of this Decree, all men are to die, as sure as they once liued; and when that time appointed by God is come, all the world cannot saue one man, but accordingly die hee must. But here notwithstanding wee see, God that tied man to this order, is not tied himselfe. *Henoch* and *Elias* are exempted, they die not, their bodies neuer turned to dust; such is the power of God ouer the order of nature, in all naturall actions.

Gen.3.19.

Thirdly, whereas the Papists hold, that all the Fathers who died before Christ, were in *Limbus* (a place out of heauen) and came not in heauen till Christ fetcht them thence, and carried them with him at his ascension. Here we learne is is most false and forged. For here we see, *Henoch*, and afterwards *Elias* were in heauen both in bodie and soule, many hundred yeeres before Christs Incarnation: whereby (as also by many other euidences that might be brought) it is apparent, that *Limbus Patrum* is nothing but a deuise of that Hereticall Church of *Rome*.

Hitherto hath the holy Ghost *auouched* the translation of *Henoch*. Now hee *prooueth* substantially, that hee was taken away.

Neither was he found, for God hath taken him away.]

And for his proofe, hee first layeth downe *his ground*: then he thereupon frameth his *argument*, consisting of diuers degrees of demonstration.

The *ground* is, the plaine and euident testimonie of the Old Testament in *Genesis*; where the words are these: *Henoch was not found, or not seene, for God tooke him away*. Against this ground, being the verie words of the Old Testament, no man can take exception. And here in a word, let vs all marke the high

Gen.5.14.

high and Soueraigne authoritie of Gods Word, which euen the *holy Ghoſt* himſelfe vouchſafeth to alledge for the confirmation of his owne words. It had beene ſufficient, that the holy Ghoſt here affirmed *Henoch* to bee taken away: but wee ſee hee prooues it out of the Old Teſtament; ſo alſo did the Apoſtles, and *Chriſt* himſelfe all their doctrine. HENOCHS *Faith.*

Let this teach all men to giue due reuerence to the holy Scriptures: Let teachers *alledge* them, let *hearers* receiue them farre aboue all humane teſtimonies, ſeeing the holy Ghoſt himſelfe vouchſafeth to confirme his owne words by the authoritie thereof.

Secondly, hauing laid this *ground*, the holy Ghoſt frames his *argument*, to prooue that *Henoch* was taken away by Faith: and it conſiſteth of many degrees of euidence. 2

For before hee was taken away, hee was reported of that hee had pleaſed God. *Verſ. 6.*

But without Faith it is impoſſible to pleaſe God.

The degrees of the arguments are theſe;

Firſt, *God himſelfe tooke* Henoch *away.*

Secondly, *Before he was taken away, he pleaſed God.*

Thirdly, *But without Faith no man can pleaſe God.*

Therefore Henoch *by Faith was taken away.*

The firſt degree, *That* Henoch *was taken away*, and was not found any more in this world, hath beene ſufficiently ſpoken of alreadie. I

The ſecond degree is, That *afore he was taken away, he pleaſed God:* which is not barely affirmed, but it is further added, That *he was reported of*, or he *receiued teſtimonie*, that he pleaſed God. II

Now, this report or teſtimonie, is taken out of the ſtorie of *Geneſis*, where it is affirmed of *Henoch*, That *he walked with God*: which *walking with God*, is an aſſured teſtimonie that *hee pleaſed God*; for (as the Prophet *Amos* ſaith) *Can two walke together, vnleſſe they be agreed?* Therefore in as much as *Henoch walked with God*, it is proofe ſufficient, that, *he pleaſed God*: and becauſe hee *pleaſed God*, therefore God *tooke him away*. So that here are two diſtinct points in the ſecond degree;

HENOCHS *Faith.*

gree; First That *Henoch* pleased God; Secondly, That there is a repost or a testimonie giuen of him, that he did please God.

In the first, let vs obserue three speciall points of instruction.

First, in that *Henoch*, before hee was taken away pleased God: let vs learne, That whosoeuer lookes to haue his soule translated into heauen at his death, and both bodie and soule at the resurrection; must before hand in this life learne *to please God:* they must seeke to please God, not when the time of translation is come; but *before*, as here it is said *Henoch* did.

If any man demand, *How shal I please God?* My answer is this: *Adam* pleased God by keeping the *Law*: but now that is past that power is lost: we must now please *God* by direction from the *Gospel*; namely, By Faith in Christ, and true Repentance, together with a holy life (which must necessarily accompanie true Faith and Repentance) thus God is pleased. And this must we not deferre till our death; but doe it in our liues: nor can we looke to be inheritours of the kingdome of glorie, as now *Henoch* is, vnlesse before hand wee be in the kingdome of grace, *by pleasing God* as *Henoch* did. It is lamentable to see men not care for saluation till death, and then they begin to please God: but alas, *God* will not be *so pleased.* They begin to learne how to *please* God, when they haue so long *displeased* him, as there is then feare they can *neuer please* him: but that man liueth and dieth with comfort, of whom it may bee said, as here of *Henoch*, *before he was taken away he pleased God.*

Againe, whereas he came not in *heauen* till he pleased *God*; this discouers the madnesse of sinfull men, who will looke for heauen, and yet will leaue no sinne, but flatter themselues therein. But, let all impenitent men here take knowledge, that they come not in heauen till they please God: Let them therefore cease *pleasing themselues* and their corruptions, by liuing in sinne, and learne to please *God* by a holy life.

And further: In this point, marke how nothing brought *Henoch* to heauen, but his *pleasing* of God. He was *rich*, for he was one of the greatest on the earth: he was *royally descended*, for he was the seuenth from *Adam* in the blessed line: he was *learned*,

V. 5.

learned, for he had the six first Patriarkes to teach him, six such *Tutors* as neuer man had; and it is likely hee had a comely, strong, and actiue bodie. But see, all these brought him not to heauen: no, he pleased God, and was *therefore taken away*. HENOCHS *Faith.*

Let this teach vs not to rest in wealth, beautie, strength, honour, humane learning, nor all these put together, without the feare of God: for some of them may please thy selfe, and some may please other men; but God must bee pleased afore thou come in heauen, if thou wert as good as *Henoch*. Therefore vnto all thy outward blessings adde this, To *please God by Faith* and Repentance. Then as thy pleasing of *men* may make thee happie in this world; so thy *pleasing of God*, shall translate thee from earth to heauen.

Thus wee see, *Henoch before hee was translated pleased God.*

Secondly, as he *pleased God*, and else could not haue beene *translated*; so it is added, That *he was so reported of, or there was such a testimonie of him.* That proofe or *testimonie* is here concealed; but it is recorded in the storie of *Genesis*, where it is said, *Henoch walked with God*: which as wee heard before, was an assured testimonie that God was well pleased with him.

But what is this, *hee walked with God*: How can a man bee said to walke with God? The meaning is, That *Henoch* liued a godly, righteous, and innocent life in this world: for to liue in holinesse and righteousnesse, is to *walke with God*. And further, his heart was possessed of two perswasions or resolutions, which were the inducements drawing him to this holy life.

First, that he was alwaies in *Gods presence*, and that God is alwaies readie to dispose of all things to his good.

Againe, that God did *see*, trie, and discerne all his *words* and deedes, yea his cogitations and thoughts, and the whole course of his life. These were the holy *resolutions* of *Henoch*, and these made him lead a holy life.

This lesson is worth learning, and this example worthy to be followed of vs all: our dutie is with *Henoch*, to *walke with*

Henochs Faith. *God* in this life, if we purpose to liue with God in heauen: and *we walke with God* by leading holy and vnblameable liues, in *holinesse* towards God, and *righteousnesse* towards man. But if we thinke this hard to doe, we must labour to bee resolued on these grounds: *First*, That God and his prouidence is euer present with vs, to dispose of vs alwaies to his glorie, and of all other things to our good.

Secondly, That as we are in Gods presence; so God seeth vs, and all our thoughts, words, and workes, bargaines and dealings, and will iudge them all.

When these two perswasions possesse our hearts, it cannot be but we shall liue godly, and feare to offend God: for, as a child is dutifull and obedient in his Fathers presence; so when a man is perswaded, hee is in Gods presence, it cannot but make him dutifull. When a man is perswaded that God seeth him, hee will take heed what he doth; and that God heareth him; he will temper his tongue; and that God beholdeth all his dealings in the world: he will take heed how he borroweth, lendeth, buyeth, or selleth, and what hee doth in all his actions: and the verie cause of all carelesnesse, in these and all other duties in the world, is, because men are perswaded *God seeth them not.*

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Againe, wee haue the examples of Gods children, who are renowmed for the obedience of this *Commandement*; *Henoch* here, after him *Abraham*, and after him *Dauid*, who testifieth of himselfe, *I will walke before God in the land of the liuing.* Psal. 116. 9.

Thirdly, as it is both *commanded* by precept, and *practised* by example; so the proofe of it is most comfortable to all that practise it: for it will make them prosper in all they goe about. For, as hee that is alwaies in the *Kings presence* and companie, cannot but be in his fauour, and therefore cannot but succeed well in all his affaires; so hee that walkes with God, cannot but prosper in whatsoeuer hee sets his heart and hand vnto. Blessed *Abraham* found this most true, when hee assured his

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ſeruant whom he ſent to prouide *Iſaac* a wife, in a long, and doubtfull, and dangerous iourney; *The Lord before whom I walke, ſhall ſend his Angel with thee, and proſper thy iourney:* and euen ſo may euerie child of God ſay with confidence, *The Lord, before whom I walke, will ſend his Angel with me, and proſper me in my proceedings.* HENOCHS Faith. Gen. 24. 40.

Fourthly, this *walking with God*, is a good meanes to make a man *beare the croſſe with patience.* For if he be perſwaded that God ſeeth how wrongfully he is perſecuted or oppreſſed, and that Gods prouidence is alwaies preſent, ſo as no affliction can come vnto him, but by his appointment: and againe, that his prouidence diſpoſeth of all things to his good, how can he but receiue with patience that portion of afflictions which God ſhall lay vpon him? For as he that walkes with the King, who dare offer him wrong? So he that walkes with God, what euill can touch him? This is *Ioſephs* argument to his brethren, when they were diſcomforted, and feared hee would puniſh them after their Fathers death: *Feare not* (ſaith he) for *am not I vnder God?* As though he had ſaid, Doe not I walke in Gods preſence? And acknowledge my ſelfe vnder his power? And that God, when you thought euill againſt mee, diſpoſed it to good: where the ground of *Ioſephs* reaſon is, That he *walking with God, his afflictions turned to his good.*

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HENOCHS *Faith.*

learned:) but in conſcience and practiſe (as dutifull children doe before their Parents,ſo) let vs in a heauenly awe & child-like reuerence walke before God, labouring for a true perſwaſion of his preſence and prouidence,to be alwaies ouer vs, and our whole liues. The want hereof is the cauſe of all ſin: And if we doe *thus wlke with God*, and ſo pleaſe him,as *Henoch* here did, then ſhall wee bee ſure (though not after the ſame manner that *Henoch* was, yet) in ſoule firſt, and afterward in ſoule and bodie both,to be tranſlated into eternall life. But if we will not walke this way with *Henoch* in this life, let vs neuer looke to liue in heauen with him; but aſſure our ſelues, that as the way of holineſſe is the way to glorie,ſo the way of wickedneſſe is the way to eternall perdition. And thus much of the ſecond degree.

But without Faith it is impoſſible to pleaſe God.]

Theſe words containe the third degree,or the third part of the reaſon. And this degree conſiſts of a generall Maxime or Canon of *Diuinitie*: and the holy Ghoſt *firſt* layeth it downe; and *then*, becauſe it is one of the waighrieſt Principles in religion, hee prooueth it ſubſtantially,in the words following. In the Canon it ſelfe, let vs firſt examine the meaning, and then vnfold the manifold vſe of it.

Without Faith]

By *Faith*,is meant here the ſame *Faith* as afore:namely,true *Sauing Faith* in the *Meſſias*: And without this Sauing Faith,

It is impoſſible to pleaſe God.

Impoſſible how? Not in regard of the abſolute, infinite, and indeterminable *power* of God, which hath no limits, but his owne *Will*: but in regard of that order of the cauſes and meanes of ſaluation ſet downe by God in his Word: which is this;

Firſt, Man by ſinne hath diſpleaſed God.

Secondly,God muſt bee pleaſed againe, elſe a man cannot be ſaued.

Thirdly,He that will pleaſe God,muſt pleaſe him in Chriſt the Mediatour, elſe he cannot: therefore he that will pleaſe God,and be ſaued,muſt needs beleeue in *Chriſt*. And thus by this

V. 5.

this order it is impoſſible. We deny not, but in regard of Gods absolute power, hee could ſaue a man without Faith; as hee can lighten the world without the Sunne. But as (if he keepe that order of *nature*, which his owne *wiſedome* hath appointed) it is impoſſible to giue light to the world without the Sunne: So (if hee keepe that order for ſaluation, which his owne *Iuſtice* hath appointed) it is *impoſſible to pleaſe God without Faith in Chriſt.* So then, the meaning is laid downe: and now appeares the ſtrength and force of the holy Ghoſts argument; HENOCHS *Faith.*

Hee that will bee ſaued and come to heauen, muſt firſt pleaſe God: But without Faith it is impoſſible to pleaſe God: Therefore without Faith no man can bee ſaued nor come in heauen: and by conſequent, therefore Henoch *being taken into heauen, muſt needs be taken away by Faith.*

Now the vſe of this Canon, rightly vnderſtood, is manifold and of great profit.

Firſt, here wee learne, That Faith is ſimply and abſolutely *neceſſarie* to ſaluation, and moſt neceſſarie of all other gifts and graces of God whatſoeuer. And though many be required, yet amongſt all holy graces this is the principall, and more neceſſarie in ſome reſpects, then any other. For howſoeuer *hope, and loue, and zeale*, and many other graces of God are required, to make the ſtate of a Chriſtian compleat; and though they all haue their ſeuerall commendations in the Word: yet of none of them all, is it ſaid in the whole Scripture, as it is here of Faith, that *without it, it is impoſſible to pleaſe God.* And no maruaile, for it is the roote and ground of all other graces, and giues them their life and beeing: for therefore doth a man *feare* God, therefore doth he *loue* God, therefore is hee *zealous* for Gods glorie, becauſe hee beleeueth that God loueth him in Chriſt the Redeemer.

Now then, if *Faith* bee thus neceſſarie, then it followeth, That thoſe that liue in *ignorance*, and ſo haue no ſound Faith, but a fooliſh *preſumption*, are in a miſerable caſe: for how-euer they may flatter themſelues, with conceits of their *deuotions* and good *meanings*, and good *intents*; it is *Faith*, with which

HENOCHS *Faith.* they must please God, and nothing can without it. It stands them therefore in hand to lay off ignorance and presumption, and to labour for a sound and Sauing Faith, and that will bring them to the fauour of God.

And againe, as for such as haue receiued *grace to beleeue*, seeing *Faith* is of such necessitie, and that they hauing *Faith* must needs haue *knowledge*, they therefore must looke and examine by their knowledge, whether their Faith bee a sound Faith or no: for herein many that haue knowledge deceiue themselues, and thinke they haue true Faith when they haue not. Now if any man would know, whether his Faith bee sound and sauing, or no; it is knowne by this: If it purifie the heart: for so saith Saint *Peter*, *That God by Faith did purifie the hearts of the profane and filthy Gentiles.* If then thy Faith doe not *purifie thy heart*, and cleanse thy life, and cause thee to abound in good workes, it is no sound nor Sauing Faith, it is but a generall Faith, it is but an Historicall knowledge, and cannot saue the soule: Hee therefore that vpon examination of his heart and life, findeth his *Faith* to bee such, let him not content himselfe, but turne his generall *Faith*, into a Sauing *Faith*, which in this world will *purifie his heart*, and at the last day will *saue his soule*. And this must euerie man the rather doe, because what knowledge, or what other gifts of God, soeuer any man hath, without *Faith* in Christ all are nothing: for it is Faith that seasoneth them all, and makes both them and the person himselfe to please God.

Acts 15.9.

Secondly, If it be *impossible without Faith to please God*, then here we see the fond and foolish hypocrisie of the world, who will please God by other meanes; Some thinke if they bee glorious in the world, either for their wealth, or their wit, or their honour, or their authoritie, or their learning; they presently bring themselues into a fooles Paradise: and because the word makes account of them, and they please themselues, therefore they thinke it certaine they *must needs please God*. But alas, though all the world admire them, and they be neuer so farre in loue with themselues, *Hee that sits in the heauen laugheth them to scorne*. For, not all the pompe and glorie, nor

Psal.2.4.

all

all the millions and mountaines of gold in the world can *please the Lord*, for one of the least of their many thousand sins, wherewith they haue prouoked him. Let these men aske *Nebuchadnezzar*, if his ponpous *pride*; or *Achitophel*, if his actiue head and craftie *wit*: or *Absalom*, if his *golden lockes*: or *Iesabel*, if her *painted face and courtly attire*: or *Nabal*, if his *flockes of sheepe*: or the Philosophers, if their naturall *learning*: if all of these, or any of these did euer *please God*: Nay alas, they haue all found and felt, that *without faith it is impossible to please God.* HENOCHS *Faith.*

Thirdly, it is the opinion not of the *Turke* alone in his *Alcaron*, but of many other as ill, That euerie man shall bee saued by his owne religion, if hee be deuout therein; bee hee *Turke*, *Iew*, or *Christian*, *Papist*, or *Protestant*; but this is a ground and rule of *Atheisme*, and appeares here to bee most false; for no saluation without pleasing of God, and without *Faith it is impossible to please God*: Therefore no religion can saue a man, but that which teacheth a man rightly to beleeue *in Christ*, and consequently to *please God*. But euerie religion teacheth not to beleeue in Christ; some not at all, and some not aright; and therefore it is *impossible* for such a religion to saue a man. Againe, be a man what he can be, vnlesse he be within the couenant of grace, he cannot be saued: but he cannot be within the Couenant, but by *Faith*: therefore no man can be saued by any meanes, but by true *Faith*: nor in any religion, but that which teacheth true Faith.

Here therefore not onely *Turkes* and *Iewes* are excluded; but this also sheweth many *Papists*, and many *Carnal Gospellers* in our Church, how short they come of that religion, which must saue their soules. For this is the conceit of the most men, that if they doe some good workes, which carrie a faire shew to the world, as *liberalitie* to learning, or *charitie* to the poore: straight they thinke they haue leaue to liue as they list, and God is bound to forgiue their sinnes, and to giue them heauen: and this they imagine, though they know not what it is to beleeue in Christ, or to *repent* of their sinnes. One of this religion came to the Prophet *Micha* in his dayes, and asked him this question, (vttering that plainely, which men thinke

HENOCHS *Faith.*

in their hearts,) *Wherewithall ſhall I come before the Lord, and bow my ſelfe before the high God? Shall I come before him with*
Mic. 6.7,8. *thouſands of Rammes, and tenne thouſand riuers of oyle?* Hee makes the queſtion, and would faine make anſwer himſelfe: Nay, he goeth further, and offers more, *Shall I giue my firſt borne for my tranſgreſſions, and the fruit of my bodie for the ſinne of my ſoule?* But the Prophet anſweres him, ſhewing him his folly, and how little God doth regard ſuch workes, without a contrite heart; *Hee hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: Surely to doe iuſtly, to loue mercy, to humble thy ſelfe, and to walke with thy God.* Marke how that anſwer fits this exſample of *Henoch.* He *pleaſed* God, he *walked with God*, and was taken away: So, anſwereth the Prophet, if thou wouldeſt *pleaſe thy God*, and come to heauen by his fauour; neuer ſtand thou vpon *thouſands of Rammes, and riuers of oyle*, vpon thy gay and glorious workes: *but humble thy ſelfe, and walke with thy God.* No walking with God (ſaith *Micha*) no pleaſing of God: what is it but all one, as if hee had ſaid, *Without Faith it is impoſſible to pleaſe God?* Here then is no diſallowance of *good* workes, but of *workes without Faith* and true Repentance: which though they bee neuer ſo faire and flouriſhing, yet it is impoſſible, that without Faith they ſhould pleaſe God.

Hereby it is alſo manifeſt, that all the *vertues* of the *Heathen*, and the workes of ſuch men as either know not Chriſt: or, knowing him, acknowledge him not their onely Sauiour: or, acknowledging him, doe not truely *beleeue* in him, with ſuch a Faith as *purifieth their hearts*; are nothing elſe, but as the Fathers called them, *Splendida peccata*, Gilded and glittering droſſe, and beautifull deformities. And how-euer this ſeeme harſh, yet it muſt needs be true; ſeeing *without Faith it is impoſſible to pleaſe God.*

And here alſo the vanitie of ſome *Popiſh* Writers appeares, who preſumptuouſly make ſome *Philoſophers* Saints: whereas they ſhould firſt haue ſhewed that they *beleeued* in Chriſt; and then wee would beleeue and teach it as willingly as they: but elſe, if they had had all the learning, and all the morall

vertues

vertues in the world; this muſt ſtand for a truth, *Without Faith it is impoſſible to pleaſe God.* HENOCHS *Faith.*

Laſtly, here we learne, That the *Word of God*, regiſtred in the *holy Scriptures*, doth containe in it *ſufficient direction* for all the actions and duties of a mans life: For *without Faith no man can pleaſe God.* And if no man, then no mans *actions* can pleaſe God, which are not of *Faith*: for whatſoeuer is not of Faith, is ſinne, *Rom.* 14. 23.

If therefore mens actions muſt proceed from Faith, then conſequently muſt they haue their ground and warrant from the *Word*: for *Faith* and the *Word* are Relatiues, and the one depends vpon the other: no *Faith*, no *Word* to bind: no *Word*, no *Faith* to beleeue. But all actions that *pleaſe God*, muſt bee done in *Faith*; therefore all actions that pleaſe God, haue ſome ground and direction in the *Word of God*, without which Word of God there can be no Faith. And this is true, not onely in holy *actions*, but euen in the common actions of mens liues, and lawfull *callings*. This is a *principle*, which wee muſt firmely beleeue and receiue. And beſide this *argument* here, it is alſo prooued by the euident teſtimonies of the holy Ghoſt. Saint *Paul* to *Timothy*; *All Scripture is giuen by inſpiration of God, and is profitable to teach, improoue, correct, and inſtruct in righteouſneſſe, that the man of God may be abſolute, and made perfect vnto all good workes.* How can the ſufficiencie of Scripture bee more ſufficiently in words expreſſed? Againe, *Euerie creature and ordinance of God, is good, &c. For it is ſanctified by the Word of God and prayer.* Now, if the Scripture make a Chriſtian *perfect in all good workes*, how can it be, but it giues him ſufficient *direction for all his workes*? And if euery action bee *ſanctified by the Word*, how can that bee, but the Word hath warrant and direction for euerie action and dutie, which may fall out in the courſe of a Chriſtian life? And vpon theſe grounds wee haue good reaſon to bee reſolued of this truth. 2. *Tim.* 3. 16. 17. 1. *Tim.* 4. 4. 5

But now if any man aske how this can be, for the *Scriptures* were written long agoe, & the ſtories are of particular *men, nations*, & *times*, and the *commandements* are known to be but ten; how

HENOCHS *Faith.* how then can the Scriptures yeeld ſufficient directions for euerie mans particular actions? I anſwer, the Scripture giues directions for al actions two waies. Either by *Rules*, or by *Exſamples*: Rules are of two ſorts, *generall*, *or particular*. *Particular* rules for particular callings are many: for *Kings*, they muſt *read Gods Booke, and not haue many wiues*, nor *gather too much ſiluer and gold*: They muſt be *wiſe and learned*; and *kiſſe the Sonne of God Chriſt Ieſus*, and many other: for *Miniſters*, they muſt be *apt to teach, watching, ſober*, not *young Schollers*, and many other: and ſo conſequently the moſt of the callings that are in the Common-wealth, haue their particular directions in plaine rules.

Deut. 17. 17.18.19. *Pſal.* 2. 1. *Tim.* 3.2. &c.

not?

Exod. 20. ✓ *Generall* rules, are firſt the *tenne Commandements*, which are directions for all ſorts of men in all times, what to bee done, what not to bee done in all actions towards God and men; and beſides, in the New Teſtament there are ſome few rules, which are generall directions for all men in all ages: As, *Matt.* 7.12. *Whatſoeuer you would that men ſhould doe to you, doe you the ſame vnto them.* Againe, *Whether you eat or drinke, or whatſoeuer you doe doe all to the glorie of God.* Againe, *Let all things be done to edification, and without offence of thy brother.* Againe, *Let all your workes be done in loue.* Laſtly, *Let no man ſeeke his owne* (alone) *but euerie man anothers wealth.* Now there is no action in the world, nor any dutie to be done of a Chriſtian man, be he publike or priuate *perſon* be it publike or priuate *action*, be it towards God or man; but if he haue not a particular direction, yet it fals within the compaſſe of ſome of theſe rules: and by the tenour of ſome of theſe, hee may frame his worke in ſuch manner, as ſhall bee pleaſing to God, and comfortable to himſelfe.

1. Cor. 10. 31. *1. Cor.* 14. 26. *1. Cor.* 10. 24.

Secondly, beſides rules, there are *Exſamples*, which are ſpeciall directions: and they are either of *God*, or good men. *Extraordinarie examples* of God, namely, Such as he did in extraordinarie times, or vpon extraordinarie occaſions, they concerne vs not; for theſe he did by the power and prerogatiue of the *Godhead*: as bidding of *Abraham ſacrifice his ſonne*, bidding the *Iſraelites ſpoyle the Egyptians*, and ſuch like.

Gen. 22. *Exod.* 11.2.

But

But the ordinarie workes of Gods *wisedome* in his creatures, of his *iustice* towards sinners, of his *mercie* towards his children, of his care and *prouidence* towards all, are excellent rules of direction for vs. Hence wee haue these rules: *Be yee holy, for I am holy: Be ye mercifull, as your Father in heauen is mercifull, Luke 6. 36.* HENOCHS Faith.

So for the actions of *Christ*: who was *God and man*: the miraculous actions of his power, which argued his *God-head*, as his *walking vpon the water*, and such like: are no directions for vs. Nor againe, his actions and workes done as hee was Mediatour, as his *fasting fortie dayes*, *his passion and his merits*, these are no directions for vs to doe the like: But, as the first giue vs *instruction*; so these procure vs *iustification*.

But the third sort of his actions done by him as a *man*, or as a Iew borne, they are both our instruction and imitation, and they are good directions for our actions: as, his *obedience*, his *zeale*, his *patience*, his *humilitie*, and all other *vertues*. Concerning all which hee saith himselfe to vs, *Learne of mee, for I am humble and lowly.* *Mat.* 11. 29. And againe, when hee had washed his Apostles feet, hee bad them *Learne of him to loue one another*: For, saith he, *I haue giuen you example that you should doe euen as I haue done to you.* *Iohn* 13. 13. 14, 15. These his exsamples are rules of direction to all men in the like case.

Now, as for the *exsamples* of *men*, as the exsamples of wicked men are euerie way to be eschewed, so *good mens* are to be followed: for *whatsoeuer is written, is written for our learning*, *Rom.* 15. 4. And so for them wee are to know, that their exsamples or actions, contrarie to the Word, are therefore to be auoided, because they bee contrarie: as, *Noahs drunkennesse*, *Lots incest*, *Dauids adulterie*, and many other his infirmities, and such like. Such as are directly agreeable with the Word of God, are to be imbraced and receiued as directions for our liues, not for their owne sake, but because they are agreeable to the Word. But as for such as are neither commanded nor forbidden; and being done, were neither allowed nor disallowed: these being done by godly men, and such who for their Faith were approoued of God, against which no exception

HENOCHS *Faith.*

tion can be taken in the Word, they be as rules and directions for vs in the like cases. Now, there is no action that can fall out in the life of a Christian man, for which he hath not out of the Scripture, either a *rule generall*, or *particular*, or else some *example* to follow, which is as good as a rule vnto him. And thus wee see how the Scripture affoords directions for all our actions. In the demonstration whereof, wee haue stood the longer, because it is a Principle of great moment. The vse hereof is double. First, we must therefore in all the actions of our liues and callings, take consultation with the *Word of God*: and for our direction therein, we must search for euerie generall or particular rules, or at least for examples of godly men in like cases. And without the warrant and direction of some of these, we are by no meanes to enter into any thing, or to doe any worke. If we doe, then we cannot cleare our selues from sinne in so doing: for wee sin, because we *please not God* in doing that action: wee please not God, because wee haue *no Faith* for the doing of it: wee haue *no Faith*, because wee haue *no warrant nor ground in the Word* for it. Therefore, what-euer a man presumeth to doe, without some warrant in the Word for his direction, *he sinnes* in so doing.

Secondly, here *Ministers* must learne their dutie: for if no action can possibly *please God* that is done *without Faith*, nor can bee done *in Faith* without warrant from the *Word*, then must they bee *Gods mouth* vnto the people, to bee able to tell them what is lawfull, what is vnlawfull by the Word; that so their people may performe their actions in Faith, and consequently please God.

Now hauing laid downe this Rule, because it is a Principle of so great moment, the holy Ghost in the next words proceeds to the proofe of it.

V. 6. *For hee that commeth to God, must beleeue that God is, and that he is a rewarder of them that seeke him.* These words are a proofe of the former rule, and the reason stands thus;

He that commeth to God, must needs beleeue: But *He that pleaseth God, commeth to God.* Therefore *He that pleaseth God, must needs beleeue: and so, without Faith it is impossible no please God.*

He

He that commeth to God] HENOCHS *Faith.*

To come to God in the Scriptures, but especially in this Example, is to labour to haue fellowship with God in Christ: as is manifest in three places more. In the fourth Chapter, we are bid *To goe boldly to the throne of grace*: and in the seuenth, *Christ* is said *to be able perfectly to saue them that come vnto God by him*: and in the tenth, we are called *to draw neere with a true heart in assurance of Faith*. Out of all which places it appeares, that to come to God, is to haue fellowship with God by Christ. And the reason why that phrase is so often vsed to the *Hebrewes*, is, for that many of them hauing receiued the profession of Christ, afterward forsooke him againe, and fell from his religion, and by renouncing Christ, fell away from God. Therefore hee exhorteth them to *take heed least there be in any of them an euill heart, and vnfaithfull to depart from the liuing God, Chap.* 3.12. Now, by the contrarie, If to renounce Christ, be to fall or goe away from God: then we may gather, that to come to God, is to cleaue to Christ, and to God by Christ. So then the meaning is, Hee that will haue any fellowship with God in Christ, He must beleeue. *Heb.* 4.16. & 7.25. & 10.22.

What must he beleeue? Two things.

First, *That God is.* Secondly, *That he is a rewarder of them that seeke him.*

He must first *beleeue that God is*;

That is, not so much that *there is a God*, for that wee are taught by the very light of nature: but that this God, whom in Christ he labors to know, & come neere, *is the true & only God.*

This is a notable point in Christian Religion, to beleeue, *God is God indeed*: not a fiction, a shadow, or imaginarie God, but *God indeed*: for it is the scope of the *first Commandement*, That God gaue mankind. If any man obiect, There is no man that knowes God, but confesseth *God to be God*, no man was so mad as euer to thinke otherwise:

I answer, To beleeue the true God to be God indeed, is a matter of great difficultie. For though a man by nature thinke there is a God, yet doe wee not by nature thinke the true God to bee God. Nay, by nature euery man is an Atheist,

HENOCHS *Faith.*

Atheiſt, and denieth in his heart *the true God to be God*, and doth impugne the *firſt Commandement* aboue all other. And this may truely and ſafely bee affirmed of all men that euer came of *Adam* (Chriſt alone excepted) that by nature they are Atheiſts; and it may be prooued thus.

By nature, though we know and beleeue *there is a God*, yet the corruption of our nature is ſuch, as wee frame and faine him to our ſelues, to be ſuch a one as we pleaſe; for we denie in our hearts his *power*, his *preſence*, and his *iuſtice*: But to take away theſe three from him, is to denie the true God *to be God indeed*.

Firſt, men by nature denie Gods *preſence*: for men would bee aſhamed to doe many things in the preſence of any man, euen the baſeſt in the world; which when they are out of mens ſights, and yet in Gods preſence, they commit careleſly and boldly. I ſpeake not of naturall actions, which are lawfull; and yet in many, whereof there is none ſo great ſhame, as men naturally refuſe to doe them before others: but I meane *ſinfull actions*, which not for any naturall vnſeemelineſſe, but euen for their fowleneſſe and vglineſſe, becauſe they are haynous ſinnes, men would feare to doe if any man were preſent. Seeing then men feare not, nor ſhame not to doe them, though they be in Gods preſence; it followeth, That therefore they naturally imagine, *That God would be preſent*: for if they were ſo perſwaded, they would not commit them, though they eſteemed God no better then a man.

Secondly, men by nature denie *Gods power*, thus; When a man offends a Magiſtrate, by breaking any law which may deſerue death, or ſome great puniſhment, he is ſore afraid; and all his care is, how he may eſcape his puniſhing hand. But, let a man offend God neuer ſo much by breaking careleſly all his holy Commandements, he neuer feares at all, nor trembles at the puniſhment belonging vnto them. How can this be? But that howſoeuer he grants *there is a God*, yet hee is not perſwaded that God hath *power* to reuenge the contempt of his Lawes, and therefore hee neuer feares nor ſhrinkes at the remembrance of him, nor flieth at all from his reuenging hand

hand, but ploddeth on in sinne without feare. Henoch.

Thirdly, man by nature denieth Gods *iustice*: for the iustice of God is to winke at sinne in no man, but to condemne and punish it wheresoeuer he finds it, by inflicting the curses of the Law vpon it. But man denieth this *iustice*: for though he sinne against Gods Law, and his conscience tell him of it; yet hee perswades himselfe, there is no curse nor punishment due for it, at least that he shall escape it: nay, though he see neuer so many before him punished for the same sin, (yet our nature is so blind and so corrupt,) he thinkes for all that, it shall not light on him. And it is lamentable, yet most true, that the *God* of the ignorant man is a meere *Idol*, a God made all of mercie, and which hath no iustice in him at all, and their sinnes they carelesly lay all on Christ, and say, God is mercifull: and in this conceit they care not how ignorantly, how loosly, how profanely they liue; and their hearts neuer haue a reuerent and awefull thought of the iustice of God. *Fab.*

These are the pittifull imaginations, that all men by nature haue of God. All these may be prooued by euident Scripture: The first in the *Psalme*, where *Dauid* brings in the wicked, saying to themselues, *God hath forgotten; hee hides his face, hee will not see, hee will not regard.* The second, by the blasphemie of *Rabsaketh*, who vttered with his tongue, that which all mens hearts thinke by nature, *What God can deliuer you out of my hand?* The third, *Esay* prooues apparently, where hee tells vs that the wicked say; *We haue made a couenant with death, and with hell we are at agreement, though a scourge runne ouer, and passe through, it shall not come at vs.* *Psal.10.11. 12.13.* *Esa.36.18, 19.&c.* *Esa.28.15.*

Thus both *Scripture*, and plaine *demonstrations* proone this to be true, That euerie man by nature denieth Gods *presence*, *power*, and *iustice*; and therefore is by nature a plaine Atheist, not beleeuing *that God is God indeed.* Now furthermore, there are foure sorts of people that put in practise this *Atheisme.*

First, such as are not ashamed to say openly, *Is there a God, or no?* And dare dispute the question, and at last auouch there *is none*; but that all matters concerning *God* and his *worship*, are

nothing

HENOCHS *Faith.*

nothing but deuiſes of politique men, to keepe ſimple men in awe, and to make fooles faine; but theſe themſelues are fooles of all fooles, and the deuill deuiſed that impious conceit, to keepe them in miſerable blindneſſe. There haue beene ſuch fooles in all ages, yet in old time *Dauid* ſaith, *Theſe fooles did but ſay in their hearts*: but now the fooles of theſe laſt and rotten ages, are ripe in their folly, and they dare ſay with *their mouthes, There is no God.* Theſe are Monſters in nature, and *deuils* incarnate, worſe then the *deuill* himſelfe; for hee in iudgement neuer was an *Atheiſt*. Theſe are to be marked and hated worſe then Toades and Adders: and if ſuch a one can bee conuicted by any lawfull euidence, if euer Heretike or Traytor deſerued death, ſuch a one deſerues tenne deaths; as being a Traytor to God, to mankind, and to Nature her ſelfe, And though theſe wretches ſay, There is *no God*, yet make they a *God of themſelues*, ſacrificing all their affections to their pleaſure, and their profit.

Pſal. 14. 1.

The ſecond ſort are ſuch, as acknowledge and worſhip a *God*, but a *falſe God*. Theſe haue beene in all Countries, and in moſt ages, as Hiſtories doe ſhew: Some worſhipping the Sun, ſome the Moone, ſome Stars, ſome Beaſts, Birds, Fiſhes; ſome dead Idols of wood, or ſtone, or mettall. And of this ſort, and no better, are ſome in theſe Churches, where the true God is worſhipped: The Apoſtle ſaith, *Couetouſneſſe is Idolatrie*; for if mans heart bee ſet wholly on riches, then the *wedge of gold is his god*. And to other, whoſe affections are all on pleaſure, *their belly is their god*. Let theſe men hold in iudgement as thee can, their practiſe I am ſure proclaimes Atheiſme.

The third ſort, are ſuch as acknowledge and worſhip the *true God*, but in a falſe *manner*: and of theſe there are three principall ſorts; Firſt, *Turkes*: Secondly, *Iewes*; who hold the true God, but denie the Trinitie of perſons, and the Deitie of Chriſt. Thirdly, the true *Papiſts* holds in word one God, & the Trinitie of perſons, as we doe; but looke at their doctrine, and (if their words haue any naturall meaning) they denie it: for if the ſecond perſon bee true *Chriſt*, then hath hee two natures, God-head and Man-hood: but by their fained *Tranſubſtantiation*,

tion, they quite take away the truth of the Man-hood. And againe, *Christ* hath three offices; he is the true *King*, *Priest*, and *Prophet* of his Church: and if he be not so, he is not Christ: But the Papists doctrine in plaine words, and necessarie consequence denieth them all, as hath beene often prooued vnto their shame, and published to the world: and they neuer yet to this day could or durst answer it: for if they doe, they shall soone either heare vs againe, or else wee will recant it. But till then, it appeares, that their God is by their doctrine not the *true God*, but an Idol: for, *He that denieth the Sonne, denieth the Father also*, as saith Saint *Iohn*. HENOCHS Faith. 1. Ioh. 2. 23.

The fourth sort of *Atheists*, are such, as acknowledge and worship the true God, and worship him in a true manner, for the outward worship; but in their liues and deeds denie him. And these are not to be sought for in *Turkie*, or *Iurie*, or *Italy*: for all the Churches are full of such Protestant-Atheist. *Italy* may haue more Atheists in iudgement then we: but these hypocrites and Atheists in life, are here also; those tares we haue amongst our corne. Of these speakes the Apostle, That *they professe to know God, but deny him in their workes*. Let this seeme no wonder, that such men be called Atheists: for, the Apostle saith plainely, *He that careth not for his family, is worse then an Infidel*: whereby it appeares, a man may bee a professour of the Gospel, or a Christian in profession, and an Infidell or Atheist in his practise: and it is certaine; let any man professe what he will, if his life bee nought, his religion is a false religion in him. Tit. 1. 16. 1. Tim. 5. 8.

Now then, to shut vp this point with the vse thereof. If this be true, that there are so many sorts of Atheists, that almost the world is full, and that wee are all so by nature: then, *first* let vs see how hard a matter it is *to beleeue in God* aright; and if no man *come to God*, but hee that *beleeueth God* aright, then we see it is no maruell, though so few come to God. Let vs therefore goe to God by earnest prayer, to giue vs his Spirit to worke true Faith in our hearts, and to make vs of a true beliefe. And *secondly*, seeing men may bee Christians in profession, and Atheists in practise; let vs all looke narrowly

HENOCHS *Faith.* to our ſelues, and ioyne with our profeſſion, *Conſcience and Obedience*: for elſe the more wee know God, the worſe wee are. It may pleaſe God after to giue vs better mindes; but as yet we are no better then deniers of God: and though we come neere God in profeſſion and in his outward ſeruice, yet indeed wee are farre from him, becauſe wee want that true *Faith*, which muſt profeſſe God, not in iudgement alone, but in practiſe; and that will bring vs *neere vnto God*: *for he that commeth to God, muſt beleeue that God is.* And thus much for the firſt thing to be beleeued, by him that will come to God and pleaſe him.

The ſecond is,

And that He is a rewarder of them that ſeeke him.]

It is a notable ſentence, and one of the moſt comfortable in the Booke of God: and containes the ſecond thing to bee beleeued. The parts are naturally two:

Firſt, How a man doth *ſeeke God.*

Secondly, How God *rewards them* that ſeeke him.

For the firſt: A man truely *ſeeketh God*, by doing foure actions.

Firſt, a man muſt forſake himſelfe, goe out of himſelfe, and as it were looſe himſelfe in his owne iudgement, when hee intends to *ſeeke God.* If any aske how that may be? I anſwer; Thus: A man muſt labour ſo ſee his ſinnes fully and diſtinctly, and in ſight thereof bee caſt downe in himſelfe, as a man is, when he ſeeth his debts: then let him looke into himſelfe, and ſee if he can find in himſelfe any abilitie to pay thoſe debts, or any meanes in the world to ſatisfie Gods iuſtice, and purchaſe pardon. And if vpon due examination he find none at all, no not the leaſt, nor any thing in himſelfe, but an accuſing and raging conſcience: Let him then fall out of all loue with himſelfe, nay hate and abhorre himſelfe and his owne baſeneſſe: And laſtly, let him *deſpaire* of his owne ſaluation in or from himſelfe: and thus doing, he forſakes himſelfe, denieth himſelfe, and euen loſeth himſelfe. And thus neceſſarily muſt hee doe to himſelfe, that will ſet his heart to ſeeke the Lord. For, God will bee found of none that hope to find helpe at any hand

hand but his: They therefore that ſeeke God, but will ſeeke themſelues too, doe iuſtly loſe both God and themſelues. HENOCHS *Faith.*

Secondly, He that will ſeeke God aright (when he hath loſt himſelfe) muſt hunger in his heart and ſoule, not after wealth and honours, eaſe, or pleaſures; but after the fauour and mercie of God in Chriſt, for the forgiueneſſe of his ſinnes: and one drop of Chriſts blood, to waſh away the guilt and ſtaine of his defiled and ſinfull ſoule, muſt bee deerer to him then all the pomp and glorie of tenne worlds. Looke how a hungrie ſoule hungers after meat, and a faintie ſoule thirſteth after drinke; ſo muſt his ſoule *hunger* after Gods mercie, and *thirſt* for Chriſt blood: and theſe are neceſſarie: For, as a man that vndertakes a long iourney, muſt be prouided of meat and drinke; ſo hee that vndertakes the iourney to goe *ſeeke the Lord*, muſt haue this prouiſion for the diet of his poore ſoule, *Gods mercies, and Chriſts merits*: and hee that ſeekes, without a ſoule hungring after theſe, may ſeeke long and find nothing.

Thirdly, if he will truly ſeeke God, he muſt not goe in euerie path: but take the *true and liuing way*, which Chriſt hath conſecrated *by his blood*: nor take any guide, but truſt to Chriſts ſpirit alone to be his guide: nor make many mediators or meſſengers to God, but make Chriſt alone to God the Father. Wee muſt therefore goe to him, and yeeld vp our ſelues to be taught and guided by him, and leaue our ſute to be preferred by him: wee muſt not looke to come to God, by running on pilgrimages to this or that Saints picture, or bones: or to our Ladie of *Loreto*. Many haue ſought God in theſe, but who euer found him? Nay, alas thou maiſt lodge in her forged tabernacle at *Loreto* all thy life, and lie in hell for all that when thou art dead; and maiſt kiſſe all the Saints pictures, and bones, and haire, and all their relliques in *Spaine* and *Italy*, and all cannot get thee one ſight of Gods fauourable countenance. Nor againe, muſt wee looke to come to God by our good workes, though wee are to doe them: they are good *markes* in the way, and good *euidences* of a right way; but they cannot open heauen, and let thee in. And

HENOCHS *Faith.*

therefore when thou haſt done all thou canſt, thou muſt forſake them all in matter of Iuſtification and comming to God, Onely thou muſt goe to God by Chriſt, and cleaue to him alone; he is the *doore*, the *way*, the *truth*, the *life*: and certainely neuer man found God, that ſought him not in Chriſt alone. And when Popiſh deuiſes and diſtinctions haue done all they can, men will be found liers, and Chriſt to ſpeake truth, ſaying, *No man commeth to the Father but by me.*

4 Laſtly, when all theſe are done, then muſt thou *beleeue* that God is become thy mercifull Father in *Chriſt*, and is reconciled vnto thee in him: for there is no feare, but if thou *ſeeke God in Chriſt*, thou ſhalt find him: and when thou haſt done the three former things, thou mayeſt ſafely and aſſuredly beleeue, that thou haſt truely *ſought God.* And after all theſe, if thou haue not firme and *liuely Faith*, thou doeſt not *ſeeke God.* For, as it is *impoſſible without Faith to pleaſe God*; ſo is it *impoſſible without Faith to find God.* Thus if a man looſe himſelfe, long after Gods mercie, take Chriſt alone for his guide and Mediator, and ſtedfaſtly beleeue his reconciliation with God by Chriſt, then hee ſeekes God aright: and to this ſeeking, belongs a reward and bleſſing. Now then, *if this be to ſeeke God*, here is ſome light giuen to a great queſtion, *Whether the Church of Rome be a true Church*, and their doctrine truly Catholique, or erroneous and failing in fundamentall points? For anſwer; Can that be a true Church, which doth not bring her children to ſeeke God? Or that, Catholique doctrine, which teacheth not her children to ſeeke God the right way? But ſends them into thouſand by-waies? Surely if this bee to ſeeke God, then ſearch all the Popiſh Doctors, and almoſt all their Writers, and ſee whether a man bee not taught to ſeeke God quite in another walke. Which way of theirs, whether it ordinarily brings the ſeekers to God or no, wee leaue to Gods mercifull iudgement. But for our ſelues, as we ſee we haue the true and liuing way, the ſure and infallible way, *By Chriſt to God, by the Sonne to the Father*; Let vs reioyce in the comfort of ſo rich a mercie, and be thankefull to the Lord for reuealing himſelfe vnto vs, and opening vnto vs the true way

to

to him, and to his glorie. And thus much for the first point, How we must *seeke God*. HENOCHS *Faith.*

The second is, *How he is a rewarder of them that seeke him*: I answer, God *rewards them that seeke him*,

First, by offering himselfe graciously to bee found of them that *seeke him*: for he neuer hides himselfe, nor turnes away from the soule that *seeketh him*; but rather turnes to him, and meets him that comes to him: He is that good Father, which saw the prodigall sonne a farre off, and met him, and receiued him, *Luk.* 16. Yea, rather it is true, That *he is found of them that sought him not*, then euer *sought* by any that *found* him not. And hereby God much magnifieth his grace and mercie to mankind, in being so assuredly found when men seeke him. For in this world it is not so. *All men seeke the face of the Prince*, saith *Salomon*: true, but all men find it not. No. Accesse to great men is not so easie: they and their fauour are so inclosed, that men may long seeke afore they find either them or it: but God here is not so inclosed, as hee will not be seene nor spoke to; he is found of them that seeke him. And as hereby he honoureth himselfe, so hee highly rewardeth his seruants: for there is no greater contentment to a subiect, then to perceiue his seruice pleaseth his Prince, nor greater ioy then to find his gracious fauour when they seeke it.

Let then this practise of the *great God* of heauen; First of of all, Teach the *great ones* of this world, to be willing to bee *found* when they are *sought* vnto: thereby shall they honour themselues, and cheere vp the hearts of their people, who seeke vnto them. And againe, it may be a rich comfort to the *poore ones* of this earth: who, when they see they must long looke, and wait, and pray, and pay, and seeke the face and fauour of great men, and cannot find; may then remember, yet they haue a God, who will not shut the doore vpon them, will not turne away, will not keepe secret, will not feare them, away with a rough answer, or a sowre looke, but hath this honourable and princely grace, *Hee will bee found of them that seeke him.*

Secondly, He *rewardeth them that seeke him*, by bestow-

HENOCHS *Faith.*

ing his loue and fauour on them: not onely he, but his fauour ſhall bee found of all that ſeeke him. It is Gods fauour that Gods children ſeeke, and his fauour they ſhall be ſure *to find.* This is no ſmall reward vnto them: for in this world a man thinkes he hath enough, if hee haue the Princes fauour: and therefore it was the common phraſe in old time, *Let mee find grace or fauour in the eyes of my Lord the King.* So ſpeake Gods children vnto the Lord. It is not wealth, nor honours wee ſeeke for at Gods hand; but *let vs find fauour in the eyes of the Lord our God:* and ſo they doe, what euer they find in this world.

3 Thirdly, *he rewardeth* them not with his *naked fauour,* but with the moſt gracious teſtimonies thereof that can be: which are two; *Forgiueneſſe of their ſinnes,* and *Eternall life and glorie with himſelfe.* This is all a Prince can doe to his ſubiect, who hath offended him; To forgiue him the fault, and remit the puniſhment: and to aduance him to honour. This doth the Lord to all that ſeeke him: hee forgiues them the debt they owe him, whereby life, and ſoule, and all was forfeited to him, and giues them alſo life euerlaſting: So plentifull a reward is giuen them from that God, *vnder whoſe wings they are come to truſt.*

4 Fourthly, hee rewardeth them with the beginnings of heauen and happineſſe, euen in this world, *A good conſcience, and ioy in the holy Ghoſt:* the comfort whereof is more, euen in the bittereſt affliction, then all the pleaſures and contentments in the world.

5 Laſtly, with the *appurtenances of heauen,* and of eternall life: namely, The good bleſſings of this life, a competent portion whereof God giueth his children in this world, as tokens of his fauour, and as rewards of their ſeruice, and ſeeking him.

Now, as this place doth ayme at all theſe rewards; ſo principally and directly, the holy Ghoſt meaneth *eternall life:* as though he had ſaid: *Hee that commeth to God,* muſt ſtedfaſtly *beleeue* that God is able, and moſt willing *to reward* all that come to him with a better reward then this world can yeeld, euen

euen with eternall life and glorie for his Sonnes ſake. HENOCHS *Faith.*

But then will ſome *obiect*; God rewardeth vs, therefore we merit; therefore good workes deſerue.

I anſwer, this place indeed is groſly abuſed by the Papiſts, for that purpoſe: but we are to know, the truth is farre otherwiſe: for God *rewardeth* men for two cauſes: Firſt, for his *promiſe* ſake, and that is for his owne ſake, for it was his owne goodneſſe that made him promiſe, and no former debt hee owed to man. Againe, hee rewardeth our good workes, not for our merits (for they are nothing, but of death and curſes) but for *Chriſt* and his *merits*: for their worthineſſe, are our good workes rewarded. So then, here are two cauſes of Gods rewarding, and yet mans merits are neither of both: and ſo the argument is nought, That *God rewardeth*, therefore *we merit*: for God doth it for other cauſes. Thus theſe ſpiders gather *poyſon* out of this flower, but let vs ſucke the *hony*: for this notable ſentence hath excellent vſe.

Firſt, if *God be a rewarder of them that ſeeke him*, then not of them that ſeeke him not. Who *ſeeke not God*? Wicked and vngodly men, ſeeke him not, but rather ſeeke to auoid him and his ſeruice: this ſentence therefore is heauie againſt them. For, when they heare it, their conſcience anſwereth, But wee *ſeeke not God*; Therefore we can looke for *no reward* from him. Doeſt thou ſeeke the world? Then muſt the world bee thy rewarder: Doeſt thou ſeeke to pleaſe thy ſelfe? Then muſt thou reward thy ſelfe. And if thou will pleaſe the deuill by liuing in ſinne, then muſt hee be thy pay-maſter: Alas! pittifull and fearefull will theſe rewards be.

Againe, If God *reward none but them that ſeeke him*: here appeares the reaſon why ſo many *Papiſts* die in our religion, and (with vs) cleaue to *Chriſts merits alone*, when they come to die; becauſe their conſcience then tels them, that their Pilgrimages, Reliques, Will-worſhips, and many more of their courſes (ordinarie in Poperie) they did neuer ſeeke God, but themſelues and their owne honour, gaine, and credit; and full well know they, that there is no reward due for ſuch ſeruice: and therefore by their practiſe they make it a true ſaying,

HENOCHS Faith. that *It is good liuing a Papist, but dying a Protestant.*

Secondly, If God bee a rewarder of them that seeke him, then we see it is most true which the Apostle saith; *It is not in vaine to serue God,* 1.*Cor.*15.58. *For God is a rewarder of them that seeke and serue him.* Therefore the Atheist and profane men of this world (who say, *It is in vaine to serue God; and what profit is there that wee haue kept his Commandements?*) are here conuinced to be liers against the truth. *Mal.*3.14.

Then seeing it is so, let this admonish vs all to seeke and serue God, in all truth and sinceritie, knowing we serue him who *will reward it.* Nothing more encourageth a man to serue his *Lord and King,* then to see that his paines are regarded, and his seruice rewarded; nor more discourageth a man then the contrarie. If therefore *God* did euer forget any that serued him, let vs bestow seruice elsewhere, and thinke him vnworthy to be *sought to*: but if, contrariwise, he neuer forgot, nor deceiued, nor disappointed any that serued him; then is hee most worthy to haue the seruice, both of our soules and bodies. *Dauid* indeed once said; *In vaine haue I cleansed my heart, and washed my hands in innocencie.* But hee was then in a strong *temptation,* as himselfe there confesseth: but afterwards when he *went into the sanctuarie of God,* and searched the truth of the matter, he confesseth he was deceiued. And therefore, as in the first Verse he had acknowledged, that *God was good to Israel*: So in the last he concludeth, that *It is good for him to draw neere vnto God:* and so though the temptation was verie vehement, yet as Faith appeared in the beginning, so it had victorie in the end, and testified, that *God is good to all that seeke him.* Another time also (for he was a man of many sorrowes and temptations) being in some great distresse, his corruption so preuailed, that he said, *All men are liers*: Whatsoeuer *Samuel,* or *Gad,* or *Nathan,* and other Prophets haue told mee of Gods loue, and mercie, and of his promises, and prouidence, and fatherly care; I see it is all false, and nothing so. Now surely if *Dauid,* or all the Kings in the world can proue this, then God is not worthy to bee sought after: but great men thinke they may say any thing, especially when they are moued, *Psal.*73.13. &c. *Verse* 17. *Verse* 1. *Verse* 28. *Psa.*116.11

mooued, as *Dauid* here was. But when *Dauid* entred into himselfe, and considered the words he had so presumptuously vttered; vpon better aduice he confesseth; and writes it vp for all posterities, to Gods glorie and his owne shame, that it was in passion, *I said in my feare all men are lyers:* This he said in his haſt, or in his feare: but vpon aduise, in the next Verse he confesseth *Gods benefits* were so many, and so great to him, as hee cannot tell *what to render to the Lord for them*: And in another place he crieth out in admiration: *O how great is thy goodnesse, which thou hast laid vp for them that feare thee, and put their trust in thee, euen before the sonnes of men!* HENOCHS Faith. *Verse* 11. *Verse* 12. *Psal.* 31. 19.

We see then, that mercifull promise of Christ is euer made good, *Seeke and you shall find, Matth.* 7. 7. None euer sought God, but found: We may seeke our owne pleasures and liue loosly, and bee deceiued, and here that fearefull question, *What profit haue ye of these things? Rom.* 6. 21. What reward, but shame and sorrow? But if we seeke God aright, we neuer lose our labour. Let vs therefore seeke God, let the hand of our hearts *knocke* at Gods mercie gate in Christ, and wee shall not goe away without *a reward*. The prodigall child fled from his Father, spent all, and lost his fauour: but hee no sooner said, *I will returne and humble my selfe to my Father*; but hee found him, and wanne his Fathers fauour againe. So, let vs but offer our selues to God (*God vnderstandeth our thoughts long before*) hee will meet vs, and receiue vs, and giue vs a reward. *Luke* 15. *Psal.* 139. 2.

Thirdly, as God *rewardeth them that seeke him*, so *all that seeke him*: None misse him, all find that seeke. Great ones haue not accesse, and the poore kept out; but all receiued as they come: no difference; but the more carefully any seeke, the more welcome are they. Here let *Princes and great men* learne their duties at *God*, by whose grace and permission they are what they are.

First, let them thinke it vnbeseeming their *greatnesse*, to let any *serue* them *without a reward:* and a staine to their honour, not to let well deseruing subiects find their fauour. Let them not *daunt* their hearts by not regarding them, and their paines:

HENOCHS *Faith.*

paines: but let them *encourage* them to serue them, by looking at them, by good countenances, and good speeches, and by rewarding euerie one according to his worth. All great men should esteeme this, as one of the pearles of their Crownes, to haue it said of them, *Such a one is a rewarder of them that serue him.*

Againe, let them learne to dispense their fauour, according to reason, and not affection onely. *God* is indifferent and equall *to all that seeke him*, so let Princes bee: for that is true honour and iustice to reward each one as hee deserues. And that hee may find the best, who doth best this will make euerie one striue, who should bee first, and forwardest, in all seruiceable duties.

Further, this must teach them *not to despise them* that are vnder them in this world; for howsoeuer the state of this world requires that difference of persons, else it cannot stand; it is nothing so with God, nor in the world to come. For there the subiect, the seruant, the poore man, may challenge his part in Gods fauour, as well as the best: may, whosoeuer *seeketh* the most *carefully, shall find the best reward.*

Moreouer, heere is a comfort to the poore, and the meaner sort of men, who are appointed by God to bee vnderlings in this world: Seeke they fauour here and find it not? Worke they here and doe their duties, and are not rewarded? Let them learne to seeke God, who will assuredly both *regard* what they doe, and abundantly *reward it.*

Fourthly, seeing *God is a rewarder of them that seeke him:* here is a comfortable incouragement against two great impediments, which hinder many a man from seruing God.

First, *to seeke God* is but a matter of mockerie to profane men; for, let a man *set his face to Ierusalem*, there are presently *Samaritanes*, which for that cause will hate and mocke him: Let a man set his heart to seeke God, by hearing the Word more carefully, praying to God, instructing his family, or keeping the Sabbath more carefully then afore, and forthwith he is the laughing stocke, and the by-word to profane men: but loe, here is comfort; The God whom thou seekest will

reward

reward thee, and that ſo richly, that thou wilt thinke thy ſelfe well recompenſed, both for thy ſeruice, and their mockes. In this world men care not who thinke or ſpeake euill of them, ſo the Prince like them: and ſhal it not encourage vs to ſeeke God, though the world mocke vs? Seeing ſo doing we pleaſe God, and ſo farre doth pleaſe him, as hee will highly reward vs? Thoſe therefore, that fall from religion for thoſe mockers, it appeares *they ſeeke not to pleaſe God, but men.* HENOCHS Fai.h.

Secondly, for a man that is a *Magiſtrate* or a *Miniſter*, to doe his dutie carefully, is the high way to vndergoe a burthen of contempt and hatred. Inſomuch as many good men are afraid to be either *Magiſtrates* or *Miniſters*: for firſt, *wicked men* muſt needs hate them, becauſe the one is to rebuke, and the other puniſh their faults. And againe, euen *good men* are too reſpectles of them that are in theſe places, & for the moſt part, neither yeeld them that reuerence, nor reward, that is due vnto them; but oftentimes a man for all his paines and care taken for Church or Common-wealth, is recompenced with hatred, enuie, grudges, euill words, and ſlanderous reports. In this caſe, the comfort is this, that though a man bee in the world neither regarded, nor rewarded, as his deſert is, yet the Lord ſeeth what he doth, and is a plentifull rewarder of all *that ſeeke and ſerue him*: and therefore eſpeciall of them, who not onely themſelues ſerue him in his chiefe places of ſeruice, but alſo doe winne many other to ſeeke and ſerue God.

Fifthly, *If God be a rewarder of them that ſeeke him*, then doubtleſſe he is a *reuenger of them that hate him*: for hee, that can mightily *reward his* followers, can alſo mightily bee *reuenged* of his enemies. Theſe two are the two parts of a *Kings power*, To bee able highly to aduance his friends, and mightily to puniſh his enemies: therefore principally this belongs to the *King of Kings*. This ſentence therefore is a thunderbolt, of a moſt fearefull threatning againſt all impenitent ſinners; aſſuring them that if they perſiſt to profane Gods holy name, by their careleſſe ſinning againſt him, they ſhall bee ſure to find and feele him a powerfull reuenger of them that hate him.

HENOCHS *Faith.*

him. Thus he promiseth himselfe, *Deut.* 32. 40, 41, 42. *I lift vp my hand to heauen, and I say, I liue for euer. If I whet my glittering sword, and my hand take hold on iudgement, I will execute vengeance on my enemies, and reward them that hate mee.* Where also note how the same phrase is vsed: for here the Apostle saith, God is *a rewarder of them that seeke him*: So in *Deuteronomie, A rewarder of them that hate him.* If any obiect how these two can stand together; for, a man had as good hate him, as seeke him, if the *same reward* belong to both: I answer; A reward, but not the same belongs vnto them. Theeues and murtherers are iustly *rewarded*, when they die for their facts: and the King rewards a good seruant, when he aduanceth him to honour. They that seeke God, are rewarded with mercies and fauours aboue their desert: they that hate God, are rewarded with vengeance and torments, according to their desert: and this shall all wicked men, and enemies of God, bee as sure to find, as euer any that *sought God*, obtained mercie.

But worldly men will say, Wee hate not God, wee are no *Iewes* nor *Turkes*, we are christened, and come to the Church, according to the law, as good subiects should doe. I answer; Neither doe *Turkes* nor *Iewes* hate God, if this be all: for, they denie not the God-head, but acknowledge it, and are circumcised, and liue more strictly in their deuotions then most Christians. Here is therefore more required, or else wee shall make them also good friends with God: But, a man may hate God, and bee neither *Turke* nor *Iew*; hee may *acknowledge* Christ and the Trinitie, and yet hate God. For as Christ saith, *He that is not with me, is against mee; and hee that gathereth not with me, scattereth*: So is it here; He that seeketh not, serueth not, and loueth not God, *hateth* God: for there is no man can know God, but must needs either for his mercies loue him, or else hate him for his iustice against sinne and sinners. Againe, Christ bids vs, *If you loue me keepe my Commandements.* If then, to keepe Gods Commandements bee a signe of one that loues God, it is a signe that one loues not God, when he hath no care to keepe them. By which two places, it appeares, that

V. 6.

that whoſoeuer makes not conſcience of ſin, is Gods enemie, and that God ſo reputes him: Therefore, let this feare euerie man from liuing careleſly in his ſinne, and driue him to true repentance: for elſe let him aſſure himſelfe, God is not ſo *plentifull a rewarder* of them that ſeeke him, but he is as *powerfull a reuenger* vpon thoſe that hate him. HENOCHS Faith.

Laſtly, *If God be a rewarder of them that ſeeke him*, we learne the great difference betwixt *Gods* ſeruice and the *deuils*. The deuills ſeruants are fed with faire words, but get nothing, the deuill is able to giue them nothing: but Gods ſeruants (as we ſee here) are plentifully *rewarded*. God is *a rewarder* of them that ſeeke him: but the deuill is a *deceiuer* of them that ſerue him. But will ſome ſay, There is none ſo mad to be the deuills ſeruants. I anſwer: Hee that doth any mans worke, is either his ſeruant or his ſlaue: but euerie ſinfull wicked man doth the deuills worke: for ſinne is the deuills worke; therefore all impenitent ſinners are the deuils ſeruants. It is Chriſts argument to the Iewes: *You are of your Father the deuill, for the workes of your Father you will doe: murthers and lies are his workes, you liue in theſe ſinnes, and doe theſe workes; therefore you are his ſeruants.* Ioh. 8. 41. 44.

Againe, the holy Ghoſt teacheth vs, that *whoſoeuer committeth ſinne* (and liueth therein without repentance) *the ſame is the ſeruant of ſinne*. Now ſinne is but the *bawde* or broker to the *deuill*: they that are the ſeruants of ſinne, ſinne preferres them to the deuill, and ſo they become his ſeruants: therefore whoſoeuer is the ſeruant of *ſinne*, is by that meanes the ſlaue and ſeruant of the *deuill* alſo. Which if it bee true, it will fall out vpon the reckoning, that the deuill hath more ſeruants in the world then God hath: which is ſo much the more lamentable, in as much as hee deludeth all his ſeruants, and is not able *to reward them*, nor to giue them any good thing. Rom. 6. 20.

But will ſome ſay, This is nothing ſo: for contrariwiſe, who haue the honours, pleaſures, and wealth of this life, who haue heart eaſe and the world at will, but ſuch men? I anſwer: True, it is commonly ſo; but haue they thoſe from Satan? No,

not

HENOCHS Faith.

not the leaſt of them all, but all from God: for euerie man is Gods child by creation, and ſome by grace: to euerie one of his children he ordaines and giues *a portion*: but to his children by grace *a double portion*; both here, and in heauen. The wicked men, they will not feare, nor ſerue him; therefore they haue no part nor portion in heauen, but here they haue it: So ſaith *Dauid*; there are ſome men, which are *men of this world, and haue their portion in this life: theſe mens bellies God filleth with his hidden treaſures, they and their children haue enough, and leaue the reſt for their children after them.* Where it is manifeſt, that wicked men haue their parts and portions of Gods bleſſings in this world, and that all their wealth and pleaſures are granted them, by, and *from God*, as their portion; reſeruing the principall part of the portion of his children for a better life. Therefore all the *good things* of this life, which *Dines receiued*, and all wicked men doe receiue in this life, are not any rewards of *Satan*, but gifts *of God*; ſo vnworthy a maſter is the deuill to ſerue. Indeed, he will promiſe his poore ſlaues any thing, but can performe nothing, but will lie vntó them and deceiue them. He told *Chriſt* confidently, when he let him ſee the glorie and greatneſſe of this world, *All this is mine, and I giue it to whom I will*: but he was a *lyer from the beginning*, and ſo he is here. Hee lied to the firſt *Adam*, and no maruell, that hee dare auouch ſo fond and loud a lie in the preſence of the *ſecond Adam*, Ieſus Chriſt. He promiſed the *firſt Adam*, to make him God, and here the *ſecond Adam*, to make him King and Lord of all the world, and the glorie of it: but he performed both alike, hee deceiued the firſt, and ſo had the ſecond alſo, if hee had truſted him. Nor did euer any truſt him, but he deceiued him (I meane euen for the baſe things of this life;) witneſſe elſe all his Witches (his moſt deuoted and profeſſed ſeruants of all other) if euer hee made any one of them wealthy: all ages are not able to ſhew one. Whereas, on the other ſide, there was neuer man that ſerued God, but had a competent meaſure of comforts for this life, (and ſome abundance) and yet all that is, but the firſt fruits and beginning of that *reward*, which is laid vp for them in another

Pſal. 17. 14.

Luk 16. 25.

Luk. 4. 6, 7. *Iob.* 8. 44. *Gen.* 3. 4, 5.

other world. Which being true, is it not a ſtrange and lamentable caſe, to ſee men (for all this) debaſe themſelues, to this baſe and ſlauiſh ſeruice of Satan, and to refuſe this high and honourable ſeruice of *Almightie God*? A common ſeruant in this world hath more wit: he, if he can heare of a better ſeruice, a Maſter who giues better wages, and who better preferres his ſeruants, will leaue his old Maſter, and make meanes to get the other. And ſhall not wee be as wiſe both for ſoule and bodie, as they for the bodie alone? Shall they leaue a man for a man, and ſhall not wee leaue the deuil for God? HENOCHS *Faith.*

Let vs therefore abandon the baſe ſeruice of Satan, who neither can, nor will reward them that ſerue him; put away ſo ill a Maſter, who hath not ſo much as meat and drinke to giue vs (for we haue euen that from God: but of his owne, he hath nothing to giue vs, ſaue in this world ſorrow, and ſhame, and an *ill Conſcience*; and in the world to come, the torments of *hell* with himſelfe:) and let vs all ſeeke the bleſſed ſeruice of God. If we know not how to attaine it, goe to *Chriſt* by heartie confeſſion of thy ſinnes, and earneſt prayer, and hee will preferre thee to God his Father: for neuer was any denied, that with a good and true heart, offered himſelfe to Gods ſeruice. Then ſhall we feele and find, what a bleſſed thing it is to bee Gods ſeruant: of whom, it was euer true, which the holy Ghoſt here ſaith, and is, and euer ſhall be, that *He is an honourable rewarder of them that ſeeke him.*

And thus we haue (in ſome part) the meaning and vſe of this notable ſentence: wherein we haue ſtood the longer, becauſe it is one of the moſt excellent principles of all *Practicall Diuinitie.*

Now put all together, and wee ſhall ſee how it proues *Henoch to bee taken away by Faith*; which is the firſt ground, and the maine matter of all this exſample, and of theſe two Verſes.

God is a rewarder of all his children that ſeeke him by Faith: therefore it is *Faith by which Gods children pleaſe God*: and therefore holy *Henoch*, who was *taken vp by God* from earth to heauen, both *pleaſed* God *by Faith*, and *by Faith was taken away.*

And

Noahs Faith. And thus much for the commendation of *Henochs Faith*, and consequently the examples of such, as liued in the first world *before the Flood*.

Now followeth the example of *Noah*, who liued in both worlds, both before and after the Flood.

Noahs Faith.

Verse VII.

By Faith, Noah being warned of God, of the things which were as yet not seene, mooued with reuerence, prepared the Arke to the sauing of his houshold: through the which Arke he condemned the world, and was made heire of the righteousnesse which is by Faith.

Third Example, of Noah. IN this Verse is contained the *third example*, and the last in order of those who liued afore the Flood, in the first and old world; namely, of the renowned Patriarke *Noah*, the tenth from *Adam*.

Of whom and whose Faith, great and glorious things are spoken in this Verse; and that in a high and excellent stile, full of Maiestie and Diuine eloquence.

Concerning *Noahs* Faith, two points are laid downe; First, *The ground of his Faith*: Secondly, *The commendation* of it.

The *ground* of his *Faith*, was a speciall reuelation from God, in these words; *Noah being warned of God.* The things reuealed, whereof God warned him, are laid downe two waies: First generally, to be *things as yet not seene*; then particularly three in number.

First, Gods *Iudgement* vpon the sinfull world, that hee was purposed to destroy it by water.

Secondly, Gods *Mercie* on *Noah*, that hee would saue him, and his family.

Thirdly,

Thirdly, That he would ſaue him by an *Arke*, and therfore he muſt make one: and theſe be the things whereof *Noah* was warned of God. NOAHS *Faith.*

His faith is *commended* by three worthie effects or operations in him. I. It *moued in him a reuerence*, or a reuerent regard of the warning ſent him from God. II. It made him prepare the *Arke*: of which Arke there are ſet downe two ends. 1. It *ſaued his houſhold.* 2. It *condemned the world.* III. It *made him heire of the righteouſneſſe, which is by faith.*

This, I take it, is the true reſolution of theſe words: and they containe many excellent things concerning his faith.

By faith Noah *being warned of God, of the things which were as yet not ſeene;*]

By faith, that is, by a generall and hiſtoricall *Faith*, and alſo by a true and ſauing *faith* in the *Meſſias* to come, *Noah* being warned of God of the iuſt *Iudgement* hee purpoſed to bring vpon the world, by an vniuerſall flood; and of his *mercifull prouidence*, to him and his familie, that hee would ſaue them by an *Arke*, (all which things were then to come, and therefore vnſeene) he beleeued theſe forewarnings of God: and therefore, in reuerence to this meſſage from God, hee prepared the Arke, and thereby ſaued his houſhold, and condemned the wicked world. And ſo his *faith*, by all theſe appearing to be a true and liuely *faith*, did make him a iuſt and *righteous* man in Gods ſight. This is the ſumme and ſubſtance of *Noahs* example: let vs ſpeake of the ſeuerall parts in order.

The firſt point is the ground of his faith, *A warning or an anſwer from God.* For, he being a righteous man in that wicked age, wherein all the world weltred in wickedneſſe, and walking before God in great holineſſe, when no man cared for religion, he had this ſpeciall fauour from God, that when he purpoſed to deſtroy the world for their ſinne, he firſt of all reuealed to *righteous Noah* that purpoſe of his. So that theſe words haue reference to the reuelation which *Noah* had from God, in the 6. of Geneſis. For, this meſſage came not from God by any Prophet (for we know none in thoſe euill daies,

Noahs Faith.

except *Noah* himſelfe) but eyther by the Miniſterie of an *Angel*, or elſe by immediate reuelation from God himſelfe: and this fauour hee receiued from God, not for any cauſe in the world, but becauſe he was a holy and righteous man.

From hence, wee may learne diuers excellent inſtructions.

Firſt, whereas God maketh choiſe of *Noah*, to reueale vnto him his counſell, and his iudgements to come; wee learne that this is a prerogatiue which God beſtowed on ſuch as feare him: hee reuealeth his counſels to them in a ſpeciall manner, whether they bee purpoſes of Iudgements vpon his enemies, or of mercies vnto his Church. Thus dealt he with *Abraham*, Gen. 18. 19. *Shall I* (ſayth God) *hide from Abraham the thing that I will doe?* which thing was, the deſtruction of Sodome, and her ſiſters. And ſo when the *Sodomites* liued in wanton careleſneſſe, and put farre from them the euil day, then *Abraham* knew from God their deſtruction was at hand. And as in that, ſo it is generally true in all his great workes: that *the Lord God will doe nothing, but hee reuealeth his ſecrets to his ſeruants the Prophets*, Amos 3. 7. Now this is not a prerogatiue of Prophets alone, or of ſuch as were extraordinarie men as *Abraham* was: but *the ſecrets of the Lord are amongſt ſuch as feare him*, Pſal. 25. 14. All that feare the holy name of God, are Gods friends, and of his Counſell: and therefore not *Abraham* onely is called the *friend of God*, Iames 2. 23. but of all true beleeuers, ſaith Chriſt, Ioh. 15. 14, 15. *You are my friends, if you doe what I command you: henceforth I call you not ſeruants, but friends: for the ſeruant knoweth not what his Maſter doth: but all things that I haue heard of my Father, haue I made knowne vnto you.* As if hee had ſaid; I will communicate and impart my ſecrets vnto you, as one friend doth vnto another, as farre as ſhall bee fit for you to know. And the Apoſtle ſaith, 1. Cor. 2. 15. *A faithfull and a holy man, diſcerneth into the deepe Counſels of God*: which are reuealed vnto them, as much as concerneth their ſaluations, and ſometimes more; as here vnto *Noah*, who was fore-warned of God, of *things then not ſeene.*

This

This prerogatiue of Gods children is to bee vnderſtood with ſome cautions. NOAHS Faith.

Firſt, That this is more proper to Prophets, and holy Miniſters of God, then to ordinarie Chriſtians.

Secondly, That it was more ordinarie in the *Old Teſtament*, then now in the dayes of the *Goſpel*. If any obiect, Then the ſtate of the Church afore Chriſt, was better then it is now vnder Chriſt; I anſwer, not ſo: for firſt, we are recompenced by hauing the Scriptures perfect and compleat, which they had not: and by hauing the ſubſtance of their ſhaddowes, and the performance of their promiſes: in which reſpects our ſtate is farre more excellent then theirs. And ſecondly, for this particular, I anſwer, they indeed had more ordinarie reuelation of matters *perſonall and priuate*, and not directly touching ſaluation: but of ſuch things as are generall, and doe neceſſarily concerne ſaluation: we in the time of the new Teſtament, haue more euident demonſtration, and more full reuelation, then they had afore Chriſt. For example: particular mercies to ſome faithfull men, or particular iudgements on Gods enemies, whether particular men, or whole kingdomes, were after reuealed to godly men, in thoſe dayes (as here to *Noah*:) but ſaluation by the *Meſſias*, and the manner how the *Meſſias* ſhould ſaue his Church, is more fully and plainely reuealed now, then in thoſe dayes.

Out of which conſideration ariſeth the third caution; which is, that reuelations of Gods will, to bee expected now vnder the Goſpel, are ordinarily nothing elſe, but theſe; the true meaning of the Scripture, and a diſcerning of true Scripture from forged, of true Sacraments from ſuppoſed, of true doctrine from falſe, of true Paſtors from falſe prophets. Theſe and ſuch like, as farre forth as they are neceſſarie to ſaluation, all true & faithfull Beleeuers (which out of an humbled heart, by deuout prayer doe ſeeke it at Gods hand) are ſure to haue reuealed vnto them from God. But as for other purpoſes of God, of perſonall and particular matters, or what ſhall be his bleſſings, or what his iudgements to theſe and theſe men, Families, Cities, or Kingdomes; or when, or how he will change

Noahs *Faith.*

States, or translate Kingdomes; or by what extraordinarie meanes hee will haue his Gospel propagated, or a declining Church or State vpholden; these wee are not to expect, nor easily to beleeue any that shall say, such things are reuealed vnto them. And yet we tie not the Lord in such straite bonds, but that he may sometime extraordinarily reueale his purpose therein, to some of his selected seruants: yet prouided, that that reuelation be examined and allowed of the Church. But, as for such things as concerne immediately the saluation of our soules, Gods Spirit doth most comfortably reueale them vnto vs, in our *prayers*, in his *Word*, and in his *Sacraments*: of all which, it is most true, That *the secrets of God are amongst them that feare him.*

The vse of this Doctrine is double; for instruction, and for exhortation. For our instruction, here we learne howto answer the Church of *Rome*: They aske vs, How doe we know true religion from erroneous; or true Scripture, or Sacraments from forged? We answer, first, by it selfe, by sight and sense of the excellency thereof; as we know gold from brasse, or siluer from lead. But what if the brasse or tin be gilded ouer? I then answer secondly, wee can know gold from brasse, or siluer from tinne by the sound and smell, and hardnesse to endure, and by the operation: so there is a spirituall sound of the Scriptures in the eares of a Christian, a spirituall comfort and taste in true religion, a spirituall operation (in holy mens hearts) of the true sacraments. But what if false prophets come in sheeps cloathing, and by lying wonders seeme to giue the same sound, taste, smell, vertue, and operation vnto their forgeries, or at least challenge it, and say, that theirs is true? I answer lastly, then wee know true Religion, true Scripture, true Sacraments, true Prophets, true Doctrines from false, by a holy and supernaturall reuelation from Gods Spirit; which by euident and powerfull demonstration, assureth vs what is true, and what is false, for the substance of saluation. And this Spirit is giuen to all, that in true humilitie doe seeke it, in holy Prayer, and in a holy and frequent vse of Gods Word and Sacraments; and to none else. And surely if the Papists were

as well acquainted with the Spirit of God, as they are with their owne forged reuelations, they would neuer deny it. By force of this testimonie a Christian man knoweth, as assuredly as God is God, that the Pope, as now he is, and as hee exerciseth his place and power, cannot be the true *Vicar of Christ*; and that Poperie, as it is now established by the Councell of *Trent*, and taught by the most learned of their side, cannot bee the true religion, nor the safest way to heauen. And when question is, What is the meaning of this place, *There is one God, and one Mediatour betwixt God and man, the man Christ Iesus*; if all the world should say the contrarie, a Christian man wil know and beleeue there are *no more mediatours to God but Christ*: or of that place, that *Christ was offered for our sins once for all*; that there is no sacrifice can purchase vs pardon, but his; let Papists colour the matter by vnsound distinctions as much as they can; and the same might be shewed in diuers other points and places. And if any aske how this can bee: I answer; *Noah* was *warned of God of things not seene*: so Gods children are warned and assured of God, of such things as concerne their saluation, though they be things beyond sense and reason: *Gods secrets doe belong vnto them.* Noah's Faith.

The vse of exhortation is, That if God *warne* his children of his wil, and reueale his secrets to them, this should moone and excite vs to become truely and indeed Gods seruants: for we serue not a Lord that is strange and austere vnto vs; that will not giue vs a good looke, or a faire word: nay, hee is so farre from that, that he calls vs to his holy *Counsell*, and makes vs know his secrets, and communicates his owne selfe vnto vs by his blessed Spirit; and by that Spirit reuealeth vnto vs many excellent mysteries of saluation, which the carnall and profane men of the world neuer dreame of.

In the second place: let vs obserue, that *Noah being thus warned of God* in this particular matter (as he had beene formerly warned and taught of saluation by a *Messias* to come) beleeued not onely the generall promise of saluation, but also this particular promise of his preseruation and deliuerance. Out of which his practise, we may learne two things:

NOAHS *Faith.*

Firſt, That *Faith* is a ſupernaturall worke of God, in thoſe mens hearts that haue it. That it is a *worke of God*, it appeareth in that it alwayes acknowledgeth and beleeueth Gods Word: that it is *ſupernaturall*, it appeareth in that it apprehendeth and beleeueth whatſoeuer Gods Word deliuereth, be it neuer ſo incredible to reaſon or ſenſe. But how doth God worke this Faith? By his Word: for as God is the author and worker of Faith, ſo God hath appointed a meanes whereby he workes it, and that is his *Word*: which Word of God is the onely ordinarie outward meanes to worke Faith. And that Word of God is two waies to be conſidered: either as *reuealed* by God himſelfe (as to *Noah* here) or elſe, being *written* by God, is either preached by his Miniſters, or read by mans ſelfe in want of preaching: and theſe are all one, and are all meanes ordained of God to worke Faith; and that not only to begin it where it is wanting, but to augment it when it is begun.

Which being ſo, it muſt teach vs all, not onely with ſpeciall care and reuerence to *heare* the Word, by whomſoeuer it is preached; but alſo to heare it read: yea *to read* it our ſelues with all diligence. So doing, it will worke out, and make perfect in vs that holy Faith, which will make vs bleſſed in our ſelues, and accepted of God, as it did *Noah* in this place.

2 Secondly, Here we learne what is the whole *Obiect of Faith*, or what is all that that Faith beleeueth; namely, nothing but Gods Word, and all and euerie Word of God. So that Faith hath two obiects, differing not in nature, but in degree; principall, and inferiour. The *principall* obiect of true Faith, is the promiſe of ſaluation by *Chriſt*. The *inferiour* obiect thereof are all other particular promiſes, of ſafetie, deliuerance, prouidence; helpe, aſſiſtance, comfort, or what other benefit ſoeuer is made either to the whole Church, and ſo incluſiuely to any particular man; or which are perſonally made vnto him. For, Sauing Faith beleeueth not onely the grand promiſe of ſaluation, but all other promiſes either of ſpirituall or corporall bleſſings, which are ſubordinate to the great promiſe, and doe depend of it, and are therefore apprehended by the

V. 7.

ſame Faith. So, *Noah* here had alreadie apprehended the maine Promiſe of ſaluation by the *Meſſiah*, and had hid it *in his heart*: and afterward when this particular promiſe of his deliuerance was made, by the ſame Faith he laid hold on it alſo. And it is good reaſon that Faith ſhould doe ſo: for if it apprehend the greater promiſe, then no maruel though it take hold of all other inferiour promiſes, which are but dependances vpon the principall. NOAHS Faith.

By this that hath beene ſaid, it appeareth, that wee are wrongfully charged by them, who ſay, We teach that Sauing Faith beleeueth onely ſaluation by Chriſt, or apprehendeth only the promiſe of ſaluation in Chriſt: for, we ſay and teach, It apprehendeth alſo other particular promiſes, and euen the promiſes of outward and temporall bleſſings; as appeareth in this example of *Noah*.

Laſtly, in that *Noah* a faithfull man, is here warned of God of the dangers enſuing, that ſo he may auoid them; wee may learne the louing care that God hath ouer them, who haue a care to feare and ſerue him. Thus dealt he with his children in all ages, for their comfort and preſeruation, to encourage all men to ſerue God in truth and vprightnes, as here *Noah* did: for, ſo doing, they may aſſure themſelues of Gods care and prouidence ouer them, euen then, when his wrath ſmoakes againſt the ſinners of the world: and that furthermore in all exigents and extremities, he will teach them, either from his Word, or by the counſell of ſome others of his children, or elſe by his owne ſecret inſpiration, what they are to doe, and what courſe to take, for their ſafetie and deliuerance.

How often ſhall a Chriſtian man find in the courſe of his life, that God put into his mind to anſwer thus and thus, or to fore-ſee this or that; by which his ſo doing, he eſcaped ſome great danger: ſo that (though not in the ſame manner as *Noah* was) all faithfull men doe daily find, that they are warned by God of ſuch things as doe concerne them.

But what were thoſe things whereof *Noah* was warned from God? The Text ſaith, *Of the things that were as yet not ſeen.* This hath not relation to the time, when the Holy Ghoſt

Noahs Faith. wrote these words, but when God gaue the warning to *Noah*: for then *they were not seene*, but were to come: for they were not performed for many yeeres after, as shall appeare in the particulars.

Particularly they were these three: First, The great and iust wrath, which God had conceiued against the *sinfull world*, for the vniuersall corruption and generall sinfulnesse thereof. *Noah* was a *Preacher of Righteousnesse* to that wicked age; and as Saint *Peter* saith, (1. *Epist.* 3. 11.) the verie *Spirit of Christ preached in him*: but they contemned both him, and the Spirit by which he spake, and made a mocke of him, and all his holy admonition, and solaced themselues in all their sinnefull pleasures, without feare or respect of God or man, pleasing themselues in their owne defiled wayes, and promising to themselues safetie and securitie. But behold, This *Noah* whom they esteemed a base and contemptible man, vnworthy of their companie; to him is reuealed how short their time is, & that they must be cut off in the midst of their iollitie. Gods children, whom wicked men doe thinke and speake of with great contempt, doe know full well the miserable state of such men, and the fearefull dangers hanging ouer them; when the wicked men themselues are farre from thinking of any such matter.

The second thing, which God *reuealed to Noah*, was, that he would *saue him*, & his family from perishing by the waters, which he would bring vpon the world. His *Faith was not in vaine*: God rewarded it with a singular preseruation. Thus dealt he alwaies with his children; deliuering *Lot* out of *Sodome*, *Gen.* 19. *Rahab* out of *Iericho*: *Ios.* 6. 22. The *Kenits* from the *Amalekites*, 1. *Sam.* 15. and here *Noah* out of that generall destruction. And this God aforehand reueales vnto him, for his great comfort and securitie: that when signes and strange tokens did foretel & shew, that still the destruction was neerer and neerer; still *Noah* might comfort himselfe in the assurance of that mercifull promise which God had made him of his deliuerance, and of his family also for his sake.

The third thing reuealed to him, was the meanes whereby

he should be saued from the vniuersall Flood; namely, By an *Arke*, which for his more assurance he is bid to make himselfe; that so at euerie stroke he gaue, he might remember this mercifull promise of his God vnto him. For as euery stroke in the making of the Arke, was a loud sounding Sermon vnto that sinfull generation, to call them to repentance: so was it also an assurance vnto *Noah* of his deliuerance. Of which Arke, and of *Noahs* obedience in making it, we shall hereafter speake at large. And thus much concerning the ground of *Noahs* Faith, which was a warning or reuelation from God. NOAHS *Faith.*

Now follow the second point; namely, The *commendation* of his Faith, or a description of the excellencie thereof, by diuers and singular effects.

Moued with reuerence.

The first effect of his Faith, is, It *moued him with a reuerence*, or a reuerent feare of that *God* that spake to him, and of his *Iustice* towards sinne and sinners, and his *Mercie towards* him.

In this effect we are to consider two points: first, The *ground of this reuerence*. Secondly, The *occasions or motiues of it*.

The ground, whence this *reuerence* sprang, was his true and sauing *Faith*: for the holy Ghost first tells vs of *Noahs* Faith, and afterwards of this *reuerent* feare he had of God, and his great workes.

Where we learn, that whosoeuer is endued with sauing *faith*, is also touched with feare & reuerence at the consideration of God, and his glorious workes; whether they be workes of his *power*, his *wisedome*, his *mercie*, or his *iustice*, or of altogether.

For the first; *Dauid* could not see the workes of Gods *power* in the Creation, *Psal.* 8. *But when he looked vp and beheld the Heauens, the workes of Gods hands, the Moone and the Starres which he had ordained*, hee forth with fell into a *reuerence* and admiration of Gods mercie to man, for whom and whose vse he made them all.

For the second; the same *Dauid* could not enter into consideration of Gods *wisedome*, in the admirable frame of mans bodie, *Psal.* 139. 13, &c. but he presently falls into a *reuerence* and admiration thereof in most excellent and passionate words:

Noahs Faith.

words: *Thou possessest my reines, thou coverest me in my mothers wombe: I will praise thee, for I am fearefully and wonderfully made. Marvellous are thy workes, and that my soule knoweth right well: My bones are not hid from thee, though I was made in a secret place, yet thy eyes did see my substance when I was without forme, and in thy booke were all my members written, which in continuance were fashioned, though there were none of them before. How deere therefore are thy counsells to me, O God!* Thus wee see how this holy King cannot content himselfe with any termes, to expresse his religious & reuerent conceit of Gods maiestie.

For the third; Gods *mercifull* workes to his Church and children, haue alwayes beene considered of by good men with great *reuerence*: And, *What shall I giue vnto the Lord*, saith *Dauid, for all his benefits powred on me? Psal.* 116.12.

But especially, the *Iudgements* of God haue been alwaies entertained of Gods children, with much *reuerence* and admiration. Blessed *Dauid* saith; *My flesh trembleth for feare of thee, and I am afraid of thy Iudgements, Psal.* 119.120. How would this noble King haue trembled and been afraid, if he had been a priuate man? And how glorious is God, and his workes of iudgements, whereat euen Kings themselues doe tremble? And the Prophet *Habacuck* saith, that when hee but heard of Gods iudgements to come, *his belly trembled, his lips shooke, rottennesse entred into his bones, Habac.* 3.16. And thus *Noah* here, hearing of Gods iust wrath against the sinfull world, and of his purpose to ouerthrow all liuing flesh by water, was mooued with great feare and reuerence at this mighty worke of God: and from the view of this his great and iust iudgement, his Faith made him arise to a more earnest consideration of the Maiestie of God. By all which, it is more then apparant, that true Faith (whersoeuer it is) worketh a holy feare, and reuerent estimation of God, and of his workes, and of God in and by his workes: whereby on the contrary side, it followeth, that therefore to thinke basely or ordinarily of *God*, to thinke scornefully of his workes, or to deny his power, and his hand, in the great workes, either of mercy or iudgement done in the world, is an argument of a profane heart, & wanting true faith.

The

The vse of this doctrine discouers the profaneneſſe, and the great want of *Faith*, that ordinarily is in the world. And that appeares by two euidences: the firſt, is to mens owne conſciences; the other, is to the view and ſight of all the world. Noahs *Faith.*

Firſt, men may ſee in themſelues a profane heart, and void of *Faith*, by this euidence. For, doth a man in his heart thinke baſely of God, his power, his iuſtice, or his mercies? Doth he either doubt of them? Or granting them, doth hee thinke of them without feare and amazement? Then aſſuredly his heart is void of true Faith, and farre from the life and power of Religion. For aſſuredly, where God is *knowne and beleeued*, there that mans heart (though he be a King) cannot once thinke of God, without a reuerence of his Maieſtie, and an admiration at *his greatneſſe*, and his owne *baſeneſſe*: therefore the want of this, argueth a want of true Religion and true Faith in mens hearts.

Secondly, this profanenes diſcouers it ſelfe to the *world*, by want of reuerence to Gods *workes*. Let the Lord ſend vnſeaſonable *wether*, or *famines*, or *plagues*, or any ſtrange ſignes in heauen or in earth; forthwith they are but fooles that crie out, *Behold the finger of God, the hand of God.* No, this is nature, and is produced by naturall cauſes. Ill weather comes from the *Starrs*; famines from ill weather, and mens couetouſneſſe; Plagues from famines, or from ill aires, or elſe by apparant infection from another place. But cannot Nature and naturall meanes haue their place, vnleſſe they haue Gods place? God ouerthroweth not them, why ſhould they ouerthrow God? Yet thus it is in the world, and thus God is robbed of his glorie: and he is but a ſimple fellow, which is *moued with reuerence* at ſight of ſuch things, or begins to magnifie Gods power and iuſtice in them. This is too apparant to be denied: for haue we not now as great cauſes of feare as may be? *Noah* heard of *water*; and we heare that *fire* is to deſtroy the world, and yet where is he that is *moued with reuerence*, as *Noah* was; and yet *Noah* could ſay, The Flood ſhal not be theſe one hundred and twentie yeeres: but who can ſay and prooue that this world ſhall not be deſtroyed by fire within theſe one hundred and twentie

Noahs Faith.

twentie yeeres? And till the Flood came, they had doubtleſſe many other plagues, which were forerunners of the generall deſtruction; all which as they came, *moued Noah vnto reuerence*: and ſo we, in this age, doe ſee the great works of Gods iudgements, vpon men, vpon families, vpon townes, vpon countries, and whole Kingdomes, and we feele his heauy hand in many ſharpe ſtrokes; but who and where are they whoſe hearts feare God the more, and doe tremble in the conſideration of his Iudgements. Nay, alas, amongſt many it is but a matter of mockerie ſo to doe. This is not the *fault* of our religion, but the want of it: for if men truly knew and beleeued in God, they could not thinke nor ſpeake of God, nor looke at his workes, but with feare and reuerence. For as our feare of God is, ſo is our faith: little feare of God, little faith: and no feare at all, no faith at all. Let therefore all men ſhew their religion by their feare of God, and let euerie Chriſtian acknowledge God in his workes. *England* hath beene faultie herein in one point ſpecially. We haue had *great plagues*, which haue taken many thouſands in ſhort time, wherein God hath ſhewed himſelfe mightie againſt our ſinnes: but Gods hand would not be ſeene nor acknowledged, but onely nature and naturall cauſes. But let *England* take heed, that God ſend not a plague ſo generall and ſo grieuous, that euen the moſt profane men, (euen the ſorcerers of *Egypt* if they were here) doe acknowledge that it is the *finger of God*; and ſo giue God that due reuerence, which in his ordinarie viſitation he hath not. Thus, wee ſee the ground whence this reuerence in *Noah* ſprang; namely, his Faith.

Now, let vs ſee the *occaſions* or conſiderations in *Noahs* heart, that made him feare. The *ground* whereupon he feared, was true faith: for elſe hee had beene capable of any feare or reuerence of God: but the occaſions which ſtirred vp this feare in him, were ſome things elſe.

Now if we looke to humane reaſons, *Noah* had no cauſe at all to *feare* as he did. For firſt, the Iudgement was *farre off*, one hundred and twentie yeeres after: and common reaſon ſaith, it is folly to feare any thing ſo farre off: but it is time enough

enough to feare when it is neere at hand. Againe, he was *one ſingle man*, and the world was full of wiſe and mightie men; they all heard of it, yet none of them feared; therefore their example might preuaile with him, to keepe him from feare, and to make him ſecure and careleſſe with the reſt: for examples are ſtrong, eſpecially when they are ſo generall. Noahs Faith.

Thirdly, The *ſtrangeneſſe* of the iudgement threatned, was ſuch as might driue any man in reaſon from fearing it at all. For firſt, who would euer beleeue, that God would drowne all the *world* with water? Such a thing neuer had been, and therefore how could it be? And againe, If all ſhould be drowned, who would thinke that *Noah ſhould eſcape*, and none but he?

Theſe three conſiderations being waighed in the ballance of mans reaſon, would haue kept *Noah* from fearing, or beleeuing this Word of God. But, behold the *power of Faith*: it goeth beyond all humane reach, fixeth it ſelfe faſt on Gods Word: and therefore he not onely beleeueth it, but hath furthermore his heart poſſeſſed, with a great *reuerence* of Gods Maieſtie vpon this meſſage. And there were three *motiues* ſtirring him vp vnto this *Reuerence*.

Firſt, The conſideration of Gods ſtrange Iudgement vpon the ſinfull world; to ſee that his wrath was ſo prouoked, that he ſhould bring ſo vnwonted a plague: ſo *ſtrange* both for the *nature* of it; a flood of water to drowne men: whereas generally all men can auoid the violence of that Element: and for the *meaſure* of it, ſo great, as it ſhould drowne all the world, and deſtroy all men.

Now, that which this *Iudgement* of God wrought in *Noah*, the ſame effect ſhould Gods Iudgements worke in vs: namely, they ſhould moue vs with reuerence. For, as Chriſt ſaith, *Our dayes are like Noahs: as it was in the dayes of Noah*; ſo ſhall the *dayes be before the comming of Chriſt*, (*Matth.* 24. 37.) Theſe dayes are as wicked, men are as couetous, as cruell, as malicious, as voluptuous, and yet as ſecure as they then were; as full of ſinne, and yet as dead in ſin as they were then. Therefore *Noah* looked for a flood one hundred and twenty yeeres after: and who can tell whether our world ſhall laſt ſo long a time

Noahs *Faith.*

time or no? At leaſt we may ſafely ſay (whatſoeuer the world doth) there is no man liueth, but within far leſſe time then one hundred and twentie yeeres, is aſſured to be ouerthrowne to hel by a *flood* of Gods wrath at his death, vnleſſe in the meane time he repent: and yet alas where is he that is mooued with reuerence at the conſideration hereof? The wicked man may ſcape the *water* of a flood: but he cannot ſcape the *fire of hell*, he cannot eſcape death, he cannot eſcape the laſt Iudgement. Theſe are to come, yet they are ſure: why then doe not men feare as *Noah* did? He feared 120. yeeres before it came. We can indeed tremble a little at a preſent Iudgement: as, when fire breakes out, when waters ouerflow, when the plague deſtroyeth, or when famine conſumes: but to tremble at a *Iudgement* threatned, though it bee a farre off, this is the worke of true *Faith*. This was in *Noah*, and wrought in him a reuerence: and ſo would in vs, if it were in vs. When men crie *fire, fire*, we ſtirre, wee runne, we tremble: but God cryeth in his Word, The *fire of hell*, *The fire of his wrath*; and wee cannot, we ſtirre not, we leaue not our ſinnes, we are not mooued with reuerence, as *Noah* was: therefore it is more then manifeſt, that holy Faith is wanting in the world, which *Noah* had.

The ſecond motiue, ſtirring vp this reuerence in him, was the conſideration of Gods wonderfull mercie to him and his Family, in ſauing them. This mercie ſeemed ſo wonderfull to him, both for that he knew it was vndeſerued (knowing himſelfe a ſinnefull man, and therefore not able to merit Gods fauour, and being priuie to himſelfe of his owne manifold imperfections) and alſo *vnexpected*, for hee thought not to haue beene ſpared alone in an vniuerſall deſtruction: therefore hee wondered with reuerence at ſo great a mercie. Thus Gods mercies doe not onely winne a mans heart to *loue* God, but euen to *feare* him with much reuerence: this *Dauid* prooueth, *Pſalm.* 130. 4. *There is mercy with thee, O Lord, that thou maiſt bee feared:* as though he had ſaid; Thy great mercies to thy children, O Lord, doe make them conceiue a reuerent eſtimation of thee. This made *Dauid* crie out in a holy

a holy paſſion : *How excellent are thy mercies, O Lord!*

NOAHS Faith.

And as Gods children wonder at the excellencies of Gods *mercies* vnto them, ſo alſo at their owne baſeneſſe and vnworthineſſe. Thus doth holy *Dauid*, 2. *Sam.* 7. 18. (who as hee was a man of much Faith, ſo was he full of excellent meditations, and reuerent ſpeeches of God, which are the true effects of Faith) when God had ſet him in his Kingdome, he ſaith, *Who am I, O Lord, and what is my houſe, that thou haſt brought me hither?* And 1. *Chron.* 29. 14. *But who am I*, ſaith he, *and what is my people, that we ſhould offer thus vnto the Lord?* And doubtleſſe euen ſo ſaid *Noahs* bleſſed ſoule often vnto the Lord, and to it ſelfe, *Who am I, O Lord, and what is my family*, that we ſhould be choſen out of ſo many thouſands, and bee ſaued when all the world periſheth?

Let vs apply this to our Church and State. If any Nation haue cauſe to ſay thus, it is *England*. God hath deliuered vs out of the thraldome of *ſpirituall Egypt*, and led vs out: not by a *Moſes*, but firſt by a child, then by a woman, and giuen vs his Goſpel, more fully, and freely, and quietly, then any Kingdome ſo great in the world; and ſtill deliuereth vs from the curſed *plots of the Pope*, and tyrannous inuaſions of the *Spaniard*, who thought to haue marked vs in the fore-heads, with the brand of infamy, and to haue done to vs, as they haue done to other Nations whom they haue conquered: but God from heauen fought for vs, and ouerthrew them in their owne deuiſes: yea, the Lord *put his hooke in his noſethrils, and his bridle in his lippes, and carried him backe againe with ſhame and reproach.* We are vnworthy of ſuch a mercie, if our ſoules doe not often ſay vnto God: *O Lord, what are wee, and what is our people*, that thou ſhouldeſt bee ſo wonderfull in thy mercies vnto vs?

And particularly, this muſt teach euerie Chriſtian, to be a carefull obſeruer of the fauours and *mercies*, that God vouchſafeth to his ſoule and bodie, to him or his: and the conſideration of them, muſt make him daily bee mooued *with reuerence*, and reuerent thoughts of Gods Maieſtie; and ſtill as the Lord is more and more mercifull vnto him, to beare ſtill the more

feare

Noahs Faith.

feare and reuerence vnto him for the ſame.

The laſt motiue of this *Reuerence* in *Noah*, was the conſideration of Gods *power and wiſedome*, both in the Judgement vpon the world, and in the *mercie* vpon him: for firſt, in the *Iudgement* it was wonderfull, that God would chooſe ſo weake an element as water, to deſtroy and vanquiſh the huge *Giants* of thoſe dayes: but therein appeared firſt Gods *power*, that by ſo weake meanes can caſt downe his enemies: And againe, his *wiſedome*; that as an vniuerſall wickedneſſe had polluted the whole world, ſo a flood of water ſhould waſh the whole world. Secondly, the *mercie* was alſo wonderfull, that God ſhould chooſe to ſaue *Noah* by ſo ſtrange a meanes as an *Arke*, which ſhould ſwimme on the waters. For *Noah* thought, if the Lord will ſaue me, hee will either take me vp into heauen (as hee did *Henoch* a little before,) or elſe make me build a houſe vpon the toppe of the higheſt mountaine. But the Lord will ſaue him by no ſuch meanes, but by an *Arke*: wherein appeared, firſt, Gods power, that would ſaue him by ſo weake a meanes, as might ſeeme rather to deſtroy him. For *Noah* muſt lie and ſwimme in *the middeſt* of the waters, and yet bee ſaued from the *waters*: and the *Arke* muſt ſaue him; which in all reaſon, if the tempeſts had caſt it againſt the hard rockes and mountaines, or vpon the ſtrong caſtles and houſes of the mightie Giants, would haue beene broken in peices: and ſo it had, but that God himſelfe was the Maſter and Pilot in that voyage.

And ſecondly, Gods *wiſedome* ſhone cleerly in this meanes; becauſe God would haue him ſaued, not in ſuch ſort, as the world might not ſee it (as it would haue beene, if hee had beene taken vp into heauen, or into the aire:) but would haue him ſaued in an *Arke*; that ſo all the wicked men, as they were a dying in the water, or expecting death vpon the tops of the hills, might ſee him liue and bee ſaued, to their more torment, and to their greater ſhame, who would not beleeue Gods Word, as hee did. For, as the wicked in hell, are more tormented to ſee the godly in the ioyes of heauen: ſo doubtleſſe were the wicked of *that age*, to ſee *Noah* ſaued before their

their eyes. The view of this power and wiſedome of God herein, made *Noah* giue great reuerence to Gods Maieſtie. NOAHS *Faith.*

And no leſſe ought it to worke in the hearts of all true hearted Engliſh-men, and faithfull Chriſtians. For, did not the Lord reſtore and eſtabliſh the Goſpel to our nation, *by a child*, and by a *woman*; and in her time when all other Princes were againſt her (contrarie to the rules of policie?) and did not God in our late deliuerance, ouerthrow our enemies, not ſo much by the power of man, as by his owne hand? Did not he fight from heauen? *Did not the Starres and the windes in their courſes fight againſt that Siſera of Spaine?* Let vs therefore with bleſſed *Noah*, ſtand amazed to ſee Gods Mercies, and with reuerence and feare magnifie his great and glorious Name.

And thus we haue the three motiues, that mooued in *Noah* this Reuerence of God: The conſideration, firſt, of his great *Iudgement* on the ſinfull world: Secondly, Of his great *Mercie* in ſauing him: Thirdly, Of his admirable *Power and Wiſedome*, ſhewed both in the Iudgement, and in the Mercie.

Hitherto of the firſt effect. It followeth,

Prepared the Arke,]

The ſecond *Effect of Noahs Faith*, whereby it is commended, is, that he vpon a commandement receiued from God (as wee heard before) doth *make and build an Arke*, wherein to ſaue himſelfe and his Family. Concerning this *Arke*, much might be ſpoken out of the Booke of *Geneſis*, but it is not to our purpoſe: which is no more in this Chapter, but to ſhew the *Obedience and Practiſe of Faith*, and therein the excellencie of it. Now the point here to be ſpoken of, is not the *matter*, nor the *meaſure*, nor the *proportion*, nor the *faſhion*, nor the *vſes* of the Arke; all which in the ſixth Chapter of *Geneſis*, are fully deſcribed: but the Action and *Obedience* of *Noah in preparing it*, as God bad him: whereof the holy Ghoſt (in *Geneſis* 6. 22.) ſaith, *Noah did according to all that God had commanded him, euen ſo did he.*

Now in this Action of *Noahs* Faith, diuers points of great moment are to be conſidered.

Firſt, Why did God bid *Noah make an Arke*, one hundred

NOAHS *Faith.*

and twentie yeeres before the Flood, when hee might haue built it in three or foure yeeres?

The anſwer is, God did ſo for diuers cauſes: Some reſpecting the *ſinfull world*, as that they might haue longer time, and more warnings to repent; euery *ſtroke* of the Arke, during theſe one hundred and twentie yeeres, being a loud *Sermon* of repentance vnto them. Againe, that they might be without excuſe, if they amended not: and laſtly, that their iniquities might be full, & their ſins ripe for vengeance. But of all theſe, we will not ſpeake, becauſe they concerne not *Noah*, of whoſe faith we are only to ſpeake: let vs therefore touch only thoſe cauſes which concerne *Noah*. And in regard of him, the Lord did thus, that hee might trie his Faith and Patience, and exerciſe other graces of holineſſe in him. Thus God dealeth with his ſeruants alwaies: hee exerciſeth them many and ſtrange wayes in this world. Hee led the *Iſraelites* in the Deſarts of *Arabia fortie yeeres*; whereas a man may trauell from *Rameſes* in *Egypt*, to any part of *Canaan*, in *fortie dayes*: and this God did *to humble them, and trie them, and to know what was in their heart*, *Deut.*8.2.

God promiſed *Abraham* a ſonne, *in whom all the nations of the earth ſhould be bleſſed* (*Gen.*12.3.) But he performed it not of thirtie yeeres after (*Gen.*21.2.) He gaue *Dauid* the Kingdome of *Iſrael*, and annointed him by *Samuel*, 1.*Sam.*16.13. but he attained it not of many yeeres after; and in the meane time, was perſecuted and hunted by *Saul*, *as a Flea in a mans boſome: or as a Partridge in the mountaines*, 1.*Sam.*24.15. and 26.20. And thus God exerciſed him both in that and other his promiſes: as he ſaith, *Pſal.* 40.1. In waiting I waited on the Lord: and *Pſal.*119.82. Mine eyes faile for waiting for thy promiſe. O! when wilt thou comfort me? Thus God dealt with them, and thus in ſome meaſure he deales with all his children. *To humble and trie them, and to know what is in their hearts*; for that, in theſe caſes, men doe alwayes ſhew themſelues and their diſpoſitions. When men inioy all things at their will and wiſh; who cannot make a faire profeſſion? But where men are long deferred, and kept from that is promiſed,

and

and they expect and are ſo long croſſed in their expectations, then they appeare in their owne colours. NOAHS *Faith.*

And as God dealt with them, ſo will he one way or other doe with vs: if we be his ſeruants, he will at ſome time of our life or other, lay ſome ſuch affliction vpon vs, as may trie vs, and our Faith, and our Patience, and our Humilitie. For if we be hypocrites, and haue no true graces, but onely a ſhew; this will diſcouer it: and if wee haue true and ſound Faith, and Patience; this will make them ſhine like Orient Pearles in their true and perfect beautie.

Secondly, as God bad *Noah build an Arke*, ſo long time before any need of it; ſo hee did, without denying or gainſaying. So ſaith the Storie (in *Geneſis*) *He did according to all that God commanded him.* And thus the holy Ghoſt ſaith here, He being warned of God, by Faith *prepared the Arke.* Where wee learne, That where true *Faith* is, there followeth true *Obedience* to euerie Commandement of God: inſomuch as a godly beleeuing man no ſooner heareth any dutie to be commanded of God, but hee thinkes his ſoule and conſcience is tied to obedience: and this is the nature of true Faith. And it is as impoſſible to be otherwiſe, as it is for fire hauing fewell not to burne. *Acts* 15. 9. *Faith purifieth the heart*; namely, from careleſſe diſobedience to Gods Word: for if from any corruption at all, then from it eſpecially, becauſe it is moſt contrarie to the pureneſſe of true Faith.

This being ſo ſheweth vs, not any fault in our Religion (as the Papiſts ſlander vs) but the want of our Religion, and the want of true Faith in the world: for there is almoſt no obedience to Gods commandement. For firſt, Turkes and Iewes acknowledge not the Scriptures: and the Papiſts haue ſet aſide Gods commandements to ſet vp their owne. And few Proteſtants haue the feeling of the power of true Religion, and nothing indeed but a bare profeſſion: but it muſt be a feeling of the power of it, which produceth true obedience. And alas, wee ſee men obey not Gods commandements. God ſaith, *Sweare not by my Name vainely: keepe my Sabbath.* Where is there a man of many that feareth to breake theſe; Alas, there *Commandements* 3. 4.

Noahs *Faith.*

are more mockers of ſuch as would keepe them, then carefull and conſcionable keepers of them. How truely ſaid Chriſt, *When the Sonne of Man commeth, ſhall hee find Faith on the earth?* It is likely, therefore, theſe bee the dayes, wherein wee may wait for the comming of Chriſt; for the generall want of Obedience, ſheweth the generall want of Faith.

But this *obedience* of *Noah* is better to bee conſidered of: for it were very excellent and extraordinarie; there being many hindrances that might haue ſtopped him in the courſe of his obedience, and haue perſwaded him neuer to haue gone about the *making of the Arke*.

As firſt, the great *quantitie* of the Arke, amounting to many thouſand Cubits; a worke of huge labour, and great charge.

Againe, The *length* of his labour, to laſt one hundred and twentie yeeres. It is a tedious thing, and troubleſome to mans nature, to be euer in doing, and neuer to haue done.

Thirdly, The building of it was a matter of much *mockerie* to the world: for, it ſignified; Firſt, The deſtroying of the whole world; Secondly, The ſauing of him and his. Theſe things were taunted at by the wordly wiſe men of that ſinfull age, and hee was loudly laught at by many a man, to thinke all the world ſhould periſh; but much more, if all periſhed, to imagine, that he and his ſhould be deliuered.

Laſtly, The building of the Arke was a harſh thing to *Nature*, and naturall reaſon, in many reſpects; for,

Firſt, That all the world ſhould be deſtroyed, ſeemed not *poſſible* to be, becauſe it neuer had beene.

Secondly, it ſeemed not *likely*, that Gods Mercie ſhould be ſo wholly ſwallowed vp of his Iuſtice.

Thirdly, they muſt liue in the Arke, as in a cloſe priſon, without comfort of light or freſh aire, and amongſt beaſts of all ſorts, and that for a long time, hee knew not how long. Now reaſon would tell him, hee had better die with men, then liue with beaſts; and better die a free-man and at libertie, then liue a priſoner; and better die with company, then liue alone: And that if God had purpoſed to ſaue him, hee could haue

vſed other meanes, and more eaſie, more direct, and more ſafe then this; that therefore his deliuerance was to bee doubted of. And laſtly, reaſon muſt ſay: I may make my ſelfe a gazing and mocking ſtocke to the world for one hundred and twentie yeeres; and it may be then Gods purpoſe will be altered, and no flood will come; or if it come, I goe into *the Arke*, and it chance to breake againſt the mountaines, ſo that I periſh with the reſt, then I am worſt of all, who periſh notwithſtanding all my labour; therefore I had better let it alone, and take my venture with the reſt of the world. NOAHS *Faith.*

Theſe doubtleſſe, and many ſuch naturall conſiderations came into his mind, and ſtood vp as ſo many impediments of his *Faith*. But, behold the power of true *Faith*, in the heart of a holy man: It ouer-goeth all doubts: it breaketh through all difficulties, to obey the Will and Word of God. Yea, it giues a man *wings*, with which to flye ouer all carnall obiections. Thus we ſee it here in *Noah*, and afterward ſhall as cleerely ſee it in *Abraham*, and other holy men.

The vſe of this Doctrine diſcouereth the weakeneſſe of many mens Faith: for, if the Doctrine of the *Goſpel*, goe currant with our naturall affections, or ſeeme plauſible to our natures, we doe formally obey it: But if it croſſe our affections, or goe beyond our reaſon, or controll our naturall diſpoſitions, then we ſpurne againſt it, we call it into queſtion, we are offended at it, and denie our obedience. Here wants the Faith of *Noah*, which carried him beyond the compaſſe of nature, and reach of reaſon, and made him beleeue and doe that which neither nature could allow, nor reaſon like of, and which would be diſpleaſing to his naturall affections. Let vs therefore learne to practiſe true Faith, by beleeuing forthwith what God ſhall ſay vnto vs, without asking aduice, or hearing the obiections of fleſh and blood. God threatned in times paſt to ouerthrow of the great *Monarchies* of the *Aſſyrians, Chaldeans, Perſians, Grecians, Romanes*: reaſon did make doubts how it could be, but *Faith* beleeued it, and it is done. God in latter times threatned the fall of *Abbies*, and diſperſing of *Monkes*, for their wickedneſſe. It ſeemed impoſſible

Noahs Faith.

to reason: yet Faith in some beleeued it, and it came to passe.

God now threatneth the ruine of *Babylon*, and the full reuelation of *Antichrist*, and the ouerthrow of the new found Hierarchie of the *Iesuites*, which glitter so in worldly glorie: and in outward strength: this seemes hard to bring to passe; but let *Faith* beleeue it, for it is Gods Word, and shall be fulfilled in his season. God hath said, that our *bodies* shall rise againe, euen these bodies which are burned to ashes, or eaten of beasts, or fishes, or turned to dust in the earth. This is a wonder to nature, an amazement to reason: but Faith will beleeue it, and shall find it true, for God hath said it.

God saith, Christ is in the Sacrament *truely* and *really present* to the soule of a Christian. Carnal senses deny this, and naturall reason knoweth not how, but aske with the *Capernaits*, *How can he giue vs his flesh to eate?* But Faith beleeueth it, and knoweth how; though to outward sense it cannot be expressed. And it was a holy and diuine speech vsed by holy *Martyrs*, who being asked how Christ could bee eaten in the Sacrament, and not with the teeth, answered; *My soule knoweth how*. God saith, *Wicked* men though they flourish neuer so, are *miserable*; and good *men* are *blessed* aboue all other. Reason and worldly experience say this is false; but *true faith beleeues it*, and finds it true; for neuer did any child of God desire to change his estate with the mightiest, or wealthiest wicked man in the world. God saith, *He that will follow Christ, must denie himselfe*, and his owne desires, and follow Christ in bitternesse and affliction. Nature saith, *This is a hard lesson: who can beare it?* But Faith beleeues it, yeelds to it, and endeauours practise of it, because God hath so commanded. Such is the power and excellencie of *true Faith*.

Fourthly and lastly, out of this Action and Obedience of *Noah*, marke a speciall lesson. God had reuealed to him, that he would saue him and his Family, and assured him he should not perish. Yet for all this, he *makes an Arke*: whereupon it followeth, that *Noah*, though he knew God would saue him, yet was perswaded hee must vse the meanes, or else should not be saued. He might haue said to himselfe, God hath said, and bound

bound himſelfe by couenant, he will ſaue me; now if I make not the Arke, yet his Word is his Word, and hee will ſtand to it. His Will cannot be altered: though I be falſe, he will bee true; though I doe not that I ſhould doe, yet he will doe what belongs to him: therefore I will ſpare my labour and coſt of *making the Arke*; eſpecially ſeeing it is a matter of ſo much mockerie, and ſo ridiculous to reaſon. But *Noah* is of another mind: he will not ſeuer Gods Word from his meanes, hee dependeth on Gods *Word* for his ſafetie, but not on his *bare Word* without the *meanes*. NOAHS *Faith.*

Whence we learne, That though a man bee *certaine* of his ſaluation, yet he is to vſe the *meanes* of ſaluation, and that not onely, though he be certaine in the *certaintie of Faith*, but though he could be aſſured from God himſelfe by immediate reuelation. For, if God ſhould ſay to a man by his name, Thou ſhalt bee ſaued; It is no more, then here was ſaid to *Noah* for his deliuerance. For to him ſaid God, *I will deſtroy all fleſh: but with thee I will make my couenant*, and thou ſhalt be deliuered: yet, for all that, *Noah* iudgeth, that if hee vſe not the meanes, if hee *make not an Arke*, hee is to looke for no deliuerance: this was *Noahs* diuinitie.

Contrarie, both to the diuinitie and practiſe of ſome in this age: who ſay, *If I ſhall be ſaued, I may liue as I liſt*: and though I liue as I liſt, yet if in the end I can ſay, *Lord haue mercie on me*, I am ſafe enough. But *Noah* would not truſt *his bodie* on ſuch conditions, though they bee ſo preſumptuous as to truſt their *ſoules*. Let ſuch men be aſſured, God in his Decree hath tied the end and the meanes together. *Let not therefore man ſeparate what God hath ioyned together*: hee that doth, let him looke for no more ſaluation if hee vſe not the meanes, then *Noah* would haue done for ſafetie, if hee had made *no Arke*. And thus wee ſee the ſecond effect of his Faith. It followeth;

To the ſauing of his houſhold.]

Now, this ſecond effect of preparing, is further enlarged by a particular enumerations of the *Ends* or purpoſes, why

Noahs faith. the *Arke* was made; namely, both of Gods Commundement, and his Obedience in making it.

First, by it *He saued his houshold.*

Secondly, hereby *He condemned the world.*

The first end, which both God had in commanding, and *Noah* in *making the Arke*, was *the sauing of his houshold*: that is, Himselfe, and all that belonged to him; which were his Wife, his three Sonnes, and their wiues, *Gen.*7.7.

But first of all, it may seeme wonderfull, how this *Arke* should *saue him, and his houshold* in this generall destruction. For it was a great and huge vessell resembling a Ship: yet so farre vnlike, as it is rather called an *Arke*. It must flote aboue the water, it must be *laden* with a heauy burthen; and yet without *Anchor* to stay her, without *Mast* to poise her, without *Sterne* to guide and moue her, without *Master* to gouerne her. For *Noah* was partly a Husbandman, and partly a Preacher: and though hee had much learning, yet the vse of sayling was not then found out: and therefore in all reason this Arke would be carried on Hils and Rockes, by the violence of the Tempests, and so slit in pieces. Yet, for all this, *it saued him*, euen when Heauen and Earth seemed to runne together (so vehement was the Raine) euen then it saued him and his. How came this to passe? Euen because Gods prouidence and his hand was with it: *He was the Master*, and the Steres-man. For as God himselfe *shut the doore of the Arke vpon him*, when hee was in, and made it fast after him, that no water might enter (which was impossible for *Noah* himselfe to haue done.) *Gen.*7.16. So doubtlesse the same God, that had vouchsafed to be his *Porter*, was also his *Keeper and Preserver*, and the *Master* of the Arke during that voyage. And from hence came it to passe, that the Arke saued him, which otherwise in reason it could neuer haue done.

Here we learne, first, the speciall and extraordinary presence and prouidence of God ouer his children, in great distresses & extremities. His prouidence ouer all his workes, for *he forgets nothing that he hath made*: but the special eye of his prouidence watcheth

watcheth ouer his children, as a Maſter of a family hath an eye ouer his meaneſt ſeruants, yea ouer his verie cattell: but his care night and day is for his children. And as God ouerlooketh all his children alwaies, ſo principally his prouidence ſheweth it ſelfe, when they are in the deepeſt dangers, or in the greateſt want of naturall helpes. When *Daniel was caſt into the Lions Dennè*, God was there with him, and *ſhut their mouthes*, *Dan.6.22.* When the *three children were caſt into the fierie Furnace*, God was with them, and tooke away the naturall force from the fire: *Dan.3.27.* When the *Iſraelites* were to paſſe through the Sea or elſe die, (a hard ſhift) God was with them, and made the Sea giue place to his children, *and ſtand like two walls on either ſide them*, *Exod.14.22.* When they were to wander through the wide wilderneſſe, through ſo many dangers and diſcomforts as Deſarts doe affoord, *Chriſt was with them*, and waited vpon them with his continuall comfort and aſſiſtance, *1.Cor.10.4.* And ſo when *Noah* was to goe into the *Arke*, and (being in) muſt haue the *doore ſhut*, and cloſed vpon him; his caſe was pittifull. For, doe it himſelfe he could not; it both being *ſo bigge*, that Elephants and Camels muſt enter in at it: and though hee could haue pulled it to, yet being within, he could neuer haue ſufficiently *cloſed* it from the water: Nor would any other of that wicked world doe it for him: they did not owe him ſo much loue or ſeruice, but rather mockt him, and laught at him: as *firſt*, for making the Arke; ſo now for entring in, when he knew not how to haue it cloſed. How ſhould hee doe? Himſelfe *could not*, others would not. *God himſelfe with his owne hand ſhut it for him.* And after, when he was in, and was in danger to be throwen vpon the Rockes, and to bee ſpilt in pieces on the Hills, and had no Anchor, no Sterne, no Pilot, no Maſter; God himſelfe was with him, and was *all in all vnto him.* The eye of his Loue, and the hand of his Power was ouer him, and ſo the Arke *ſaued him and his houſhold.* Such is the prouidence of God ouer his, when they are in the deepeſt diſtreſſes, and moſt deſtitute of all worldly comforts. NOAHS *Faith.*

The vſe of this doctrine miniſtreth *comfort* vnto Gods children:

Noahs *Faith.*

dren: who, as they are ſure of *ſtrange calamities* to fall vpon them; ſo are they ſure alſo of a ſpeciall care of God ouer them, euen in their greateſt extremities. And this may Gods children (who ſerue him in the true *obedience of Faith*) euer aſſure themſelues of, that the Lord doth neuer forget, nor forſake them in any of their troubles: but will be euer readie with his mercifull hand, to *defend* them from dangers, to *prouide* for them in neceſſities, and to *comfort* them in diſtreſſes, when they know not in the world how to doe. *Eliſha* had an armie of men ſent againſt him, to take him: How ſhould one man eſcape from a whole armie? His man cried, *Alas, Maſter, what ſhall we doe?* He anſwered his man, and bad him, *Feare not, there were more for him, then againſt him*; that is, more *Angels* (though they were vnſeene) for him, then there were men in the armie againſt him. And ſo when *no man* would ſhut the doore for *Noah*, there were *Angels* enough readie ſent from God to doe it for him: and when all wicked men wiſhed he might periſh with the *Arke he had made*, and aſſured themſelues he would periſh, hauing no ſuch helpes as *Ships* require; then the holy Angels, or rather God himſelfe, ſupplied all ſuch wants vnto him: and ſo when themſelues periſhed, they ſaw *him and his houſhold ſaued by that Arke*. And no leſſe care hath God ouer his Church and children to this day. And though hee worketh not viſible miracles for them, yet they feele and find that he is oftentimes mightie and wonderfull in *preſerving* them, in *prouiding* for them, in *aſſiſting* them, and in *comforting* them, when elſe without that prouidence of his, they know they had miſcarried.

2. *Kings* 6. 15, 16.

Againe, whereas *God himſelfe* vouchſafeth in *Noahs* danger, to bee the *Maſter and Pilot* of this Arke, that ſo it might *ſaue him and his houſhold*; we learne the ancientie and dignitie of the trade of Mariners, Saylers, and Maſters of Ships. *The ancientie:* For we ſee it is as old as *Noah*, as old as the ſecond World, euen foure thouſand yeeres old. The *dignitie* is great; for God himſelfe was both the firſt *author*, and the firſt *practiſer* of it. The *author and firſt deuiſer:* For *Noah* made not this *Arke* of his owne head, but (as wee heard before) hee

was

was *warned of God* to doe it. And hee was the first *practiſer*; for God himſelfe performed all thoſe ſeruices vnto *Noah* in the Arke: elſe it had neuer ſaued him. NOAHS *Faith.*

This being ſo, It is the more griefe to ſee that worthy calling ſo abuſed, and debaſed as it is; the moſt of them that practiſe it being profane, vngodly, and diſſolute men. Such men ſhould remember, God made the firſt Ship, and God was the firſt Maſter, and the firſt *Mariner*, the firſt *Pilot*, the firſt Gouernour of a Ship: and they ſhould labour to bee like him. This is one of thoſe few callings, which may ſay, God himſelfe was the firſt Deuiſer and Practiſer of it. All callings cannot ſay ſo; why then ſhould they ſo farre forget whom they ſucceed? Indeed vpon the Seas and in diſtreſſes, they will make ſome profeſſion of religion: but let them come aſhore; what *ſwearing*, what *whoring*, what *drunkenneſſe* amongſt them? But let them be afraid to be ſo profane, which hold the place, which once God himſelfe held: or elſe let them know they are vnworthy of ſo good a calling.

And thus wee ſee the reaſon, and the meanes how the Arke could *ſaue him and his houſhold*; namely, Becauſe God did gouerne it.

In the next place, obſerue the *end and vſe* of the Arke. It was to *ſaue this holy man and his houſhold.* Learne here, that Gods ſeruants in common calamities haue ſafetie: For, God himſelfe giueth them ſecuritie, and prouideth deliuerance. Thus was it euer. When God proceedeth in iudgement againſt *Hieruſalem*, for the ſinnes thereof: he *marketh the godly in their foreheads*; namely, Such as mourne and crie for the abhominations which are done againſt God, *Ezech.* 9. 4.

When *Sodome* muſt be deſtroyed, *righteous Lot* and his Family, muſt be drawne out; nay, the *Angel can doe nothing till he be ſafe*, *Gen.* 19. 16, 22. When the *deſtroying Angel* went ouer the Land of *Egypt*, and deſtroyed the firſt borne in euery houſe of the *Egyptians* (the *Iſraelites* dwelling among them) he *paſt ouer* all the *Iſraelites*, whoſe doores were ſprinkled with the blood of the Paſchall Lambe, *Exod.* 12. 13. And euen ſo he, whoſe heart and ſoule is ſprinkled with the blood

of

Noahs *Faith.*

of Ieſus Chriſt the Lambe of God, no calamitie can doe him hurt; nay, when others are ſmitten he ſhall be deliuered.

The vſe of this Doctrine is to *our Church and State*: Wee haue by Gods mercie long inioyed Peace and the Goſpel; and both, vnder a gracious gouernment: and with theſe, many other bleſſings. Yet ſpeake truth, and the ſinnes of our times call for a *flood*, as in *Noahs* time: and ſure a flood of tribulation muſt come one way or other. For this was alwayes the ſtate of Gods Church; now peace, now perſecution. *Peace* abuſed, cauſeth *trouble* and calamities. Therefore, as we haue ſo long had peace and eaſe; ſo aſſuredly looke for a flood: what it will bee or when, knoweth no man; onely hee who will ſend it, the *Righteous and Almightie God*. How then ſhall we doe, when the flood of tribulation is vpon vs; There is no way but one. *Beleeue* in Chriſt Ieſus; ſettle thy heart in true Faith: *repent* of thy ſins: get Gods *fauour* and forgiueneſſe: and then when the flood comes, Gods prouidence ſhall affoord thee (one way or other) an *Arke of ſafetie* and deliuerance. Sprinkle thy ſoule now with *Chriſts blood* by true Faith and Repentance: and the deſtroying Angel of Gods wrath, ſhall *paſſe ouer thee and thy houſhold*.

Thirdly, Obſerue the *largeneſſe* of Gods bountie. Not onely *Noah* ſhall be ſaued, but with him *his houſhold alſo*. Why the Lord did ſo, there be diuers reaſons.

Firſt, For the Propagation and *multiplication of the world* after the flood. If any obiect, *Noah and his wife* might haue ſerued for that end: I anſwer, They were old; for he was ſixe hundred yeeres old, when the flood came: and though hee liued three hundred yeeres after the flood, (*Gen.* 9. 28.) yet read we not of any children that he had. If any further obiect; The firſt world was begun, and multiplied by two alone, *Adam* and *Eue*, and no more: why then ſhould there bee ſo many for the beginning of the ſecond world? I anſwer: God did ſo in the beginning, to ſhew that *all mankind came of one blood*, (*Acts* 17. 26.) and that in regard of bodie or birth, there is no difference originally betwixt man and man: which alſo was obſerued euen in the ſecond beginning. For, though

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V. 7.

the world was multiplied by three brethren, *Shem, Cham, and Iapheth*: yet thoſe three were not ſtrangers, but all ſonnes to one man *Noah*; ſo that as at firſt by *Adam* and *Eue*, ſo after from *Noah and his wife* came all men in the world. But in the beginning of the *ſecond world*, there muſt needes bee more lines then one: becauſe now the *bleſſed ſeed* was promiſed, whoſe line and kindred muſt needs bee kept diſtinct from all other, vntill his incarnation. Againe, there was more cauſe now why the world ſhould bee ſpeedily repleniſhed then at the beginning. For, firſt the earth had ſome glorie and beautie left it after the *firſt curſe*; ſo that it was ſtill a moſt pleaſant and delightfull habitation to *Adam* and *Eue*. But now by the *ſecond curſe* in the flood, all her beatie was gone, ſhee and all her glorie was ouer-runne, ſpoyled, and defaced: ſo that it had been a miſerable habitation for *Noah* and his wife, if they had beene without company. Secondly, the earth being much defaced, and the vertue of it almoſt quite periſhed by the flood, had now more need to be recouered, by the hands and helpes of many mens labours. And to this purpoſe the Scripture ſaith, *Gen.9.19.* and 10.32. that the earth was *deuided amongſt the three ſonnes of Noah*. And they liued not altogether, but *ouerſpread the earth*. And leaſt the beaſts, which then were many, ſhould ouergrow the world, therefore God would haue the world ſpeedily repleniſhed; and to that end *Noah* and his *wife* had neuer a ſeruant in the Arke, but onely ſuch as ſhould haue children: *their three ſonnes and their wiues*. And thus the multiplication of mankind is the firſt cauſe, why God ſaued *Noahs* children. Noahs Faith.

The ſecond cauſe: It is likely that as himſelfe was a *righteous man*, ſo they of his family were more orderly and religious, then others of that wicked Age; for good men make conſcience of teaching their families: as *Abraham, Gen.*18.18. And ſeeing *Noah* is commended for a iuſt and good man, doubtleſſe, hee did carefully inſtruct *his houſhold*: and therefore it is to bee ſuppoſed, that all, or the moſt of them were holy and righteous perſons fearing God.

Thirdly, though all of them were not righteous; yet they were

Noahs *Faith.* were all of the family of *righteous Noah*: and therefore for his ſake they were ſaued; all being his *children*, or his childrens *wiues*. For, the righteous man procureth bleſſings not on himſelfe alone, but on all that belong vnto him, dwell with him, or are in his companie. At *Abrahams* requeſt, had there beene but *tenne righteous men in Sodome*, all had beene ſpared *for their ſakes*, (*Gen.* 18.32.) When *Ioſeph* dwelt in *Egypt*, all *Putiphars houſe*, and all in it (though he were a heathen man) were bleſſed for *Ioſephs* ſake; (*Gen.* 39.5.) When *Lot* was deliuered out of *Sodomes* deſtruction, the *Angels* aſked him, *Haſt thou any ſonnes in law?* that they might haue bin ſaued for his ſake, (*Gen.* 19.12.) When *Paul, and two hundred ſeuentie and ſixe ſoules* with him ſuffered ſhipwracke, and were all in preſent danger of drowning, God ſaued *Paul*, and for his ſake all the reſt: *God gaue him the liues of all that were with him in the Ship*, *Act.* 27.24. and ſo here *Noahs* children, and their wiues are ſpared for *Noahs* ſake.

Let this incourage all men to ſerue God in truth and vprightneſſe; ſeeing therby they ſhal not make *themſelues* alone bleſſed, but bring downe Gods bleſſings euen on *their houſes*, children, and poſterities: yea, the verie *places* where, and the *people* with whom they dwell, ſhall fare the better for them. And thus we ſee the cauſes and reaſons, why not *Noah* alone, but euen his houſhold were alſo ſaued.

In the fourth place, let vs obſerue how the holy Ghoſt ſaith, that *Noah* built the Arke; not for the ſauing of himſelfe, but *of his houſhold*: and it is ſo ſaid for two cauſes.

Firſt, To ſhew that *Noah*, though he were the *head* and gouernour, yet was *one of the houſhold*; for in the word *houſhold*, himſelfe is comprehended. Maſters and Fathers, though they bee gouernours, yet muſt thinke themſelues *members* of the houſhold; ſo will they haue more care thereof, when they eſteeme themſelues members of the bodie, and parts of the whole.

Secondly, To teach vs what care *Noah* had for his family: euen ſo great, as hee *prepared the Arke to ſaue them withall*. Here is an Example of a worthy Maſter of a houſhold; and

yet

yet all this was but for a temporall deliuerance. Now, if hee was ſo careſull for their *bodily* ſafetie, how much more was he to ſaue them from *hell and damnation*, which he knew to be an eternall deſtruction of both ſoule and bodie. Therefore doubtleſſe, as hee was a diligent *Preacher of Righteouſneſſe* to that ſinneſull world; ſo principally a diligent *Preacher*, and *Prayer*, and *Catechiſer* of his owne family; that ſo he might make them Gods ſeruants, and deliuer them from the eternall fire of hell. NOAHS *Faith.*

Noahs Example, is to bee a patterne to all *Parents* and Fathers of Families, to teach them care not onely for the *bodies*, and bodily welfare of their families, but eſpecially for their *ſoules* and ſpirituall welfare. And if they bee bound by all bonds of Nature and Religion, to prouide for the *bodies* of their children; let reaſon iudge, how much more ſtraightly they are tied to looke to their ſoules. But Saint *Paul* ſaith, *He that prouideth not temporall things neceſſarie for his family, is worſe then an Infidel* 1. *Tim.* 5. 8. Then what is he that prouideth nothing for their ſoules? Surely, his caſe is extremely feareſull. Therefore when thou haſt prouided meate, apparell, a calling, and mariage, houſe and liuings for thy child; thinke not thou haſt done, and ſo maiſt turne them off. The *world* may take them thus: but *God* will not take them ſo at thy hands. No, the greater dutie remaines behind; thou muſt prouide for their ſoules, that they know God, and feare his Name. Thou muſt with *Abraham* (*Gen.* 18. 19.) *teach thy family, that they may walke in the wayes of God: I know Abraham*, ſaith God, that he *will doe it*. And ſurely God will know all ſuch as doe ſo. By doing thus, men ſhall make their houſes *Churches* of God, as here *Noahs* was: and it would bee farre better with our Church and State, if men did ſo: *Miniſters* in the Church, and *Iuſtices* in the Countrie ſhould haue much leſſe to doe, if *Maſters* of Families would doe their duties.

But to goe further; let vs ſee more *particularly* what this *houſhold* was, that was thus ſaued *by the Arke*.

Firſt, It was a Family of *foure men* and *foure women*: not a men or women alone; but both, and conſiſting of as many

women

Noahs Faith.

woman as men. Thus God would haue one ſexe to loue another, and one to thinke themſelues beholden to the other: the beginning of the firſt world was by *one man*, and *one woman*: of the ſecond, by *foure men*, and *foure women*; but alwaies equall. And here alſo God would teach men not to contemne the other, though the weaker ſexe: for God ſaued as many of them from the vniuerſall Flood, as he did men.

Secondly, How many were they in all? *But eight perſons.* Of the whole world no more were ſaued. A miſerable ſpectacle. See what ſinne can doe. It can bring many *millions* to *eight perſons* in a ſhort time. See what it is to offend God. Let vs not then glorie in our *multitudes*, but glorie in this, that we *know and ſerue God*: for otherwiſe, if our ſinnes *crie* out to him againſt vs, he can eaſily make vs few enough.

Thirdly, What were theſe *eight perſons?* Not one *ſeruant* amongſt them all; there were none but *Noah* and his wife, his three ſonnes and their wiues. It is maruailous, that here were none of *Noahs ſeruants.* Some thinke he had none, and that the *ſimplicitie* of thoſe dayes required no attendance, but that each one was ſeruant to himſelfe. And they ſeeme to gather it out of *Gen.*7.1. where God biddeth *Noah, Enter thou and all thy houſe into the Arke*: And when they entred, they are recounted in the ſeuenth verſe, to bee none but *himſelfe, his wife, and his children*: therefore ſay they, in *Noahs* houſe, there were no ſeruants. But why might not *Noah* haue ſeruants, as well as *Abraham and Lot* had? Doubtleſſe hee had. But behold a wonderfull matter: *Noahs* owne ſeruants would not beleeue his preaching, but choſe rather to liue looſely with the *world*, and periſh with it, then to liue *godly* with their *Maſter*, and bee ſaued with him. This was and will be true in all ages, that in a wicked age, or in a wicked towne, a *Maſter* ſhal not be able to gouerne his owne ſeruants; but the ſtreame of common wickednеſſe, and ill examples of other men, doth draw them from the obedience of their *Maſters.* They can readily alleadge for themſelues, wee will not be vſed more hardly then other men are; we will not be tied to our houres, and bound to ſo many exerciſes, wee will

V. 7.

will doe as others doe. Thus would *Noahs* ſeruants doe, and periſhed with the world. So hard a thing is it for a good man to haue good ſeruants, in ſuch times or places where wickedneſſe raigneth. NOHAS *Faith.*

And thus we haue ſeene in ſome ſort, How the *Arke ſaued Noah* and his *houſhold*, and what this houſhold of his was.

Now, beſides this end *and vſe of the Arke*, wee are further to know; that whereas this *ſauing of them*, was but a *corporall deliuerance* from a temporall death, this *Arke* hath alſo a *ſpirituall* vſe, which wee may not omit: for as many of *Noahs* Family, as were true Beleeuers, it was a meanes to ſaue them another way, euen to ſaue their ſoules: for it taught them many things.

Firſt, it was an aſſurance of Gods *loue* vnto their ſoules: for if he were ſo carefull to ſaue their *bodies* from the Flood, they thereby aſſured themſelues, hee would be as good vnto their *ſoules*, which they knew to be farre more precious & excellent.

Secondly, It ſhewed them how to bee ſaued. For as they ſaw no ſafetie, nothing but preſent death out of the Arke: So it taught them, that out of *Gods Church*, and out of Gods fauour, no ſaluation could be expected; and ſo it taught them to labour to be in Gods fauor, & members of his true *Church*.

Thirdly, They ſaw they were ſaued from the Flood, by *Faith and Obedience*. For firſt, *Noah beleeued* Gods Word, that the Flood ſhould come; then hee *obeyed* Gods Commandement, and *made the Arke* as hee was commanded. And thus he and his, by beleeuing and obeying, were ſaued through the Arke: and without theſe, the Arke could not haue ſaued them. This taught them more particularly how to be ſaued; namely, By *beleeuing God*, and *obeying God*, and elſe no ſaluation. For, when they ſaw their bodies could not bee ſaued without them; it aſſured them much leſſe could their ſoules be ſaued without Faith and Obedience.

Laſtly, This *deliuerance by the Arke*, was a pawne vnto them from God, aſſuring them of *ſaluation*, if they beleeued in the *Meſſias*. For, ſeeing God ſo fully performed his promiſe vnto them, for their bodily deliuerance vpon their beleeuing:

Noahs Faith.

they thereby might assure themselues, he would performe his promise of saluation vnto them, vpon their *Faith and true Obedience*. Moreouer, it strengthened their Faith. For, when euer after any promise of God was made vnto them, or any Word of God came vnto them, they then remembred Gods mercie and faithfulnesse vnto them in their *deliuerance by the Arke:* and therefore beleeued.

Vnto these, and many other spirituall vses, did the Arke serue vnto *Noah, and to his houshold*, as many of them as were *Beleeuers*.

But what is this to vs? Indeed, the *Arke* serued him for a Temporall deliuerance, it saued their liues; therefore, they also had reason to make spirituall vse of it: But it saued not vs, it serued vs to no vse Corporall; therefore, how can wee make any spitituall vse of it?

I answer: Though we had no Corporall vse of the Arke, yet there ariseth an excellent *Spirituall* vse out of the consideration of it.

The *Arke of Noah and our Baptisme*, are Figures correspondent one to the other: that, that *Noahs Arke* was to them, *Baptisme* is to vs. Thus teacheth Saint *Peter* 1. 3. 20, 21. *To the Arke of Noah, the Figure which now saueth vs, euen Baptisme agreeth*. The same that Saint *Paul* here ascribeth to the Arke, Saint *Peter* ascribeth to *Baptisme*. The Arke saued them, Baptisme saueth vs. Now the resemblance betwixt these two Figures, hath two branches.

First, As it was necessary for them that *should be saued* in the Flood, to be in the Arke; and out of the Arke no possibilitie to escape: So is it for them that will haue their *soules* saued, to be in Christ, and of his Church; they must be *mysticall* members of *Christ*; and visible members of his *Church*: and out of Christ *and his Church*, no possibilitie of saluation. That this is true (for *Christ*) S. *Peter* prooueth apparantly, *Acts* 4. 12. *Among men there is no name giuen vnder heauen, whereby to be saued, but the Name of Iesus Christ; neither is there saluation in any other.*

And that this is true, for the *Church*, he also prooueth. *Acts* 2. 47.

2. 47. *The Lord addeth to the Church daily, such as should be saued.* See, how such as are to be saued, must ioyne themselues to the *Church*, When they see where it is: and all this is signified and taught in *Baptisme*. For, the *outward* vse of *Baptisme* makes vs members of the *visible* Church, and the inward and powerfull vse of *Baptisme* makes vs members of *Christ himselfe*. Noahs faith.

The vse and consideration hereof, should make vs all more carefull to be true members *of Christ*, and of his *Church*, by making not only a bare profession of religion; but by seeking to be incorporated into Christ by *faith* & true *repentance*: for this must saue vs when nothing can. As they that were out of the *Arke*, no gold nor siluer could buy out their safetie, no lands nor liuing, no houses nor buildings, no hils nor mountaines, nothing in the world, nor the whole world it selfe could saue them; but being out of the *Arke*, they all perished: So, if a man be out of *Christ*, and out of his *Church*, no gold nor siluer, no honour nor glorie, no wit nor policie, no estimation nor authoritie, no friends nor fauour, no wisedome nor learning, no hils of happinesse, nor mountaines of gold can saue his soule; but he must perish in the *Flood* of Gods eternall wrath. For, as it prooued folly to them that trusted to their high houses, or catcht hold on the hills, if they *were out of the Arke*: so will it prooue much greater folly to them that shall trust to any meanes of saluation, if they be out of Christ. And contrariwise, as they that were in the *Arke* were sure to be saued, doe the waters, windes, and weathers, stormes and tempests all they could; and so that still, the more the waters rose, the *Arke* rose also, and was euer higher then they, and the higher it was carried by the violence of the waters, the safer it was from the danger of hils and rockes: and so in the *middest* of danger they were but of danger; and were saued in the midst of the water: so he that is once truly in Christ, is sure of saluation, nothing can hinder it; *Floods* of calamities may assault him and humble him, but they hurt not his saluation: he is in the *Arke*, he is in Christ: nay, the gates of *hell shall not ouerthrow him*: but through all the waues of the deuils malice, and through all tempests of temptations, the blessed

Noahs Faith.

Arke of Christs loue and merits shall carrie him vp, and at last shall conuay him to saluation; this is the blessed assurance of all them that are truely *baptized into Christ*. But, as for such as out of their profaneneſſe, either care not to bee in Christ, or contemne *Baptisme*: let them assure themselues, they be out of the *Arke*, and they perish certainely. This is the first part of the resemblance.

The second is this: *Noahs* bodie going *into the Arke*, he seemed therein a dead man, going into a graue or tombe to bee buried: for he was buried in the Arke, and the *Arke* in the waters, and he depriued of the fresh aire and gladsome light; yet by Gods appointment, it was the meanes to saue *Noah*, which in all reason, seemed to be his graue; and if *Noah* wil be saued, he must goe into this graue. So they that will escape hell and damnation by Christ, the true *Arke* of holineſſe, must be buried and mortified in their *flesh* and fleshly lusts; and there is no way to come to life euerlasting but this. For thy soule cannot liue, whileſt thy *sinnes*, the old man, that is, thy corruptions doe liue; but they must die, and be buried, and then thy *soule liueth*: and whileſt they liue, thy soule is dead, and far from the life of grace, which is in Christ Iesus. All this is affirmed at large, in *Rom.* 6. 3, 4. where we may see apparantly, that we must by Baptisme *die with Christ*, *and be buried with him*, else we cannot be saued by him: our corruptions, our sins, which are the Old man, must die and bee buried; that the New man, that is, the Grace and Holineſſe of Christ, may liue in vs, and our soules by it: and hee that thus *dieth* not, neuer *liues*; and hee that thus is not *buried*, neuer *riseth* to true life. Thus *mortification* of sinne is the way to heauen, and *death* the way of *life* eternall: and hee that is not thus *mortified* in his *corruption*, let him neuer looke to bee quickened *to Grace or Glorie*.

If this be so, we may then see what a miserable world we now liue in, wherein mortification of sin is a thing vnknowne: not a man of many that can tell what it is: nay Grace is dead, and *Holineſſe* is mortified, and I feare *buried* also: but the Old man raignes, *corruption* liues, and sinne flourisheth.

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Mortifying of *Chriſt* by our ſinnes is common: but mortifying of *ſinne* is ſeldome ſeene. For Chriſt is betrayed, crucified, and killed in a ſort by the ſinnes of men. What a fearefull change is this? Chriſt ſhould liue in vs, and wee indeauour to crucifie him againe: ſinne ſhould be crucified, but it liueth in vs. But if we will haue Chriſt to ſaue vs, then muſt wee *mortifie the* bodie of our ſinne: *For he that will liue when he is dead, muſt die while he is aliue.* And he that will be ſaued by his *Baptiſme*, muſt looke that Baptiſme worke this effect in him, To make him *die*, and bee *buried* with Chriſt, that afterwards hee may *riſe* and *raigne* with Chriſt. And then ſhall *Baptiſme* ſaue vs, as the *Arke ſaued faithfull Noah, and his houſhold.* And thus much for the firſt end and vſe of the Arke; the ſecond followeth. Noahs Faith.

By the which he condemned the world.

Here is the ſecond end, why *Noah* prepared the Arke; To the *condemnation of the world* that then was. For, *by it* (not by his Faith, as ſome would read it) hee *condemned* that wicked generation, both to a Temporall deſtruction of their bodies, and to an *Eternall* Iudgement in hell.

In the words, there are two points to be conſidered. Firſt, Who are condemned; *The world.* Secondly, Whereby? *By Noahs Arke.*

For the firſt, it may be asked, what is meant by the *world*? Saint *Peter* anſwereth (2. *Epiſtle* 2. 5.) *The world of the vngodly*: that is, that generation of ſinnefull men, who liued in the dayes of *Noah*, whom alſo in the firſt *Epiſtle*. 3. 20. hee calleth *diſobedient*: and their more particular ſinnes are diſcloſed and recorded by *Moſes*, *Gen.* 6. 45. to be monſtrous abuſe of holy *marriage*, vnnaturall *luſts*, *cruelties*, and *oppreſſions*: an vtter neglect of Gods *Seruice*, and *Sabbath*: and an extreame *prophaneneſſe*, and diſſoluteneſſe in euerie kind. And this corruption was not priuate, or perſonall: but vniuerſall, through all eſtates, ſexes, and ages. This world of the vngodly, this whole race of wicked and diſobedient men were condemned: but how was that world condemned by *Noah*? Thus: God vouchſafed them one hundred and twentie yeeres to repent in, and

Noahs Faith.

appointed *Noah* to preach vnto them, during that time, to call them to repentance. But they beleeued not God, nor *Noah*, but continued in their *disobedience*, and grew in their *vngodlinesse*: therefore when that time was expired, God performed his word spoken by *Noah*, brought the Flood vpon them, destroyed them all, and condemned in hell, as many of them as died in impenitencie and vnbeliefe. And thus that wicked world was condemned, according as *Noah* in his Ministerie had foretold them.

Here we may learne;

First, What the world of this age is to looke for, vnlesse there bee repentance. For, to speake but of our selues in this Nation; Haue not we had the *Gospel* thirtie yeeres and more? and with peace, and much prosperitie? Haue not wee had a goodly time giuen vs to repent? What is our dutie, but with reuerence to see and acknowledge this goodnesse of God, to take hold of this mercifull opportunitie, this time of Grace, and this day of Saluation? If wee doe not, and make no account of the Gospel, what can we looke for, but to bee condemned, as that world was? Looke at the meanes and opportunities, which these dayes affoord; and they bee as *golden dayes*, as euer were since *Christ*, or as euer can be expected, till his comming againe. But looke at the Profanenes and Carnalitie, and Securitie of this Age (euen ouer all *Christendome*) and this is the *Iron Age*, these be the euill dayes; and so euill that nothing can be expected, but a *Riuer* of Brimstone, and a *Flood* of Fire to purge it.

The dayes of the *comming of the Sonne of Man* (which I take to be these dayes) *shall be like* (saith Christ, *Matth.*24.37.) *vnto the dayes of Noah*. And surely, in Securitie and Profanenesse, they are like; and therefore in all reason they must be like in punishment. Wee must therefore take warning by them, and shake off this Securitie which possesseth all mens hearts, and waite for the Lord in *Watching and Prayer*, and thinke euerie day may be the *last day* of this world; at least, the last day of our liues: and let vs prepare for it, and liue in the expectation of it. Otherwise, if our sinfulnesse grow on a little fur-

ther;

ther; nothing can wee looke for, but to be condemned in an vniuerſall iudgement, as that world was. Let vs therefore betake our ſelues to a more ſerious ſeruing of God: that the Lord when he commeth, may find vs ſo doing. NOHAS *Faith.*

Secondly, In that the whole world that then was, was thus deſtroyed and *condemned*, and (as we heard afore) only *Noah and his houſhold ſaued*; we learne, That it is not good, nor ſafe to follow the multitude. *Noah* was here a man alone, he held and beleeued againſt all the *world*, and yet his iudgement and his beliefe was true, and all the worlds falſe: and (accordingly) *he ſaued, when they were all condemned.*

It is a maruaile therefore, the Church of *Rome* ſhould ſo much ſtand vpon *numbers and multitudes*, for the gracing of their Religion: For it euer was, and euer will be a weake argument. If multitudes might euer haue beene alleadged; then vnto *Noah* eſpecially, to whom it might haue been ſaid, Who art thou that pretendeſt to bee wiſer then all men? And to know more then all the world? Thou that haſt a Faith by thy ſelfe, and haſt no man to beare thee company; thinke not that all *Adams* poſteritie, all the children of holy *Henoch* and *Methuſalem* are all deceiued, but thy ſelfe alone? Would not theſe and ſuch like obiections haue diſcouraged any man? Yet behold the force of *Faith*, *Noah* had Gods Word for it, and therefore beleeued againſt all the world, and is commended to all ages for this Faith. It is therefore, but a veine flouriſh of the Papiſts, to preſſe vs ſo much with their *multitudes*, and *vniuerſalitie*, and *conſent*, and *vnitie*, and *ſucceſſion*, and *continuance*. For all this is worth nothing, as long as they firſt prooue not, that that doctrine or opinion, which theſe multitudes hold, hath his ground from Gods Word: till then, all the other is vanitie. For it is better with *Noah*, to haue Gods plaine Word of his ſide, then to beleeue otherwiſe with all the *world*; which was here deceiued and *condemned*, when *Noah* alone beleeued Gods Word, and was *ſaued*.

And thus wee ſee who were condemned; the world. To end this point, one *queſtion* may not vnprofitably bee here mooued,

Noahs *Faith.*

Whether was all the world, that is, *All the men in that world condemned or no?* The words ſeeme to imply that all but *Noah* were: and yet it may ſeeme ſtrange, that of ſo many millions none ſhould repent but hee: and if they repented, why were they not ſaued? I anſwer: The world of that wicked age was condemned two wayes.

Firſt, With a corporall deſtruction, and ſo they were all condemned without exception. No high houſes, no hils, no deuiſes of man could ſaue them. For the *waters roſe fifteene cubits aboue the tops of the higheſt Mountaines vnder Heauen*, *Geneſis* 7. 20. And ſo though till then, diuers of them liued by flying to the *hills*; yet that being their laſt refuge, and being thus taken from them, *then all fleſh periſhed that moued vpon the earth, and euerie man, and euerie thing that drew the breath of life.* For ſo ſaith the Storie, *Gen.* 7. 21, 22. And it is but vaine to imagine, that any of them could be ſaued vpon that *Arke*: For firſt, it was ſo made with a ridge in the toppe (as is moſt probably thought) that no man could ſtand vpon it, much leſſe make any ſtay, in that violent toſſing by tempeſts. Againe, if they could, yet could they not haue liued ſo long for want of food; the waters being (almoſt) a yeere vpon the earth. And thus it is moſt certaine, they all without exception were deſtroyed with bodily deſtruction.

But ſecondly, They were condemned to an eternall deſtruction in hell; and therefore Saint *Peter*, 1. 3. 18. ſaith, *Their ſpirits are now in priſon, who were diſobedient in the dayes of Noah.* Now all the queſtion is, Whether were they all condemned, or no? I anſwer: For ought that wee certainely know out of the Scripture, they were all condemned. Yet in the iudgement of charitie, wee are not ſo to thinke: and the rather, becauſe there are many probable coniectures, that ſome of them repented. For howſoeuer many of them beleeued not *Noah*, iudging that he ſpake of his owne head: yet it is more then likely, that when they ſaw it beginne to raine extraordinarily; at leaſt, when they ſaw themſelues driuen to the tops of the hils, and there looked hourely for death; that then diuers of the poſteritie of *Henoch*, and *Methuſalem*,

and *Lamech*, were aſhamed of their former vnbeliefe, and then turned to God in Faith and in Repentance. And doubtleſſe, this is the only or the principal cauſe, why God brought the Flood in *fortie dayes*, which he could haue done in foure houres; that ſo men might haue time to repent, *Gen.* 7. NOAHS *Faith.*

But it will bee ſaid, If any repented, why then were they not ſaued? I anſwer; Becauſe they *repented not in time*, when they were called by *Noahs* preaching. Repentance is neuer too late, to ſaue the ſoule from hell: but it may be too late to ſaue the bodie from a temporall iudgement. And this, I take it, is that that we may ſafely hold: For it ſeemes too hard to condemne all the poſteritie of *Methuſalem*, *Henoch*, *Lamech*, and other holy Patriarches (who as the Text ſaith, *begat ſonnes and daughters*) and to thinke that none of them repented, when they ſaw the Flood come indeed, as *Noah* had ſaid. It cannot bee, but they heard their Fathers preach: and why might not their preaching worke vpon their hearts, when the iudgement came, though afore it did not? But why then did not God record in the Scripture, neither their repentance, nor ſaluation, but hath left it ſo doubtfull?

I anſwer: for the verie ſame, for which hee would not record *Adams* nor *Salomons*: all for this cauſe, that hee might teach all men to the worlds end, what a fearefull thing it is to diſobey his commandement, as *Adam* did: or to deferre repentance when they are called by Gods Word, as theſe *men* did. Therefore to feare vs from the like, though afterwards they repented; it pleaſed God not to record it, but to leaue it doubtfull.

This queſtion being thus diſcuſſed, yeelds vs two ſtrong motiues to Repentance.

Firſt, For if we repent not betimes, our ſtate then is fearefull and doubtfull, though not *deſperate*; as wee ſee here the ſaluation euen of *Methuſalems children* is doubtfull: for they repented not when they were called, but deferred it, till the iudgement came. So, if wee deferre our repentance till our deaths, there is great queſtion of our ſaluation: but let vs repent when we are called by Gods Word, and then it is out of

Noahs Faith.

of queſtion, then there is no doubt of our ſaluation.

Secondly, If we *repent betime*, wee ſhall eſcape the temporall Iudgement, which God ſends vpon the world for ſinne. If not, but deferre repentance till the Iudgement come, wee may then by it ſaue our ſoules, but our bodies ſhall periſh in the vniuerſall Iudgement. If the children of *Henoch* and *Methuſalem*, which were neere a kinne vnto *Noah*, had repented at *Noahs* preaching, they had beene ſaued with *Noah*: they did not. But when the Flood came indeed, then doubtleſſe they beleeued with *Noah*, and wiſhed themſelues in the Arke with him: but it was too late, they ſaued their ſoules, but were drowned with the reſt. So aſſuredly, when God threatneth any Iudgement on our Church or Nation, they that beleeue and repent betime, ſhall eſcape it. But they that will liue in wantonneſſe with the world, and not repent till God beginne to ſtrike: if then they doe when the Flood is come (though ſaluation cannot bee denied to *repentance* whenſoeuer) yet let them aſſure themſelues, they ſhall beare their part with the world in the *puniſhment*, as they will partake with them in their ſinnes. Let then theſe two conſiderations mooue vs all to turne to God by timely repentance: then ſhall wee be ſure to eſcape both the *Eternall* and *Temporall* Iudgement, and not be *condemned*, as here this *world of the vngodly* was. And thus we ſee who were *condemned*;

The World.

The ſecond point is, whereby were they condemned? The Text ſaith onely, *by which he condemned, &c.* Whereupon ſome would vnderſtand *Faith*, and read it thus; by which *Faith hee condemned the world.* Which though it be true, (for the *Faith* of holy men *condemnes* the vnbeleeuing & misbeleeuing world) yet is it not proper in this place, where the Arke is deſcribed by the vſes of it: which are two, whereof this is one: And (beſides the Greeke conſtruction doth well beare it) the Iudgement of almoſt all Interpreters referres it to the Arke. And further in all reaſon; that that *ſaued him and his houſhold, condemned the world* alſo; but the Arke is ſaid to haue ſaued them; therefore *by it he condemned the world.* Neither is this

any derogation, but a condemnation of Faith: for by Faith he made that *Arke*, which *Arke* condemned the world. Now by the *Arke*, *Noah* condemned the world two waies; Noahs *Faith.*

First, By his *Obedience* in building it.

Secondly, By his *Preaching* in building it.

For the first, God bad *Noah* build an *Arke*, so great, and to such an vse, as in all reason no man would haue done it. Yet *Noah* by the power of his Faith beleeued Gods Word, and obeyed, and therefore *builded the Arke*. This Faith and Obedience of *Noah* to this Commandement of God, condemned the vnbeleeuing and disobedient world, and made them without excuse. So saith Christ; The *Niniuites*, who beleeued at the preaching of *Ionas*, shall rise in iudgement against the *Iewes*, and condemne them, because they repented not at *Christs* preaching. And the *Queene of Sheba*, who came so farre to heare *Salomon*, shall condemne them, who then would not heare Christ, *Matth.* 12.42,43.

Euen so, *Noahs* obedience shall condemne them. For *Noah* being told of a *miraculous* thing, and beleeuing it, and being commanded so vnreasonable a thing, as the making of the *Arke*, and obeying, shall condemne that wicked world, who would not beleeue Gods ordinarie promises; nor obey his ordinarie and most holy Commandements. And as the *Saints* are said to *condemne the world*, 1. *Cor.* 6. 2. by being witnesses against them, and approouers of Gods iust sentence: so *Noahs* Fact and Faith condemned that world. And thus wee see it is apparant, that the Obedience, and godly Examples of good men, doe *condemne the world*.

The vse whereof, is to encourage vs all to imbrace Christian Religion, and not be daunted by the scornes, or other euill behauiours of profane men, which cannot abide the Gospel. For, hee that walketh in the way of holinesse, and keepeth good conscience in the *middest of a wicked generation*; if his godlinesse doe not *ouercome their euill*, and conuert them, it shall more demonstrate their wickednesse, and *condemne them*. Our Church is full of mockers, and they discourage many from Christ and Religion: but let them know, this will be the

end

Noahs *Faith.*

end of it, their obedience whom they contemne and laugh at, will be their condemnation. And thus *Noah* by his *obedience* in building the Arke, *condemned the world.*

Secondly, So did he also by his preaching, as he builded it. For, the building of the Arke, was a part of his Propheticall Ministerie.

The Prophets preached two waies; in Word, and in Action. For beside their *verball* preaching, and deliuering of Gods Word, they preached in their *liues and actions*; especially in such actions as were extraordinarie. And such was *Noahs* building of the Arke: it was an *actuall preaching*; yea, euerie stroke vpon the Arke, was a loud Sermon to the eyes and eares of that wicked world. For, by making it, hee signified some should be saued, and the rest drowned: namely, All that would beleeue and repent, should be saued in it: and all that would not, should (out of it) be drowned: and because they beleeued not this, therefore by it hee *condemned them.* From this ground we may learne;

First, That a man may be a true and sincere Minister, lawfully called by God and his Church, and yet not turne many vnto God, nor by his Ministerie bring many to repentance. For here *Noah*, a Prophet called immediately, yet in one hundred and twentie yeeres preaching, both in Word and Action, he cannot turne one to *Faith and Repentance.* A most fearefull thing, if we well consider it, that both by preaching and making the Arke, hee should not turne one of the sonnes of *Lamech*, *Methuselah*, or *Henoch*, to beleeue him: but, that they should rather choose to bee misse-led in the generall vanitie of that wicked world, then to serue God with *Noah.* This was a most discomfortable thing vnto him as could be, yet this hath beene the case and lot of many holy Prophets. *Esay* must *goe and preach vnto them*, and yet this Doctrine must *harden their hearts, that they may not be saued, Esa.* 6.10. And *Ezekiel* must *goe and speake*, and yet is told aforehand, *they will not heare him, nor repent, Ezech.* 3.4.7. And when Saint *Paul* himselfe preached vnto the Iewes at *Rome, some beleeued not, Acts* 28.24. There is nothing will more discourage a man,

man, and caſt downe his heart; then to ſee that his labours are not onely in vaine, but doe take a contrarie effect, that whereas they were beſtowed to haue ſaued them, they are meanes of their deeper condemnation. Therefore, as when their labours bring men to God, they may greatly reioyce, and account thoſe people, as Saint *Paul* did the *Theſſalonians*, *his Crowne, his Ioy, his Glorie:* So when they doe no good (as *Noah* here) but that men are worſe and worſe; this muſt humble and abaſe them in themſelues, and let them know the power and vertue is not in them, but God. So ſaith S. *Paul* to the vngodly and impenitent amongſt the *Corinthians*; *I feare*, ſaith hee, *when I come, my God abaſe me amongſt you, and I ſhall bewaile many of them which haue ſinned, and not repented.* And ſurely, this or nothing will abaſe a Miniſter, and miniſter matter of great bewailing: yet not ſo, but as ſtill there is matter of true comfort and contentment, vnto all godly and faithfull Teachers. For whether thy labour bee the *ſauour of life vnto life*, or of *death vnto death*, vnto thy hearers; it is to God *a ſweet ſauour in Chriſt*.

NOAHS *Faith.*

1. *Theſſ.* 2. 20, 21.

2. *Cor.* 12. 21

2. *Cor.* 2. 15, 16.

Againe, We may here learne, that thoſe who are condemned before God, haue their condemnation by the preaching of the Word. *The ſecrets of all the world*, ſaith the Apoſtle, *ſhall be iudged by Ieſus Chriſt, according to the Goſpel*: and here the preaching of *Noah*, and his *actuall preaching*, by preparing the Arke *condemnes the world*. Such is the power and might of the Miniſterie of Gods Word, vpon all that reſiſt it.

Which being ſo, ſhould teach all men when they come to heare Gods Word, to ſubmit themſelues to the power of it, to obey it, and become penitent: for otherwiſe, ſo many Sermons as a man heareth, ſo many *inditements* are preſented to God againſt him. And if at the laſt Day, there were no Deuils to accuſe; thoſe bills of inditements would both accuſe and *condemne him*. And this Iudgement is begun in this life, as their conſciences doe often tell them, and is accompliſht at the Day: for there is no dallying with Gods Word: if it cannot ſaue, it kills. It is the fire, which if it cannot ſoften, it hardens. Let then all impenitent men, make conſcience to

obey

Noahs Faith. obey Gods Word: for if now they abuse it, it will bee euen with them, both here and in another world. For, as the verie same Arke, which saued *Noah* and his household, *condemned* the world; so the same Word of God, which beleeued and obeyed by godly men, is their saluation; disobeyed, and refused by vngodly men, shall be their condemnation.

And thus much for the two ends, why *Noah* prepared the *Arke*: and consequently of the second effect of *Noahs* Faith. It followeth;

And was made heire of the righteousnesse which is by Faith.]

Here is the third and last effect, whereby the excellencie of *Noahs* Faith is commended. It made him an heire, and that not of the world: (for so he was besides) but of that that the world could not yeeld; of *righteousnesse*, and that of the best of all, euen of that righteousnesse, which is by Faith. These words haue relation to that testimonie, which God gaue of *Noah* in *Genesis 6.9. Noah was a iust and vpright man, and walked with God.* Now, that which is spoken there more generally, is here particularly opened and vnfolded: hee was *iust* or *righteous*: How? He was righteous by the *righteousnesse of Faith*: So that these words are a Commentarie vnto the other.

But because that that is here affirmed of *Noah*, is a most glorious thing; his *Faith made him an heire*, (that is, made him, that was heire of all the earth, a better heire) therefore these words are to bee well waighed. For their full opening, three points are to be considered.

First, What is the *righteousnesse* here spoken of.

Secondly, Why it is called *The righteousnesse of Faith*, or by Faith.

Thirdly, How *Noah* was made heire *of it by his Faith.*

For the first: That *righteousnesse*, by which *Noah* and all holy men, are to stand righteous before God, is not a *righteousnesse* of any nature, but such a one as is appointed of *God* for that purpose. That wee may know it the more distinctly, wee must examine the seuerall kindes thereof.

Right.

V. 7.

Righteouſneſſe is of two ſorts: *Created*, *Vncreated*. NOAHS *Faith.*

Vncreated, Is that which is in *God*, and hath no beginning nor ending; no meanes, nor meaſure. Of this ſpeaketh the Prophet, *Pſal.* 119. 137, *Righteous art thou, O Lord:* This cannot make any man righteous; for two reaſons.

Firſt, For the Godhead and it are all one: It is in God Eſſentially. A man is one thing, and his *righteouſneſſe* is another: but God and his *righteouſneſſe* are all one: and therefore it is as impoſſible for any man to haue this *righteouſnes*, as it is to be God.

Secondly, It is *infinite*, and mans ſoule a *finite* creature, and therefore not capable of any thing that is infinite; and conſequently, not of the vnmeaſurable righteouſneſſe which is in the God-head. Therefore this we muſt leaue vnto God, as proper to the Deitie.

Created righteouſneſſe, Is that, which God frameth in the reaſonable creature, *Men and Angels*. Of *Angels* we are not to ſpeake, though theirs and mans differed not much in nature at their creations.

Created righteouſneſſe of man, is of two ſorts, *Legall*, or *Euangelicall*.

Legall righteouſneſſe, is that which the Morall Law preſcribeth.

Euangelicall, That which the *Goſpel* hath reuealed.

Of Legall righteouſneſſe, I find there are three ſorts ſpoken of;

Firſt, One that is a *Perfect*
Secondly, One that is a *Ciuill* } *Righteouſneſſe.*
Thirdly, One that is *Inward*

Perfect righteouſneſſe Legall, is the perfect fulfilling of the Law in a mans owne ſelfe. And by this ſhall no man liuing be juſtified before God: For, no man, ſince the fall of *Adam*, is able perfectly to fulfill the Law. If any can, then ſhall he be righteous by it: but none did, nor euer can; therefore, no man ſhal ſtand righteous by perfect Legall righteouſneſſe in himſelfe. Some will obiect: But a *regenerate* man may: for he is reſtored by grace; therefore, though by *Adams* fall a man is diſabled,

Noahs Faith.

disabled, yet by *regeneration* hee is inabled to fulfill the Law perfectly.

I answer: It were so, if they were *perfectly* sanctified in their regeneration: but they are sanctified but in part, and it is not perfect vntill death. *Obiect.* 1. *Thess.* 5. 23. Wee are *sanctified throughout, spirit, soule, and bodie.* If all those, what then remaines vnsanctified? Therefore our sanctification is *perfect.* I answer: It is perfect in *parts*, but not in measure nor degree. As a child is a *perfect man* in all the *parts* of a man, but not in the quantitie of any part: So, a *child* of God is perfectly sanctified in all parts, but not in the measure of any part, vntill flesh, and mortalitie, and corruption haue an end.

Secondly, Some may obiect: The Virgin *Marie* sinned not. I answer: So teacheth the Church of *Rome*, that she neuer sinned, that her life was free from sinne Actuall, and her conception from sin Originall. But so taught neither the Scripture, nor Gods Church: But contrariwise, it is more then manifest, she was a sinner. For first, she confesseth, *her soule reioyced in God her Sauiour*: But, if she were no sinner, shee stood in need of no Sauiour. Againe, she died: but if shee had not sinned, she should in Iustice not haue died. For *death entred by sinne*: and where no sinne is, there death is not due. Thus no man can be righteous, by the *perfect* righteousnesse of the Law in himselfe.

Secondly, There is a Ciuil righteousnesse, and that is, when a man in his *outward actions*, is conformable to the Law, especially to the Commandements of the second Table: For example; he is free from the outward actions of murther, adulterie, or theeuerie, and such like: or he can refraine his anger, and ouercome his passions, that they shall not breake out to open violence to the view of the world: and for the first Table; he comes to the Church, and professeth Religion. All this is a *Ciuill righteousnesse*, and by this can no man bee iustified, nor made *righteous*. For first, It is not a perfect, but a most imperfect righteousnesse, and therefore cannot iustifie. It is so *imperfect*, that it is as good as none at all in Gods sight: for it is but an outward, and *constrained*, and dissembled obedi-

ence,

ence, and wants the inward and true obedience of the heart and ſoule. NOAH, *Faith.*

Secondly, It cannot make a man *righteous*: for wicked men haue it which are vnrighteous, and cannot be ſaued. *Haman* hated *Mordecay* in his heart: yea, his heart boyled in malice againſt him; yet the Storie ſaith; *That neuertheleſſe he refrained himſelfe till he came home, Eſter* 5.10. And therefore Chriſt ſaith, That *except our righteouſnes exceed the righteouſnes of the Scribes and Phariſies, we cannot enter into the Kingdome of Heauen, Matth.*5.20. Now what was theirs, but an outward *ciuill* righteouſneſſe, whereby they kept the Law, onely in outward actions? As appeareth, in that Chriſt, afterward in the ſame Chapter, expounding the Law, doth reduce it to the *inward*, which is to his *full* and proper ſenſe: So then, yet we haue not found that *righteouſneſſe*, which may make a man *righteous*.

Thirdly, There is a righteouſneſſe, called the *inward righteouſneſſe*, of a Chriſtian man, which is this; A man hauing repented, and his ſins being forgiuen, he is by the holy Ghoſt *ſanctified inwardly*, in his ſoule, and all the parts and powers of it. This ſanctification is called inward righteouſneſſe. Now the Church of *Rome* ſaith, A man may be *iuſtified* by this. But it is not ſo, as appeares by theſe reaſons; firſt, this righteouſnes is in this life imperfect; and that is prooued by the Apoſtle, where he ſaith, *We doe heare know but in part*, 1. *Corinth.* 13.12. Therefore our *vnderſtanding* is but in part regenerate: and as it, ſo conſequently all other parts or powers of our ſoule, are but in part regenerate; and in them all, we are partly *ſpirit*, and partly *fleſh*, *Galat.*5.17. Therefore if our ſanctification bee imperfect, it cannot iuſtifie vs. Againe, this righteouſneſſe is mingled with ſinne and vnrighteouſneſſe: and from this mixture, comes the combat betweene the Fleſh and the Spirit (ſpoken of, *Gal.*5.17.) *For theſe two are contrarie one to the other.*

If it bee mingled with ſinne, then it cannot make vs *righteous*: no, nor the workes of grace that come from it, though God in mercie reward them. And though as Saint *Iames* ſaith,

Noahs Faith. *They iuſtifie our Faith, and makes vs iuſt before men, Iames* 1.21. yet can they not iuſtifie vs *before Gods Iuſtice*; nor at the barre of the laſt Iudgement, will they paſſe for paiment. Saint *Paul* ſaith, 1. *Cor.* 4 4. *I know nothing by my ſelfe, yet am I not thereby iuſtified*; that is, I haue ſo walked in my calling, ſince I was an *Apoſtle* and Miniſter of the Goſpel, as I am not priuie nor guiltie to my ſelfe of any negligence therein. If he dare not ſtand to that, to be iuſtified by it, who dare take hold, when he refuſeth? Againe, no man can doe any perfect good workes, vnleſſe hee be *perfectly* iuſt: For how can perfection come out of imperfection? But no man can bee perfectly iuſt in this ſinfull bodie: as is prooued in the firſt reaſon; therefore his workes here in this life cannot be ſuch, as may make him righteous.

But it may bee obiected: Though our workes haue ſome defects in them, yet Gods *Mercie* accepts them for *righteous* and iuſt; and therefore they may iuſtifie vs. I anſwer: As Gods *Mercie* accepts them, ſo muſt his *Iuſtice* be ſatisfied alſo; but they being imperfect, cannot ſatisfie his *Iuſtice*: for Gods infinite Iuſtice requires perfect ſatisfaction. But as for our beſt workes, as they are done by vs, waigh them in the ballance of Gods Iuſtice, and they are ſo light, as they deſerue damnation: yet in Gods *Mercie* in *Chriſt*, their defects are couered, and they are reputed good workes, and are rewarded: but we incroach vpon Gods *Mercie*, and abuſe his *Iuſtice*, if therefore we imagine they ſhould deſerue Gods Mercie, or be able to iuſtifie vs in his ſight. Thus then ſeeing Legall righteouſneſſe faileth vs, let vs come to Euangelicall.

Euangelicall righteouſneſſe, is that that is reuealed in the *Goſpel*, and ſhould neuer haue beene reuealed, if that of the *Law* could haue ſaued vs. But when it (not by defect in it, but default in *our ſelues*) could not, then God in mercie affoordeth vs another in the *Goſpel*.

Euangelicall righteouſneſſe is that, that is in *Chriſt* Ieſus; his it is, that muſt make a man righteous before God: But this *Chriſt* was an extraordinarie perſon, conſiſting of two natures, *God-head*, and *Man-hood*. And according-

ly, hee hath a double *righteouſneſſe* in his holy perſon. NOAHS *Faith.*

Firſt, As he is *God*, he hath in his nature the *righteouſneſſe of God*, and that is vncreated, and infinite; and therefore *incommunicable*: and ſo none is, or can be *righteous* by it.

Secondly, There is in Chriſt a *righteouſneſſe* of his *humanitie*: and this, though it bee finite and created, yet is it beyond meaſure in compariſon of the righteouſneſſe of man or Angel: So ſaith Saint *Iohn* 3.34. *God giueth not him the Spirit by meaſure.*

This *righteouſneſſe* of *Chriſt*, as Man or Mediator, conſiſteth in two things;

Firſt, In the *puritie of* his *Nature.*

Secondly, in the *perfection* of his *Obedience.*

The firſt branch of our Mediators righteouſneſſe, is the *holineſſe* of his *humanitie*; which was perfectly ſanctified in his conception, by the powerfull operation of the *God-head*: and this was done at the firſt inſtant of his conception in the Virgins wombe. From this puritie of nature, proceeded his *obedience*, which was as *perfect*, as his nature was *pure*: and ſo pure a nature made a plaine way to *perfect obedience.* And therefore as his conception was free from ſinne Originall, ſo was his whole life from the leaſt ſinne Actuall.

Now the Mediators obedience was double; *Actiue*, and *Paſſiue.*

And both theſe he performed in his owne perſon.

His *Paſſiue obedience* was his paſſion, or ſuffering of whatſoeuer the Iuſtice of God had inflicted on man for ſin, whether for ſoule or bodie.

The *Actiue obedience* of the Mediators perſon, was his perfect fulfilling of the Morall *Law*, in all the duties to God or man, in thought, word, or deed; and all this for vs in our ſtead and on our behalfe. And here is *true righteouſneſſe*, for where the nature of any perſon is perfectly pure, and the *obedience* perfect, the *righteouſneſſe* of that perſon is perfect. And I ſay all this was done by him for vs: hee ſuffered all that wee ſhould haue ſuffered, and ſuffered not: hee *did* that which we ſhould haue done, and did not. And this is that *righteouſneſſe*,

Noahs Faith. by which a ſinner is made *righteous* before God. For ſeeing *legall* cannot, it is this that muſt. And now wee haue found that righteouſneſſe, by which *Noah* and all holy men were made and counted righteous; namely, That that is reſident in the holy perſon of *Ieſus Chriſt* the Mediator.

And yet this is aboue & beyond all reaſon, that one ſhould be *iuſtified* by anothers *righteouſneſſe*; and the doctrine, though it be of God, and grounded neuer ſo ſtrongly on Gods Word, yet hath it enemies, and is mightily oppugned by the Church of *Rome*. Therefore let vs firſt *prooue* it: and then *anſwer* the obiections to the contrarie. We prooue it thus;

Firſt, From plaine Scripture, 1. *Cor.* 3. 24. *Hee that knew no ſinne, was made ſinne for vs; that wee might be made the righteouſneſſe of God in him.* What can be ſaid plainer? He was made *ſinne* for vs, and we *righteouſneſſe* by him. Therefore as Chriſt was no ſinner in his owne perſon, but *our ſinnes* were laid vpon him, and ſo he was made a ſinner by *our ſinnes*; ſo though we be not *righteous* in our owne perſons, yet hauing *Chriſts righteouſneſſe* imputed to vs, wee are made righteous by his righteouſneſſe.

Againe, the *righteouſneſſe* that muſt ſaue vs, muſt bee the righteouſnes of man and God: as in the aforenamed place it is ſaid, that we *might be made the righteouſneſſe of God in Chriſt*. But no mans owne righteouſneſſe can make him the *righteouſneſſe* of God, nor can Gods righteouſneſſe be the *righteouſnes* of man: therefore it remaineth, that only Chriſt, being both God and man, hath in him that righteouſneſſe, which may make a man the righteouſneſſe of God.

Thirdly, the Scripture ſaith, *Chriſt is the end of the Law to all that beleeue*, Rom. 10. 3. The end of the Law: that is, Not the taker away, or *abrogater* of the Law, but the *fulfiller* of it: as the abrogater of the *Ceremoniall*, ſo the fulfiller of the *Morall Law*. If hee fulfilled the Law, for whom was it? Not for himſelfe. For as the *Meſſias was not ſlaine for himſelfe*, *Dan.* 9. 26. ſo hee obeyed not the Law for *himſelfe*. For whom then? For all that beleeue. Therefore Chriſt doing it for them, they fulfill the Law in Chriſt: and ſo Chriſt by

by doing, and they by *beleeuing* in him that doth it, doe fulfill the Law. Now, if it be not amiſſe to ſay, *Wee doe in Chriſt fulfill the Law*: no more it is to ſay, *We are made righteous by Chriſts righteouſneſſe*: though it be his, and not ours, but onely by Faith. NOAHS *Faith.*

Let vs then ſee (in the ſecond place) what the Church of *Rome* obiect againſt it. They firſt obiect thus:

As a man cannot be *wiſe* by another mans wiſedome, nor *rich* by another mans riches, nor *ſtrong* by another mans ſtrength: ſo can he not be *righteous* by another mans righteouſneſſe.

I anſwer: The compariſon is not alike. For, one man hath no proprietie in another mans *wiſedome*, ſtrength, or riches: but we haue a right and proprietie in *Chriſts righteouſneſſe*. Againe, the wiſedome of one man cannot be the wiſedome of another; becauſe they are two perſons, fully and equally diſtinct: but it is not ſo betwixt *Chriſt* and a *ſinner*: for euerie beleeuer is ſpiritually, and yet truely and really conioyned to Chriſt, and they make one myſticall bodie; Chriſt being the head, and euerie true beleeuer being a member of that bodie: And therefore, that which is his righteouſneſſe, may be alſo truely ours. *His*, becauſe it is in him; and *ours*, becauſe we are knit to him. For, by reaſon of this myſticall vnion betwixt him and vs, all bleſſings of ſaluation in him, as in the *head*, are diffuſed into vs, as his *members* or branches; and yet are as properly ſtill in him, as is the *braine* in the *head* of a man. And thus, though in ſenſe and reaſon this cannot be, yet by Faith and Gods Spirit, the righteouſneſſe of Chriſt is made ours.

Secondly, They obiect. If this bee ſo, then *God iuſtifieth wicked men*; but God will not doe ſo: it is againſt the nature of his Holineſſe and Iuſtice. And againe, he that *iuſtifies the wicked, is abhominable to God, Prou.* 17.15. therefore God will not doe ſo himſelfe.

We anſwer: The *ground* is good, but the *collection* is vntrue. *God will not iuſtifie a wicked man*, that is true: but that therefore a man cannot be iuſtified by *Chriſts righteouſneſſe*, is

NOAHS Faith.

falſe. For, God doth not iuſtifie him that lieth rotting in his former ſinnes, and weltring in his old corruptions; but him that beleeueth in Chriſt, and repenteth of his ſinnes. And that man in his Faith is *iuſtified*, and in his repentance *ſanctified*, and ſo hee is made a New man: yea, as Saint *Paul* ſaith, *He that is in Chriſt, is a new creature*: 2.*Cor.*5.17. For, as it is in the firſt *converſion*, God turneth nor ſaueth no man againſt his will; but firſt makes him *willing* by his owne worke alone, and then conuerteth and ſaueth him with his owne free will, working together with Gods grace: So is it in the worke of *Iuſtification*: God *iuſtifieth* no wicked man, but makes him firſt iuſt and righteous in and by Chriſt, and then accounts him ſo. But then (will ſome ſay) the ſinnes hath no righteouſneſſe, but that *of Chriſts*; and that is in *Chriſt*, and not in himſelfe: therefore he hath none in his owne perſon: How then can he be any thing, but a wicked man ſtill? I anſwer: that is not true, that is firſt affirmed. The beleeuing ſinner, hath more righteouſneſſe then that that is in *Chriſt*. That which *iuſtifieth* him, is in Chriſts perſon; but the ſinner, when hee is iuſtified, is alſo *ſanctified*, by the mightie worke of Gods grace: and ſo he is made a holy man, and doth good and holy workes, becauſe hee is in Chriſt, though his ſanctification be imperfect. To this end ſaith Saint *Peter*, *Acts* 15.9. *Faith purifieth a mans heart*: for it is impoſſible a man ſhould beleeue, and ſo be *iuſtified*, but hee muſt alſo bee *ſanctified* in his heart and life. Thus a ſinner is *iuſtified* by Chriſts righteouſneſſe, *inherent* in Chriſt himſelfe: and *ſanctified* by Chriſts righteouſneſſe, *diffuſed* from Chriſt into the ſinner. And therefore his *Iuſtification* is perfect: becauſe, that that *iuſtifieth* him, is ſtill in *Chriſt*: but his *ſanctification* imperfect, becauſe that that ſanctifieth vs, is in our ſelues: the one *imputed* to vs, the other *infuſed* and inherent.

Againe, I anſwer; That if we take it in the ſenſe of Scripture, it is true, that God *iuſtifieth a wicked man*. For Saint *Paul* ſaith, Rom.4.5. *To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted to him for righteouſneſſe*. See, God iuſtifieth the vngodly: but how? Euen

as we heard before; not him that is vngodly, *after*, but *afore* he be iuſtified: him that by nature, and in himſelfe is vngodly, God iuſtifieth by working in him Faith and Repentance: by which of an vngodly man, hee is made a man iuſtified and ſanctified. Now of Faith.

Their laſt obiection is; If a ſinner be *righteous* by Chriſts righteouſneſſe, then Chriſt is a *ſinner* by his ſinne: for there is the ſame reaſon of both. But Chriſt is no ſinner, but the Holy of Holieſt; and Saint *Paul* ſaith, *He knew no ſinne*, 2. *Cor.* 5. 21. and himſelfe for himſelfe challengeth his enemies, *Which of you can reproue me of ſinne?* If then our ſinnes cannot make him a ſinner, no more can his righteouſneſſe make vs righteous.

I anſwer: Here wee grant all, if they ſpeake the words of the Scripture, in the *ſenſe* of the Scripture: for Chriſt was a true and reputed ſinner, in the ſight of Gods Iuſtice, as he that becomes *ſuretie* for another, is a *debter* in his roome, or as hee that vndertakes for a man, bodie for bodie, muſt anſwer for him, his owne bodie for his: ſo in all reaſon and iuſtice, Chriſt though he *had no ſinnes of* his owne, yet being our *ſuretie*, and vndertaking for vs, and ſtanding in our ſtead, our ſinnes are iuſtly accounted his. And as for theſe places, and many more like, they are all vnderſtood of *perſonall* ſins: from all which, and the leaſt contagion thereof, hee was perfectly free. And therefore the ſame place that ſaith, *He knew no ſinnes*, (that is, in and for his owne perſon, knew not what ſinne was) ſaith alſo, that for *vs* and in our *ſtead*, he was made euen *ſinne it ſelfe, that wee might bee made the righteouſneſſe of God in him.* Thus Chriſt, in *himſelfe* more righteous then all men and Angels, in *our ſtead* is a reputed ſinner: and by the ſame reaſon wee (moſt vnrighteous in our ſelues) are cloathed with Chriſts righteouſneſſe, and thereby are reputed righteous. And as Chriſt, (though no ſinner in himſelfe) by being a *ſinner in our ſtead*, and hauing our ſinnes imputed vnto him, became ſubiect to the wrath of God, and bare it euen to death it ſelfe; So we, though not *righteous* of our ſelues, yet hauing *Chriſts righteouſneſſe* imputed vnto vs, are made thereby par-

Noahs Faith.

takers of Gods loue: and for the worthinesse of that *righteousnesse* of his, so made ours, shall be *glorified* in heauen. And thus now at last we haue found that true, and that onely righteousnesse, which can make a man as it did *Noah*, righteous in Gods sight. Now it remaines to make vse of it.

First, here we learne how foully our nature is defiled with sinne, and *stained* with corruption: the *staine* whereof cannot be washed away with all the *water* in the world: no, nor with the blood of all creatures: no, nor couered with the righteousnes of all men and Angels, but only with the *righteousnesse* of God. And that Sonne of God also, if hee will apply that righteousnesse vnto vs, and make it effectuall, must become man, and *liue*, and *die*, and *rise againe* for vs. A maruailous thing is it, and worthy of our often consideration; that all the Angels and men in the world, cannot make *one sinner righteous*; but that Gods Sonne must needs doe it: And that our sinnes are so hideous, as that nothing can hide the filthinesse thereof, from the eyes of Gods Iustice, but onely the glorious *Mercie Seat* of Christs righteousnesse. This may therefore teach vs, how to esteeme of our selues, and our owne natures.

Furthermore: See here the great goodnesse of God to man. God put perfect *Legall* righteousnesse in *Adams* heart in his creation; he receiued it for himselfe and vs, and lost it for himselfe and vs. God in mercie purposing to restore man, thus by himselfe lost and cast away, giues him another, and a better righteousnesse then before. But because hee saw man, was so ill *a keeper* of his owne Iewels; he trusts not him with it, but sets that righteousnesse in the person of Iesus Christ, and commits it to him to keepe. Who as hee truely knowes the full *value* and excellencie thereof, and as he deerely loues vs; so hee will most safely *keepe* it for vs, and cloath vs with it in his Fathers presence at the last Day. A point of vnspeakeable comfort to Gods children, to consider that their saluation is not in their owne *keeping*, where it might againe be *lost*; in a safe hand, where they shall bee sure to find and haue it, when they haue most need of it: and to remember that their

righteouſneſſe being in *Chriſt*, they cannot looſe it. For though they ſinne, and ſo looſe often the comfort of a good conſcience for a time: yet they then looſe not *their righteouſneſſe*, which is in Chriſt; and to conſider, that when in this world they ſuſtaine loſſes or iniuries, or looſe all they haue vpon earth; that yet *their righteouſneſſe* (the riches of their ſoule) is then in heauen full ſafe in Chriſts keeping, and ſhall neuer be loſt. This ſhould make vs to learne to know Chriſt more and more, and to giue him the loue and affections of our verie hearts, that ſo we may be able to ſay with bleſſed *Paul*, 2. *Tim.* 1. 12. *I know whom I haue beleeued, and I am perſwaded, that he is able to keepe that which I haue committed vnto him againſt that day.* NOAHS *Faith.*

Laſtly, If there be ſuch a *communion* betwixt Chriſt & a beleeuer, that our ſins are made his, and his righteouſneſſe made ours; this may teach vs *patience*, and miniſter vs comfort in all *outward afflictions* or *inward* temptations; becauſe it is certaine all our ſufferings are *his*, and he is touched with all the wrongs done to vs. When hee was in heauen, he calls *Saul*, *Acts* 9. 4. *Saul, Saul, why perſecuteſt thou me?* And at the laſt day, *Mat.* 25. 45. Whatſoeuer either good or euil was done to any of his children, he ſaith, *Was done to himſelfe*: and accordingly it ſhall be rewarded as done to him.

And thus we haue taught that true *righteouſnes*, which iuſtifies a ſinner, and made *Noah* righteous: and wee ſee the vſe of that worthy Doctrine. And in this firſt point we haue the longer inſiſted, becauſe it is one of the fundamentall points of Chriſtian Religion.

Hitherto of the firſt point: namely, What that righteouſneſſe is, which is here ſpoken of.

The ſecond point to be conſidered in theſe words is, That this righteouſneſſe is that righteouſneſſe, *Which is by Faith.*

It is ſo called, Becauſe *Faith* is the proper inſtrument, created in the ſoule of man by the holy Ghoſt, to apprehend that righteouſneſſe, which is in the perſon of Chriſt: nor can it be any wayes elſe either apprehended or applyed: and therefore it is worthily called, *That righteouſneſſe which is by Faith*: that

is,

Noahs *Faith.*

is, Which by Faith is made a mans owne, or whereunto a man hath title *by his Faith.* Here therefore two points offer themselues to our obseruation.

First, That true *Faith apprehends* properly this true righteousnesse.

Secondly, That *onely Faith* can doe it.

For the first, it is prooued by apparant euidences of Scripture: Saint *Paul* tells the *Galatians* 3. 14. *They receiued the promise of the Spirit by Faith.* And Saint *Iohn* saith, *That as many as receiued Christ, to them he gaue power to be called the Sonnes of God.* And least any man should thinke, that to receiue Christ, is not to beleeue in Christ: he addeth, *Euen to as many as beleeue in his Name, Ioh.* 1. 12. and therefore Faith is fitly compared to a *hand* that takes hold on a garment, and applyeth it to the bodie, being naked: or to a beggars hand that takes or receiues a Kings almes: So Faith in a mans soule takes hold on Christs righteousnesse (which is the mercifull and liberall almes of the King of heauen) and applyeth it to the poore and naked soule of the beleeuer.

If any man aske, How can *Faith* apply Christ to the beleeuer? I answer: As a man, being in his corrupt nature, hath nothing to doe with Christ; so contrariwise, when the holy Ghost hath wrought *Faith* in his heart, by a supernaturall operation: then we are to know, that as Faith is the proper instrument to *apprehend* Christ; so is Christ and his righteousnesse the proper obiect for Faith to worke vpon. For though it apprehend and apply all other promises, which God makes to our soules or bodies: yet most *properly* and *principally*, and in the first place, it apprehends the promise of saluation, and the righteousnesse of Christ. Now for the *particular* manner, how Faith doth thus; we are to know, that though it be spiritual & inuisible, and so not easily expressed to sense, yet is it done as *properly* by Faith, as a *garment* is by the hand taken and applied to the bodie, or a plaister to a sore.

If any aske further: But when may a man know whether his Faith haue apprehended and applied Christs righteousnes to his soule, or no?

I answer:

I anſwer: When hee beleeueth *particularly*, that Chriſts righteouſneſſe *is his* righteouſneſſe, and hath reconciled him to God, and ſhall *iuſtifie* him in Gods preſence, then doth Faith worke his true and proper worke: for this cannot bee done but by Faith; and where Faith is, this muſt needes bee done. NOAHS *Faith.*

The ſecond point is, That *Faith alone*, and no other vertue, nor ſpirituall power in mans ſoule is able to doe this. And this may be prooued by comparing it with all the principall vertues of the ſoule; for amongſt all, there are none that may come into compariſon with Faith, but *hope* and *loue*: both which eſpecially loue, haue their ſeuerall and ſpeciall excellencies: yet haue neither of them, nor both of them this vertue to *apprehend Chriſts righteouſneſſe*. This propertie of loue, is to extend it ſelfe, & with it ſelfe to carrie many paſſions or affections of the heart, & to place them vpon the thing that is *loued*: yet cannot loue be ſaid properly to apprehend Chriſt: for he muſt needs be apprehended, before he can be *loued*. And the proper action of *hope*, is to waite and expect for a bleſſing to come: So hope *waites* for ſaluation, but properly *apprehends* it not. For ſaluation muſt firſt be beleeued, and then *hoped* or expected; ſo ſaith *Ieremy*, *Lam.* 3. 26. *It is good both to truſt and to waite for the ſaluation of the Lord*: to *truſt*, that is, To beleeue aſſuredly it wil come (there is the action of *Faith*) and to *waite* till it doe come (that is the action of *hope*.) Thus we ſee the ſeuerall natures, and actions of theſe two worthy vertues. But the proper action of Faith, is to *apprehend and lay hold on Chriſt*, and his righteouſneſſe, and to apply them to a mans owne ſoule: and that being done, then come *loue* and *hope*, and doe their duties: And ſo, though *loue* laſt longer then Faith doth, yet *faith* is afore *loue*, and makes the way for it.

To conclude this ſecond point: *Faith* is a hand to take hold on Chriſt and his benefits: *Loue* is a hand to giue out tokens of Faith both to God and man: For (*1. Cor.* 13. 5.) *Loue ſeeketh not her owne, but others good*: namely, The good of them that are loued. *Hope* is an eye looking out, and *waiting* for the

Noahs *Faith.*

the good things promiſed. So that as *faith* is the *hand* of the ſoule; ſo *loue* is the hand, and *hope* is the *eye* of Faith; Loue the *hand* whereby it worketh, and Hope the *eye*, whereby it waiteth and looketh for the performance of ſuch things, as *Faith* hath apprehended and beleeued. If the Church of *Rome* thinke this any wrong to this holy vertue of Loue, to be the hand of Faith; let them know it is not ours, it is the Doctrine of the Apoſtle, where he ſaith, *Faith worketh by Loue.* If Faith worke by it, then ſurely Loue is the *hand* of Faith. Thus Faith *worketh* by Loue, *waiteth* by Hope, but *beleeueth* by it ſelfe.

And for this cauſe, the righteouſneſſe that makes vs righteous before God, is rather called the righteouſneſſe of Faith, then of any other Chriſtian vertue, or Grace of the Spirit. And for the ſame cauſe is it, that often in Saint *Pauls* Epiſtles, it is called by the ſame name, as *Phil.* 3. 9.

The third and laſt point concerning *Noahs* Faith; is that, *Noah was made heire* of this righteouſneſſe.

A ſpeciall commendation of his *Faith*: It made him *heire* of true and ſauing righteouſneſſe: that is, It gaue him a true title vnto it, and made him *heire-apparant* of that Glorie, which it aſſureth euerie one that apprehends it by this true Faith: and ſo he was made as certainely and as truely partaker of it, as the young *Prince* is aſſured of his Crowne and Kingdome at his time; or the *heire* of his Fathers lands.

Here two moſt worthy Doctrines doe offer themſelues to our view.

Firſt, The excellencie of *Faith.*

Secondly, The excellencie of a *Chriſtians mans eſtate.*

The excellencie of *Faith* appeares thus: It makes a holy man aſſured, and *certaine* of his ſaluation by Chriſt Ieſus. The Church of *Rome* ſaith, It is preſumption in any man to thinke ſo, vnleſſe he haue an extraordinarie *reuelation*: but we learne from the Scripture, if a man haue true Faith, that is able to aſſure him of ſaluation. For Faith makes him an *heire of true righteouſneſſe*, and of ſaluation thereby. Now we know, the *heire* is moſt ſure and certaine of his *inheritance*; what euer he

gets

gets or loſeth, hee is ſure of that. But this righteouſneſſe and ſaluation by it, is his *inheritance*; therefore he may be, and is by Faith aſſured of it. The *Papiſts* therefore doe wrong vnto this Doctrine, and derogate from the dignitie of true *Faith*: But this is their cuſtome, they will extoll any thing, rather then that which the holy *Scripture* ſo much extolleth; namely, true *Faith*. For, if they knew what it is truely to know *Chriſt*, and to beleeue *in him by that Faith*, which worketh by loue, they would then know, that Faith makes a man *heire of happineſſe*, and therefore moſt aſſured of it. NOAHS *Faith.*

Secondly, Here wee may ſee the *excellencie of a Chriſtian mans eſtate*: he is not naked, nor deſtitute of comfort; but *is heire of a glorious inheritance*, by meanes of his Faith: and a Chriſtian mans inheritance, is Chriſts *righteouſneſſe*. Out of which, we learne;

Firſt, That no man by any good workes done by or in himſelfe, can merit true and iuſtifying *righteouſneſſe*: The Phariſaicall *Papiſts* teach ſo; but their conceit is here ouerthrowne, by the Doctrine of the holy Ghoſt. For, ſauing righteouſneſſe is his inheritance: which we know, is alwayes gotten by the Father, and *deſcends* from the Father to the Sonne, as a free token of his loue. And it were ſcornefull and abſurd, to ſee a Sonne offer to buy his inheritance of his Father; it being againſt the nature of an inheritance, to come any other waies, but by *free gift* from the Father to the Sonne: therefore our righteouſneſſe that muſt ſaue vs, being as wee ſee here our inheritance: let vs reſolue of it, wee cannot buy nor merite it.

Againe, here is ſure and ſolide *comfort* againſt all the griefes, and croſſes, and loſſes of this world: Gods children muſt needes haue their *portion of afflictions* in this life. But here is their comfort, they may loſe their goods, liuings, poſſeſſions, their good names, their healths, their liues; but their *inheritance* ſtandeth ſure and firme, and cannot bee loſt. Let them therefore here learne, not to grieue out of meaſure: for a holy man may ſay thus to himſelfe, and that moſt truely: My Father may *frowne* on me for my faults, and *chaſtiſe* mee for my ſinnes;

NOAH: *Faith.* sinnes; but I am sure hee will not *dis-inherite* mee: for I am *heire, by Faith, of Christs righteousnesse*; and I may loose many things, but I shall not loose that.

Thirdly, and lastly, here must Gods children learne their duties. They are *heires* to a godly and glorious *inheritance*; and Christs righteousnesse is *their inheritance*; therefore they must learne to set and settle all their affections on this inheritance. For, there is nothing in the world more worthy to be affected, then a *faire inheritance*.

Wee must therefore, first, labour aboue all worldly things for this inheritance; namely, To bee made partakers of this *righteousnesse*. This is that pearle, which wee hauing found, must *sell all wee haue to buy it*. And when wee haue gotten it, we must care to keepe it, and therefore must lay it vp in our verie hearts and soules; and keeping it, we must reioyce and delight in it aboue the world, and all the pleasures of it.

This is the glorious *portion* which our God and Father leaueth vs as his children: what should all the care of our hearts be, but to preserue it? *Naboth* had a Vineyard, that came to him from his father by *inheritance*: *Ahab* the King would giue him money, or a *better Vineyard* for it; but *Naboth* would not: Nay (saith he) *God forbid I should sell my Fathers inheritance*, 1. *Kings* 21. 3. &c. If he made such account of an earthly *inheritance*, what should we of the heauenly? If he of a poore *Vineyard*, what should we of the glorie of heauen? If he denied the *King*, to sell it for a better, should not wee deny the Deuill, to leaue our part in *Christ* and his *righteousnesse*, for the world, or any thing that he can promise vs? In all such temptations our answer should bee; *God forbid I should sell away mine inheritance*, which my God and Father gaue me. Thus did blessed *Paul*, who esteemed *the world*, and all in it *doung and dresse, that he might winne Christ*, and bee made partaker of this *righteousnesse*. So must we (if we will be worthy of this *inheritance*) prize and value it aboue this world, and thinke basely of all the pompe and pleasures of this world, in comparison of it: and rather bee content to loose the world, then to leaue it.

And

And laſtly, when wee haue it, and are thus carefull to preſerue it; where ſhould our content, ioy, and delight bee, but in this *our inheritance*? So doth the heire: nothing ſo reioyceth him, as to thinke of his *inheritance*. Here therefore the madneſſe of carnall men is diſcouered, who reioyce exceedingly in the honours, profits, and pleaſures of this life (as ſwine in their bellies) and neuer goe further: But alas, this is not their *inheritance*, if they looke to haue their ſoules ſaued. Therefore herein they ſhew themſelues void of all grace, and of all hope of a better world. For if they had, they would reioyce in it, and not in vaine and tranſitorie delights of this world, *which periſh in the vſing*, and are *loſt* with more torment and vexation, then they were *kept* with delight. Wee muſt learne then *to vſe this world, as though we vſed it not*, 1. *Cor.* 7. 31. And if the Lord vouſafe vs any portion of pleaſures in this world, wee muſt take it thankefully, as aboue our *inheritance* (and muſt therefore vſe it lawfully and ſoberly;) but haue our hearts, and the ioy of them vpon our *inheritance*, which is in heauen, whereof wee are made *heires* by Faith; and wherein we are made *heires* with this bleſſed *Noah*, who was *made heire of that righteouſneſſe which is of Faith*. Noahs *Faith.*

And thus haue we heard the moſt glorious commendation of *Noahs* Faith: and of *Noah* by his Faith, and of all the examples before the Flood.

Now follow the ſecond ſort of *Examples*; namely, ſuch as liued in the ſecond world after the Flood.

They are all of two ſorts: either ſuch as liued afore the giuing of the *Law*, or after.

Afore the giuing of the Law, here are many: whereof, as of all the other kinds, ſome are *men*, ſome *women*.

The firſt of thoſe bleſſed men after the Flood, whoſe *Faith* is here renowned, is *Abraham* that great Father: of whom, and whoſe Faith, becauſe he was a Father of ſo many faithfull, more is ſpoken then of any one.

ABRA-

Abrahams Faith.

Abrahams Faith.

Verse VIII.

By Faith, Abraham, when hee was called, obeyed GOD, to out goe into a place, which he should afterward receiue for inheritance: and hee went out, not knowing whither hee should goe.

Concerning holy *Abraham*, here are more examples then one recorded, and his Faith is renowned many wayes: more verses are spent of him, then of some fiue others. And the reason is, Because his Faith was more excellent then any others that followed him. In which regard, hee is called the *Father of the Faithfull*, oftentimes in the New Testament, especially in the Epistles to the *Romans* and *Galatians*.

The *first* example of his Faith (and the *fourth* in order of the whole) is of his leauing his owne natiue countrey, and how at Gods Commandement hee went hee knew not whither; onely he knew God called him, and therefore he would goe: wherein appeared a most worthy Faith.

Now concerning this his Faith and Obedience, the Text layeth downe two points:

First, The *cause* or ground thereof; which was Gods calling: he was *called of God*.

Secondly, The fruit or *effect* of his Faith; he *hearkened and obeyed*. And this his Obedience is amplified by diuers particulars.

First, The *matter* of it; he *went out* of his countrey.

Secondly, The *end*, To take possession of a countrey, which he should not inioy of a long time.

Thirdly, The *manner*; *he went out, not knowing whither hee should goe*.

The first point, Is the cause or ground of *Abrahams* Faith

in this action, and is laid downe in the firſt words, ABRAHAMS Faith.

By Faith, Abraham when he was called,]

This Storie is taken out of *Geneſis* 21. The cauſe of *Abrahams* Faith, is *Gods calling*. Gods *calling* is an action of God, whereby he appointeth a man to ſome certaine condition, or ſtate of life in this world, or after this life. And in this regard, God is compared to a *Generall* in the field, which aſſigneth euerie *Souldier* his ſtanding and dutie: ſo doth God appoint euerie man his place and dutie in the Church.

Concerning theſe *callings*, let vs ſee the *meanes* how he calleth, and the ſeuerall *ſtates* whereto he calleth men. For the meanes or manner; God calleth men two waies: immediately, or by meanes.

Sometime *immediately* by himſelfe and his owne voice: as, the extraordinarie *Prophets* in the Old Teſtament, and the *Apoſtles* in the New. So ſaith Saint *Paul* of himſelfe, He was *called to be an Apoſtle, not of man, nor by men, but by Ieſus Chriſt, and God the Father*, *Gal.* 1. 1.

Sometime mediately by men directed by himſelfe, and furniſhed, or inabled for that dutie: and ſo were called by the ordinarie Prophets and Prieſts of the Old; and the Euangeliſts, Paſtors and Doctors of the New Teſtament. The firſt was extraordinarie; this is ordinarie: the firſt is for an vnbeleeuing, or misbeleeuing people; the ſecond is for an ordinarie and eſtabliſhed Church. Now of theſe two waies, God called *Abraham immediately* by himſelfe from heauen. *Gen.* 12. 1.

Secondly, For the eſtates of life whereunto God calleth men, they are three: *Generall, Particular, Perſonall.*

Gods *generall* calling is, whereby he calleth all men to repentance by the Goſpel, and ſo to life eternall. Of this ſpeakes the Apoſtle, *Rom.* 8. 30. *Whom God predeſtinated, them alſo hee called:* and *Rom.* 11. 29. *The calling of God is without repentance.* Hereby he cals men in this life to the ſtate of grace, and to the ſtate of glorie in heauen; and this is to all.

His *particular calling* is, when he calleth and aſſigneth men to ſome particular eſtate and dutie, in Family, Church, or Common-wealth: as when a man is called to be a Magiſtrate,

Abrahams Faith.

Minister, Master of a Family, Lawyer, Physician, &c.

Thirdly, God calleth some men to some priuate *personall* dutie, which he designeth not to others, but to bee done by them alone. Such a *calling* had he assigned him, that he would needs be *perfect*; *Goe sell all that thou hast, &c.*

Mat. 19. 21.

Now the calling of *Abraham* in this place, is to be referred to this third kind. For it was a *priuate* and personall *calling to leaue his countrey*, his kindred, his lands, his possessions, and to goe seeke another: and to be the *Father of the Faithfull*, and to receiue the Couenant: and this dutie belongs to none, but who shall personally, and by name be *called* vnto it.

Yet all these three callings may concurre in one, as here in him. For he was called to be a Christian (for the *generall*) and a gouernour of a great Family (for the *particular calling*:) but that, that is in this place vnderstood, is the extraordinarie and *personall* calling to leaue his countrey. And in it wee are to consider three circumstances: First, Who was called: Secondly, When: Thirdly, How he was called.

For the first: *Abraham* was called, the sonne of *Terah*: but neither his father *Terah*, nor his brother *Nahor* were called, but *Abraham* onely.

But it may worthily be demanded, Why God should not call his *father and his kindred*: there can bee no other answer but this that the Apostle giueth, *Rom. 9. 17. God hath mercie on whom he will, and withholdeth it from whom he will.* Hee calleth *Isaac*, and refuseth *Ismael*: loueth *Iacob*, and *hateth Esau*: taketh *Abel*, and leaueth *Cain*: *euen because he will*, and for no cause that we know. But why then calls he *Abraham*, and not his kindred? Is not this partialitie? I answer: Hee is tied to none, he might refuse all: therefore the maruaile is, that he cals any. But why some and not other, why *Abraham* and not his kindred, no reason can bee giuen: for Gods iudgements are wonderfull. But as that that is *impossible with man, is possible with God*: so that that is *iniustice* or *partialitie* with man, is *iustice* with God. And it is extreame folly, and intolerable presumption for vs to waigh Gods actions in the ballance of our shallow reason.

Mat. 19. 26.

For the ſecond: But when was *Abraham* called? For the time, there are two circumſtances worth the obſeruation. Firſt, *Abraham* was called to this dignitie, when hee liued in Idolatrie with his fathers. So ſaith *Ioſhua* 24.2. *Thus ſaith the Lord, Your fathers dwelt beyond the flood in old time, euen Terah the father of Abraham, and ſerued other gods.* If *Abraham* was called by God, when he was an Idolater, then it was apparant, hee had not purchaſed Gods fauour by his workes. Where wee learne, That the whole worke of mans ſaluation, is to be aſcribed to Gods meere mercie: who (as the Prophet ſaith) *Was found of them that ſought him not, Eſa.* 65. 1. *Abraham* neuer dreamed of the true God, nor of any new Couenant of grace and ſaluation, when *God called him.* And ſo, when *Paul* was going armed with bloodie furie, and his furie armed with commiſſions and authoritie againſt the Saints, then God from heauen called him; and of a perſecuter, made him the pincipall inſtrument of his glorie, *Act.*9.2.&c. Therefore (to apply this to our ſelues) if God haue vouchſafed vs the ſame grace, and taken vs *to be his people*, and made a couenant of ſaluation with vs, which in former times haue beene *ſinners of the Gentiles*; wee muſt learne here to ſee whence this fauour is, and therefore to aſcribe nothing to our ſelues, but giue all the glorie vnto God. ABRAHAMS Faith.

And *particularly*, for euerie one of vs: if God haue beene ſo mercifull to any of vs, as when we were *popiſh* or *ſuperſtitious* with our parents, or kindred, to open our eyes, and bring vs home to his holy truth: or, when wee weltred in wickedneſſe and ſenſualitie with the *profane world*, to touch our hearts: and to call vs to grace and ſanctification: let vs often remember and freely acknowledge this his vndeſerued mercie, and ſay with the holy Prophet: *Vnto thee belongeth mercie, but vnto vs open ſhame.*

Secondly, For the *time* when *Abraham* was called: It was when he was ſeuentie fiue *yeeres of age*, or there-abouts, as is manifeſt in the Storie, *Gen.* 12. 4. therefore wee ſee that God for a long time let him lie in his blindnes, and in Idolatrie ere hee called him. It is more then likely, that *Abraham* in that

Abrahams Faith.

meane time liued ciuilly, and followed learning and other ciuill courses: and in that time, it is likely he attained to that measure of knowledge in Astronomy, and other learning, for which, he is renowned in old Writers: But this was the first time that hee was called to know and serue the true God in his true seruice.

Here we learne, that though a man persevere in his sinnes, for a long time, and passe his best yeeres in vanitie without repentance, and thereby be in a grieuous and fearefull estate; yet true beleeuers, and men penitent, must not therefore iudge them *cast-awayes*. For Gods mercy calls a man in his olde age, and toucheth the heart when it pleaseth him. Christ in the Parable *calls some at the eleuenth houre*, *Matth.* 20. 6. and so God calleth men to grace in their old age. We must therefore spare these sharpe and vnsauorie censures, which some vnaduisedly cast vpon such men; for charitie *thinketh not euill*, 1. *Corinthians* 13. 5. where it may thinke or suppose any possibilitie of good: but contrariwise, pray for them, and hope of their conuersions, because we know, That at *what time soeuer a sinner repents of his sinne, God will forgiue him.*

Ezech. 18. 27, 28.

And yet for all this, men must not presume to liue carelesly in their sinnes, for that is desperately to tempt God: but must follow the holy counsell of *Salomon*, *Eccles.* 12. 1. *To remember their Creator in the dayes of their youth*: and to turne vnto God, when they haue meanes, least God take away the *meanes*, and with the meanes, his *fauour* from them. *Abraham* was not *called*, till he was old; but when he was *called*, he hearkned and obeyed: So must thou, when God calls thee by afflictions, or by his Word, then answer and obey as *Abraham* did; or else *Abrahams calling in his old age*, will be little comfort to thee. Thus much for the time.

Thirdly, For the *manner of his calling*, it is laid downe in the Storie of *Genesis*, to be in an earnest kind of counsell. *Goe out*, saith God, *from thy kindred, and from thy Fathers house, vnto the land that I will shew thee*: Where it is to bee obserued, hee saith not barely *Goe*, or come forth; but he amplifieth, and vrgeth it with many words and circumstances.

If any aske why God did ſo, when he might haue giuen the Commandement in one word? I anſwer, the reaſon is, That *Abraham* might haue cauſe more ſeriouſly to conſider of Gods *calling*, and to imprint it more deepely in his heart; leaſt at the firſt brunt hee ſhould haue *obeyed*, and afterward haue ſhrunke backe. For it is doubtleſſe, that this calling was harſh to reaſon, and that *Abraham* found many hinderances, and therefore it were dangerous hee would haue ſtarted backe, after ſome triall of theſe difficulties he muſt paſſe through, if he had had but a bare call and commandement *to goe*. But when God ſaith to him, *Goe out of thy native Countrey, let it not ſtay thee*, that thou waſt borne there; nor hinder thee, that thy *kindred* dwels there: but leaue all and come with me: *forſake all, and truſt me*, follow me into the land that I *will ſhew thee*: I take thee from one, but I wil giue thee another. When God, I ſay, vſeth all theſe, and it may be, many more like words to *Abraham*, its apparant hee would haue him furniſhed with ſtrength and reſolution, to goe through with his calling, after he had once made entrance into it. ABRAHAM *Faith.*

Out of which practiſe of God, wee learne this *Inſtruction*; that God would haue no man enter vpon any calling or duty; with a fearfull and faint heart, nor with a doubtfull mind; but with a ſtrong and ſettled *reſolution* to go thorough-ſtitch with it, and not to relent and repent in the midſt. And for this end, God would haue all men afore they enter, ſeriouſly to conſider the *place or dutie* they are to vndertake; for the Lord had rather a man ſhould refuſe at the firſt; then hauing entred, to looke backe againe; and it is great folly for men haſtily and ſuddenly, or humourouſly to caſt themſelues vpon any *calling*, then vpon triall and experience of the dangers and difficulties thereof, to bee wearie, and wiſh they had neuer done it. Men in this world are generally *wiſer* in matters of the world: If a man bee to build a houſe, hee will not forth-with ſet vpon building ſuch a houſe as his humour deſireth, but will firſt of all ſit downe and count the *coſt*, and then his owne abilitie, to ſee if the one will counteruaile the other, elſe hee neuer begins it. So ſaith Chriſt, (the wiſedome of God)

ABRAHAMS *Faith.*

of the wisedome of this world: and the like also hee saith for warre, that no *Prince* will fight with his enemie on vnequall termes, but will know himselfe able to sustaine the incounter, *Luk.* 14.28,31.

So the calling of a Christian, is to professe the Gospel of Christ. As the Magistrates is to *defend it*, the Ministes to *teach* it, so al men to *professe* it: now it is as impossible to *build* without *cost*, or to *fight* without power of men, as to *professe* Christ in any calling, either generall or particular, without *crosses*. Wee must therefore consider, first, what our calling and profession will *cost vs*: it is sure to cost vs a dangering of our credits and estimation in the world; it may bee our goods, our liberties, it may be our liues themselues. Againe, what enemies wee haue to incounter in this Spirituall warfare, the deuill, death, hell, sinne, corruption, and the craftie malice of wicked men: all these we are sure to meet withall. Were it not then folly for a man to vndertake this porfession, & not to consider thus much aforehand? The want of this is cause, why some put their hands to the plough, and after shrinke away, and make themselues ridiculous to their enemies corporall and spirituall.

And for particular callings, the case euen standeth so also. Some men thinke the calling of a *Magistrate*, a place of *honour*: and therefore ambitiously plot and desire to raise themselues into authoritie; neuer remembring the *burden*, and trouble they are sure to find. Which when they feele to bee too heauie for their lazie shoulders to beare with ease, they foully fall to plaine carelesnesse, and neglect all doing good in their places, and wish they had neuer bought honour so deare.

So others thinke the Ministerie nothing, but a place of *ease, exemption and preferment*. And in their conceits, rush presumptuously and rashly into that holy state, neuer thinking afore-hand of that great *charge af soules* they are to take, nor of that heauie *account* they are to make for them; nor of the hatred and contempt, and extreame disgraces they are sure to find, if they doe their duties with conscience. And there-

fore

fore (when vpon experience they find it ſo to be) they either fall to carnall courſes with the world, and *neglect their duties* (that by theſe two meanes they may pleaſe the world) or elſe they continue in their duties, with much griefe and vexation, wiſhing they had choſen rather any calling, then the *miniſtery*: and by either of both, doe expoſe themſelues to ſhame and much rebuke. Whereas contrariwiſe, he that afore-hand caſts his *account* what it will coſt him to be a *Miniſter*, what hee muſt vndertake, what he muſt looſe, what he is ſure to find, is ſo ſettled and reſolued afore-hand, as hee goeth through all dangers and contempts, with comfort, courage and contentment. Let vs therefore all learne by this practiſe of God, when wee thinke to enter vpon any ſuch dutie, to reaſon with our ſelues, as God did with *Abraham*, what we are *to forſake*, and what wee are to *meete withall*. So ſhall wee not afterward repent vs, but goe on with much aſſurance, as *Abraham* did. ABRAHAMS Faith.

This point I haue the more inlarged, becauſe it is of ſpeciall vſe in Chriſtian life.

Thus much of the *cauſe* of *Abrahams* Faith, *Gods calling*, and all the circumſtances therein.

The ſecond point, Is the excellencie and commendation thereof, commended by the *fruit and effect*: It made him *yeeld* to this calling of God. And this obedience of his Faith, is ſpoken of two wayes:

Firſt, It is laid downe *generally*; *Hee obeyed God.*

Secondly, It is further commended by diuers *particulars*, which we ſhall ſee in their places.

Obeyed God.]

Here is the obedience of *Abrahams* Faith, laid downe in one generall word: *He obeyed*; that is, when God called him to leaue his Countrey, kindred and friends, hee yeelded againſt reaſon, becauſe God bad him. When God told him hee would carrie him into another land, hee *beleeued* it, and left a certaine for an vncertaine, a poſſeſſion for an expectation; here was the power and excellencie of his Faith appearing in this obedience. From hence we learne two inſtructions.

Firſt, Seeing *Abraham* is *the Father of the Faithfull*,

Abrahams Faith.

Rom. 4. 11. and our glorie is to bee *children of Faithfull Abraham*;

Therefore we muſt all learne, as *good children to follow our Father*, in framing our liues according to Gods calling: when *God calleth* vs to any ſtate of life, then to obey; and when *not God*, but the world or our owne corrupt humors call vs, then not to obey. For to obey the firſt, is the *obedience of Faith*; but to obey the ſecond, is *the obedience of our corruption*. Therefore againſt this practiſe of holy *Abraham*, two ſorts of men doo offend, and thereby ſhew themſelues *children vnlike their Father Abraham*.

Firſt, Such men as being *called by God* to ſome functions or duties, *will not obey*: for examples, wee haue too many. To ſome, God ſaith, *Leaue thy priuate care*, which is for none but thy ſelfe: *be a Magiſtrate*, and vndertake the *publike care* of the common-wealth: but they as though they were borne for themſelues, will not imploy themſelues in publike ſeruice.

To ſome, God ſaith, *Leaue thy eaſe*, and thy care of worldly credit, and vndertake the teaching of my people, and care not for the contempt of that calling, ſo thou maiſt *ſaue ſoules*: but their carnall credite is more deere vnto them then *Abrahams kindred is to him*; they will not forſake them.

Theſe and all that doe ſo, may make what ſhew they will: but they are not *children of Abraham*, ſeeing they want his *Faith*: and they want his *Faith*, becauſe they faile in his *obedience*: they muſt therefore learne to yeeld when God calleth, and not to ſtand vpon ſuch baſe allegations of worldly matters; when *Abraham left Country and kindred to obey God*.

Secondly, Such men as reſpect not Gods calling, but looke what the ſwinge of their natures, or the courſe of the wicked *world* carrie them vnto, they preſently yeeld and obey, not regarding whether it bee Gods calling or no. Three ſorts of men are moſt faultie in this kind.

Firſt, ſuch as are content to grow in wealth, either by oppreſſion, as vſurie or extortion; or by craft and diſſembling, or by any other ſuch indirect courſe, whereby their brother

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is hurt; looking onely at gaine, but not regarding whence it comes. Abrahams Faith.

Secondly, Such as liue by *dicing*, *carding*, or by *playes and Enterludes*, thinking any trade lawfull that brings in wealth, or that gets money; neuer caring whether God *allow the calling* or no.

Thirdly, Such as liue *in no calling*, but ſpend their time in eating, drinking, ſleeping, and ſporting, becauſe they haue liuings of their owne, and lands left by their parents.

All theſe and all ſuch like, doe obey indeed: but whereunto? Not vnto Gods calling: for alas, hee neuer *called them* to theſe courſes, but hath often *recalled* them from it: therefore this is the obedience not of *Faith*, but of *corruption*, and of the world, which is a plaine diſobedience vnto God. For as the wiſedome of the fleſh, or the world is fooliſhneſſe with God, *Rom.*8. ſo obedience to the fleſh or the world, is diſobedience and rebellion againſt God.

All ſuch men, muſt know that they are not *the children of Abraham*, becauſe they are not children of *his Faith*. Nor can they be heires of his Faith, becauſe they practiſe not his *obedience*: for Gods *calling*, and no other rule for our liues muſt Chriſtian men admit. When *hee calleth*, they muſt obey: and when *he cals not*, or allowes not a courſe of gaining, or a trade of life (though all the world allowed it) we muſt not follow it: this will honour them and their profeſſion before God. *Abrahams* Faith *iuſtified him* before God, but his obedience *iuſtified his Faith*: *Obedience*, ſaith *Samuel*, 1.*Sam.*25.22,23. *is better then ſacrifice: but diſobedience is as the ſinne of witchcraft.* Therefore let all Chriſtians approoue their Faith by their obedience, hanging on Gods mouth, and attending on Gods calling, for directions of their whole life: and reſolue with *Dauid*, *Pſal.* 119.105. *Thy Word is a lanterne to my feete, and a light to my pathes.* When *Kings* may not liue, but by this light of Gods calling and Gods Word; it is ſhamefull preſumption, for ordinarie men to frame their liues by lights of their owne making.

In the ſecond place out of *Abrahams* obedience, let vs marke,

Abrahams *Faith.* marke, By what meanes *obeyed* he? *By Faith.* Learne here the true nature of true Faith: it brings forth true obedience where euer it is: and therefore Christian obedience is called *the obedience of Faith, Rom.* 1.5. And these two cannot be separated, no more then light from the *sunne*, or heate from *fire*. For as the *sunne* naturally, and necessarily giues *light*, and the *fire heate*; no lesse doth true *Faith* yeeld true *obedience* to Gods Commandements. Which being so, it teacheth vs, for the vse,

First, How our *Church and doctrine* are slandered by the *Papists*, who please themselues in saying, We looke to be saued by sole Faith, and without workes. For wee teach, that though a man be *iustified* without respect to his workes, yet no man was euer *iustified*, whose *Faith* did not bring forth *good and holy workes*: and we teach, that none is heire of *Abrahams Faith*, which is not also of his *obedience*. Therefore God will reward their lying tongue.

Secondly, This teacheth vs, that *Abrahams* Faith is rare in these daies. Many make profession of *Abrahams* religion, but it seemes they are as far deceiued as the Iewes were, *Ioh.* 8.39. *The Iewes would be Abrahams children, because they were of his flesh:* and men now will be so, because they are of his *profession*; but both are farre wide, for wee must bee children of *faithfull Abraham*. But if we will be like him in *Faith*, wee must be like him in obedience also: when God calles vs to any dutie, wee must forsake our owne *natures*, and denie our owne *affections*, and crosse our owne *corruptions*, to follow Gods *calling*, and to doe our duties. So shall we be true children of *Abraham*, when we are like our Father in his best vertues. Thus we see his obedience laied downe generally.

Particularly, In his *Obedience* there are laid downe three points:

First, The *Matter*
Secondly, The *End*
Thirdly, The *Manner*
} All which are laid downe directly in the Text.

For the matter of his obedience, it followeth in these words: *To goe out into a place, &c.*

The particular matter wherein *Abrahams* obedience consisted

ſiſted, was this; At Gods Commandement he went out of his owne Countrey into another: for one which he ſhould inherite, he left that which he did inherite. ABRAHAMS *Faith.*

Here many points of good inſtruction may be learned.

Firſt, See here the power and ſtrength of *true Faith*; It was a wonderfull hard thing for *Abraham* to doe.

For firſt, He was well ſtriken in yeares, ſeuentie fiue *yeeres old.* Young men delight to be ſtirring; but men growen into yeeres, doe loue to ſettle themſelues as birds in their neſts: and it is grieuous vnto them to thinke of remooving, or taking long iournies.

Secondly, He muſt leaue his *owne Countrey*, where hee was bred, borne and brought vp; which all men generally doe loue by nature.

Thirdly, Hee muſt leaue *his goods, and lands, and linings*, which no doubt were great: for hauing liued ſo long in his natiue countrey, and being borne as he was, his eſtate doubtleſſe was very great.

Fourthly, He muſt leaue *his acquaintance*, with which hee had liued all his life; yea, his *owne kindred*, and muſt goe liue amongſt ſtrangers. Theſe foure conſiderations were ſo many hindrances to his obedience; and ſtrong temptations, to make him haue looked backward: but ſuch is the power of his faith, he is *commanded of God*, therefore he *obeyeth and goeth out.*

The vſe is, to teach vs what a faith wee haue. For, if wee meaſure all Gods commandements by our naturall affections, our faith is but a ſhadow, and hypocriſie: But if wee conſult not with fleſh and blood, but reſt, and relye on Gods Word, and giue abſolute obedience to his commandements, then our faith is ſuch as *Abrahams was.*

In the next place: Some may maruell, why the Lord ſhould command him ſo hard a matter, and lay ſo ſtrait a commandement vpon him, as to leaue his *Countrey and lining*, which ſeemed vnreaſonable; and his *kindred* which was vnnaturall.

I anſwer: The reaſon is, not that God delighteth in vnrea-

ABRAHAMS Faith. *vnreaſonable* or vnnaturall courſes, or in laying heauie burthens vpon his children. But hee did it for good and holy ends; as,

First, to proone *Abraham*, and to ſee what was in him. As a friend is not tried in ordinarie, but in *great matters*; ſo it is knowne, who is Gods friend in matters of difficultie. Hereby therefore God made the Faith and Obedience of his ſeruant, to ſhine more gloriouſly.

Againe, To breake the corruption of his heart: for our wicked *natures* loue peace, and eaſe, and welfare, and hearts deſire: but God will croſſe thoſe courſes, and ſend vs troubles many wayes, that ſo hee may pull downe the height of our corruptions, and humble vs to his owne hand.

The vſe, is to teach vs to make true vſe of our afflictions, and of thoſe many hard croſſes that muſt fall vpon vs in our courſe of ſeruing God; namely, To know that they are ſent from God, not as a hard-hearted or cruell *Iudge*; but as a wiſe and mercifull *Father*, who wiſheth our good, and who will ſo bleſſe vnto vs the hardeſt and heauieſt croſſes that befall vs in our liues (if we receiue them in patience and faith) that we ſhall ſay with *Dauid*, *Pſalme* 119.71. *It is good for vs that we haue beene in trouble: for thereby wee haue learned to know God, and our ſelues better.*

Thirdly, Whereas *Abraham at Gods commandement, goeth out of his owne Countrie* into another; we learne, That it is not vnlawfull for a Chriſtian man, to *goe out* of his owne Countrie, and *trauaile* into another, and there to abide for ſome, or for a long time: Prouided his cauſes bee good and iuſt, as namely, theſe which follow;

note: First, If he had a particular commandement *of God*, as here *Abraham* had.

Secondly, If he haue a lawful calling of the *Church or State*, whereof he is a member: as if he be ſent to a generall Councell: or be ſent as *Ambaſſadour*, either to ſtay for a time, or to ſtay there as Leiger.

Thirdly, If it bee for the ſafetie of his life in a good cauſe. So *Moſes*, *Exodus* 2.14, 15. *fled into the land of Midian.*

and there ſtayed when Pharaoh ſought his life: And Chriſt himſelfe fled with his Father and Mother *into Egypt*; from the furie of *Herod*, *Matth.* 1. The like may be ſaid for them, that to preſerue their *libertie*, flie from the cruelty of their Creditors, who will not take honeſt and reaſonable ſatisfaction; of a *ſurety* for another man; or of a child for the Fathers debts: But in no caſe for them, who *trauaile* in purpoſe to defeat their Creditors, or thereby to deliuer themſelues from payment of their due debts, being able to pay. Of both theſe we haue example in *Dauid*, and his followers. *Dauid* himſelfe was faine to flie for his life from *Sauls* vniuſt cruelty, and therefore went and dwelt amongſt *the Philiſtims*, 1. *Sam.* 27. 1, 2. And, 1. *Sam.* 22. 2. there came to *Dauid ſuch as were in trouble, and in debt, and theſe were with him in his trauaile*, and perſecutions. Now doubtleſſe, had they beene vngodly men (who had not cared how they came into debt, nor how they payd it) *Dauid* would neuer haue beene their *Prince*; as the Text ſaith he was. ABRAHAMS *Faith.*

Fourthly, if it be for the maintenance *of pure religion*, and keeping a good *conſcience*. This hath Chriſts warranty. *Matth.* 10. 23. *When they perſecute you in one Citie, flie vnto another.* For this cauſe many of our fore-fathers in the former age, were faine to flie into *Germany*, *Switzerland*, *and to Geneua*. And for theſe cauſes diuers of other Nations doe repaire to this Nation, and are here entertained.

Fiftly, if it be for the getting, or encreaſing of any good *learning*, and lawfull *knowledge*, eſpecially diuine knowledge for matter of religion. Thus the Queene of *Saba* went out of the inmoſt parts of *Africa*, to *Ieruſalem* in *Aſia*, to ſee and heare *Salomon*: 2. *King.* 10. and for that cauſe, ſhe is highly commended by Chriſt himſelfe, *Matth.* 12. 42. Thus may young men trauell for learning, or the tongues, eſpecially ſuch as intend thereby to fit themſelues for publike ſeruice, ſo it be with ſaſetie of religion, and ſecuritie of conſcience.

Sixtly, if it be for the practiſe of a mans lawfull *calling*, as for traffique; and thus *Merchants* may, and doe lawfully trauell in all Nations, and haue their *Factors* there reſident: prouided

Abrahams Faith.

uided they looſe not their ſoules, to gaine for their bodies: their trauailing is allowed by Chriſt in the Parable, where he ſaith, *The kingdome of heauen is like a Marchant man that ſeekes good pearles*, Matth. 13.45.

Seauenthly, if it be to receiue and take poſſeſſion of any goods or lands, lawfully deſcended or fallen vnto a man, in an other Nation, as ſometime it doth: This ſeemes to be allowed by Chriſt in the Parable, where he ſaith, *A certaine noble man went into a far Countrey, to receiue for himſelfe a Kingdome, and ſo to come againe*, Luk. 19.12.

In a word; if it be vpon any good and ſufficient cauſe, allowable in good reaſon, and not contrarie any part of Gods word. But as for ſuch as leaue their Countries, and trauell into other:

Either, vpon *lewitie*, to ſee ſtrange ſights and faſhions: Or being *malefactours*, flie from their due puniſhment: Or, being indebt, goe away to deceiue their Creditours: Or being *vaine-glorious*, to make themſelues knowne: Or, being at enmitie, to fight *combats*, or to kill their enemie;

All theſe, and all ſuch like, can haue no comfort in their *trauailes*: for they ſend themſelues, God ſent them not; they are out of Gods *protection*, becauſe they goe without his warrant. And as many of them as goe away to eſcape the hand of the *Magiſtrate*, let them be aſſured they ſhall not eſcape the hand *of God*.

In the fourth place, here is a comfort for all ſuch as are *baniſhed* from their owne natiue Countries, for God and his Goſpels ſake. For, here *Abraham* the *Prince of Patriarches*, was a baniſhed man, and liued in a *ſtrange Countrey*, the greater part of all his life. Let ſuch men therefore take patiently what God layeth vpon them: for it is not their miſery or miſhape alone, but hath beene common to Gods children in all ages. Againe, Chriſt himſelfe pronounceth them bleſſed, *who ſuffer perſecution for righteouſneſſe ſake*: for though they be exiles from their owne kingdome, or toſſed vp and downe the *kingdoms of the earth*, yet *theirs is the kingdome of heauen*, Mat. 5.10.

Laſtly, though this commandement was *perſonally* directed

to *Abraham*, and concernes not vs as it did him: yet it hath his force and vſe euen to vs. For, though we are not to *goe out of our Countrey*, and leaue our liuings and habitations: yet we muſt doe that that is proportionable hereunto. That which is commanded to *Salomons wife*, is to all Chriſtians; *Harken, O daughter, and conſider, incline thine eare, forget thine owne kinred, and thy fathers houſe: ſo ſhall the King take pleaſure in thy beauty.* This wife of *Salomon*, is the *ſoule* of euery Chriſtian, the *ſpouſe of Chriſt, the true Salomon*, who by nature is daughter to *Heathen Pharaoh*, that is, to ſinne, corruption, and wrath: but being married to Chriſt, muſt *forget her owne kinred and Fathers houſe*, that is, their owne nature and naturall affections and carnall deſires: and then ſhall Chriſt our King, and ſpirituall husband, *take pleaſure in vs, and reioyce to doe vs good.* And this is the cheife trauelling of all, and moſt acceptable to God, when a man *goeth out of himſelfe*, and denieth his owne deſires to *obey God*, and to ſerue *Ieſus Chriſt*. ABRAHAM: *Faith.* *Pſal.* 45. 10, 11.

Thus we ſee the matter of his obedience: Now followeth the end:

Which he ſhould after receiue for inheritance.]

The ſecond particular in his obedience, is the *Ende*, why he went out of his owne Countrey, to inherite another, that is, the *land of Canaan*, called elſe-where the *Land of Promiſe*, becauſe God promiſed it vnto him, and to his ſeede. Now *Abraham* at Gods commaundement, went out of his owne natiue Countrey into this place, *to inherite it*, and to take poſſeſſion of it.

But it may be obiected, He inherited it not; yea furthermore *Stephen* ſaith, Act. 7. 4. *God brought him in, but gaue him no inheritance in it, no not the breadth of a foote.*

I anſwer: though *Abraham* did not inherit it *perſonally* himſelfe, yet he may be ſaid to inherit it two wayes:

1. *Sacramentally*, or Myſtically:
2. In his *poſteritie.*

Firſt, *Sacramentally* thus; The land of *Canaan*, is to be vnderſtood, not onely as a Countrey of *Aſia*, fruitfull and fertill, and plentifull of all good things, wherein the onely *viſible*

Abrahams Faith.

ble Church was confirmed till Christs comming. But further, as a Type of the heauenly *Canaan*, where the *triumphant Church* raignes in glory with God. And thus *Abraham* did in his owne *person inherite it*: for he was translated from this world, after his death, into the glory of heauen. And in that respect, the glory of heauen is rather called the bosome of *Abraham*, *Luk.* 16. then of any other the Patriarches, both for the excellencie of *his Faith*, as also for that the promise of inheriting the land of *Canaan*, was first of all (*personally*) made to him: which because he enioyed not, he was recompenced with the fruition of the *true Canaan*.

From hence, we learne a notable doctrine; That God in performing of his promises, giueth not oftentimes the very particular thing promised, but *something equivalent*, or proportionable to it, or else better. Thus in the fift commandement, obedient children are promised by God *long life*, as a reward for *honouring their Parents*. Now when he takes them away in their best age, as he did *Iosias*, 2. *Kin.* 22. 10. he giueth them *eternall life*, which is not onely proportionable, but farre exceeding the thing promised: So here, he promiseth *Abraham* the *land of Canaan*; but when it comes to the performance, he giues him a better, euen the true *Canaan*, the Kingdome of heauen.

The vse hereof, is to teach vs wisedome for the true discerning of Gods mercifull performance of his promises: for hee performeth them not alwaies one way vnto his children: sometime he giueth the particular thing promised, as vnto the children of *Israel*, their deliuerance out of Egypt: vnto *Hezekiah*, the restoring of his health, and such like. Sometime hee giueth not it, but something which shall be as good, or better vnto his children: as when they are in some great *danger*, and craue *deliuerance*, or in some necessity, and haue promise of *supply*: God oftentimes deliuereth them not, but giues them *patience*, and feeling of his fauour in such sort, as is many degrees more comfortable vnto them. And herein God heareth their prayers, and performeth his promise to them, to their full contentation.

Secondly,

Secondly, *Abraham inherited Canaan in his poſteritie.* For though God promiſed it to himſelfe, when he was ſeuenty ſiue *yeeres olde. Gen.*12. 4. *and to him and to his ſeede, Gen.*15.7. yet neither he, nor his immediate *ſeede* enioyed it, but his *poſterity* the Iſraelites foure hundred & thirty yeres after the promiſe, as S. *Paul* proueth, *Gal.*3.17. And ſo *Abraham* inherited it in his poſteritie, which is a part of him; and they inherited it many hundreth yeres, euen vntil the comming of *Chriſt.* ABRAHAMS *Faith.*

As afore we learned, that God in the performance of his promiſes, giueth not alwayes the *thing promiſed:* ſo here let vs learne that hee doth not alwaies performe them to the *ſame parties,* and yet moſt truely performeth them. If therefore God doth not to our ſelues, nor in our times accompliſh his promiſes or prophecies, wee muſt not be impatient, but wait in patience. For as the Prophet ſaith, *The viſion is yet for an appointed time, but at the laſt it ſhall ſpeake and not lie: though it tarrie, wait for it; it ſhall ſurely come, and ſhall not ſtay, Hab.*2.3. To this end *Dauid* alſo moſt diuinely ſaith, *Pſal.* 97. 11. *Light is ſowen for the righteous, and ioy for the vpright in heart.* See light and ioy belongs vnto them: But how? *It is ſowen,* that is, it is in hope and *expectation,* and not alwaies in *fruition.* Therefore as the Husband-man caſts his ſeed into the earth, and is content to ſtay almoſt a full yeere without it, or any profit of it, and yet is patient all that while, becauſe he is ſure *it will come,* and bring increaſe with it: So muſt wee wait patiently on the Lord, and know that whatſoeuer he hath promiſed, we or ours after vs, ſhal be ſure to inioy it. And though *we doe not,* what great matter is it *if our children doe?* For wee know, that oftentimes the Father *ſoweth,* and dieth ere the harueſt, and ſo the Sonne *reapeth.* So for Gods great & gracious promiſes, which are ſowen vnto the Fathers; if themſelues doe not, their children are ſure to reape the comfortable harueſt of performance. And thus we ſee how *Abraham inherited the land of Canaan,* which is called the *land of Promiſe,* becauſe it was ſo long and ſo often promiſed to ſo many great *Patriarkes.*

In the ſecond place, it is to be obſerued, when God promiſed

ABRAHAMS *Faith.*

miſed this vnto *Abraham*; euen then when the land of *Canaan* was poſſeſſed by many mightie Kings: So that it may be here further doubted, how *Abraham* could take any comfort in this promiſe, ſeeing it was at that day held by almoſt fortie Kings greater and leſſe: as we may ſee in *Ioſhua*, *Chap.* 10.11,12. and further, *The people were many and ſtrong: the Cities were well walled, and full of huge Gyants*, *Num.* 13.28,29. Yet for all this, he not onely *beleeues and obeyeth*; but as God promiſed, ſo hee *went to it*, and *tooke poſſeſſion*, and died in this Faith, that God would performe his promiſe, and that his poſteritie ſhould inherite it all, as afterward indeed they did, euen from *Moſes* to *Chriſt*. If it be asked how this could be: the anſwer is, That *Abraham* knew that *God* was *King of Kings*, & had the world, and Kingdomes of the world *in his hand* and diſpoſition: and therefore aſſured himſelfe, that hee could bring to paſſe what he had promiſed, and make good his Word, notwithſtanding all ſuch impediments to the contrarie. And as hee beleeued, it came to paſſe; his poſteritie came to it, entred *conquerers* vpon this gift of God: and by the power of God, ſo amazed al theſe Kings and their people, as ſome ſubmitted, as the *Gibeonits*; and they that did not, were all ſlaine & their Countries conquered, as we may read at large in the Booke of *Ioſhua*: all the Stories whereof are briefly comprehended by *Dauid* in few words, where he ſaith, *Wee haue heard with our eares, our Fathers haue told vs, how thou O Lord drouſt out the heathen with thy hand, and planted them in: how thou deſtroyd the people, and made them grow*, *Pſal.* 44.1,2.

Out of which, we learne two inſtructions.

Firſt, That the *change of States*, and alteration of Kingdomes or Common-wealths, are in Gods hand: and that hee can turne them one way or other, as it pleaſeth him. To this purpoſe, ſaith *Dauid*, in the fore-named Pſalme, *They inherited not the land by their owne ſword, neither did their owne arme ſaue them: but thy right hand, and thy arme, and the light of thy countenance, becauſe thou didſt fauour them.*

This muſt teach vs to pray earneſtly in our daily prayers, for the good eſtate of this Kingdome wherein wee liue; and

V. 8.

of that worthy Prince and Queene, vnder whoſe gouern- ment we haue beene ſo long and ſo liberally bleſſed. For the welfare and proſperitie, the certainetie and ſecuritie of it and her, is not in our policie, might, munition, ſhips: nor in the ſtrength of our Nauie, nor in the power of our armour, nor in the chiualrie of our people, nor in the wiſedome of our counſell (though for all theſe wee are a people *honoured* of our our friends, and *feared* of our enemies:) but in the mightie hand of our God, who (as *Daniel* ſaith) *beareth rule ouer the Kingdomes of the earth, and giueth them to whomſoeuer hee will, Dan.*4.22. ABRAHAMS *Faith.*

Seeing therefore the King of heauen is the *giuer* and eſtabliſher, the *remouer* and changer of Kingdomes of the earth; let vs aſſure our ſelues, that the prayers of *Eliſha*, are *the Horſes and Chariots of Iſrael*, 2.*King.*13.14.

And ſurely, if *Eliſha* for his prayer was acknowledged by the King himſelfe, to be his Father; then doubtleſſe, the godly *Miniſters*, and ſuch other in our Church, as *pray daily for the peace of our Ieruſalem*, are worthy to be accounted good *children* of our Church, and worthy members of our State.

Secondly, Here wee learne what is the *ruine of Kingdomes*, and ouerthrow of eſtates: namely, *ſinne* and vngodlineſſe. This is moſt apparant in the preſent example. For why did God take this land from the *Cananites*, and giue it to *Abraham* and his ſeed? The Stories of the Old Teſtament anſwer, *nothing but ſinne*. In *Deuteronomie*, *Moſes* chargeth the *Iſraelites*, that they *doe not after the abhominations of the heathen Cananites*: For, ſaith hee, *becauſe of their abhominable ſinnes, God did caſt them out before you*, *Deut.*18.9.12. And why did not God inſtantly giue it to *Abraham* (to *inherite*) after the promiſe? Euen becauſe *the wickedneſſe of theſe Amorites was not then full, Gen.*15.16. that is, their ſinnes were not then ripe. For wee muſt know, that though God bee the abſolute and *ſouraigne Lord* of all Kingdomes, and may diſpoſe them as he will: yet he rather exerciſeth his *Iuſtice* then his *Power*; and neuer ouerturneth any State, but vpon cauſe of their apparant ſinfulneſſe. Nor can the *Amorites* or *Cananites* plead

Abrahams Faith.

herein any hard measure. For the *same God*, dealt afterward in the *same Iustice* with his owne people, giuing the Kingdome of *Iudah* to the *Chaldeans*, & *Israel* to the *Assyrians*: and the cause is laid downe most memorably in the Storie; *When the Israelites sinned against the Lord their God, and walked after the fashions of the heathen, whom the Lord had cast out before them, and did secretly things that were wicked, and made Images, and serued Idols: and though God warned them by his Prophets, yet would they not obey, but hardened their neckes, and finally, left all the Commandements of God: then the Lord was exceeding wroth with Israel, and cast them also out of his sight*, 2. *Kings* 17. from the seuenth verse to the nineteenth. Thus is able to ouerturne Kingdomes, be they *Cananines*, *Israelites*, or whosoeuer.

Let this teach vs all to looke to our *lines*, and make conscience of all *sin*; especially great and capitall and crying *sins*: for the sins of a people are *Wormes and Cankers*, eating out the life and strength of a Common-wealth. And let our *State and Gouernment* learne here to looke to the reformation of our people, especially *for great sinnes*. For open *profanenesse*, or *uncleanenesse*, or *oppression*, or *iniustice*, or *extortions*, or *cruelties* and exactions; All these, or any of these sinnes, raigning in a State, or able to ouerturne the best established Kingdome on the earth, and will at last (doe Power and Policie what they can) *make the land spue out her inhabitants*: and in that meane time (let the wily wits of men, iudge as they list) it will prooue true, that the sinfull and profane man is the *worst*, and the godly and conscionable man the *best friend* to a State, and *best subiect* in a Kingdome.

Thus much for the second point in *Abrahams* obedience; namely, The End of it.

The third and last point, is the Manner of his obedience: which followeth in these words,

And he went out, not knowing whither he went.]

The manner of this his leauing his Countrey, in mans reason would seeme *strange*; nay the world will condemne it for plaine *foolishnesse*, for a man to leaue a *certaintie*, for an vncertaintie.

certaintie. But it may here be doubted how the *Apoſtle* can here ſay, that hee knew not whither hee went; ſeeing theſe words are not in the Storie of the Old Teſtament: doth not that practiſe allow *tradition* beſide Scripture? ABRAHAMS *Faith.*

I anſwer firſt; Wee refuſe no traditions, which are agreeable to the Scripture, and Analogie of Faith: but ſuch as are agreeable to one of theſe, wee receiue them, though not as *Scripture.*

Secondly, If the Apoſtles in the New Teſtament doe adde any thing in any Storie, which is not in the Old (as S. *Paul* doth the names of the Sorcerers of *Egypt, Iannes and Iambres,* 2. *Tim.* 3. 8.) that circumſtance by them ſo added, is to bee holden *as Scripture and no tradition*; becauſe they hauing the ſame Spirit of God, which the Writers of the Old Teſtament had, haue inſerted it into the bodie of Scripture: euen as the three ſentences of the *heathen Poets,* alledged by Saint *Paul* (*Acts* 17. 28. 1. *Cor.* 15. 33. *Tit.* 1. 12.) haue now a *diuine truth* in them, which they had not before.

But yet will ſome ſay, The *Apoſtles* had theſe things from the Old Teſtament *by tradition*, ſeeing they were not written.

I anſwer: We may ſafely grant it, and yet our cauſe looſeth nothing, though it may bee they had them *by inſpiration,* and not by *tradition,* that being as likely, or much more then the other.

Thirdly, But for *this particular,* I anſwer, That the Apoſtle had the words, or at leaſt the matter of the Storie in *Geneſis.* For thus goe the words: *God ſaid to Abraham, Goe out of thy Countrey, &c. into the land that I wil ſhew thee*: He named none to him, but told him hee would ſhew him *one.* So then *Abraham* went out at Gods appointment; and God knew, but *hee knew not whither he went*: he knew well the land he left, but he knew not the land he ſhould haue.

But it may be againe obiected, that this is not true: for it appeares, *Gen.* 12. 5. that *Abraham* with *Sarah* his wife, and all their ſubſtance, *departed to goe into the land of Canaan, and to the land of Canaan they came*: therefore hee knew whither hee went; namely, To that land.

Abrahams Faith.

I anſwer: It is true, *hee went out*, with purpoſe and aſſurance, to *inherit a land promiſed* him by God, but not named to him. And whereas it is there ſaid, *Hee went out to goe into the land of Canaan*, that is ſpoken in reſpect of the *performance* when hee was come thither, not of the firſt *promiſe made* him at his departure: or of the time when *Moſes* wrote it, not of the time when God ſpake to *Abraham*. And that *hee knew not* what land God did meane, vntill hee came thither, is plaine in the ſeuenth Verſe, where it is ſaid, *That when Abraham had paſſed thorough all the Countrey, and was come into Canaan, then God appeared to him, and ſaid, This land will I giue vnto thy ſeed*: But till then God neuer named it vnto him; and therefore wee read afore, That *hee beleeued and obeyed* vpon the generall promiſe: but now when God did *particularly* ſpecifie and ſhew what land; he then ſhewed his thankfulneſſe to God, *and did there build an Altar vnto the God that had appeared vnto him.*

Thus it is cleere, that *Abraham went out, not knowing whither hee went.* Which being ſo, it appeares that *Abraham* did that which the world would call plaine *fooliſhneſſe.* To leaue knowne ſtriends for vnknowne, *certaine* liuing for *vncertaine*, is a ſimple courſe in mans reaſon: at leaſt (the world will ſay) hee might haue firſt haue demanded of God, *what land* that was which hee ſhould haue, before hee left that which *hee had*: but *Abraham* makes no ſuch *queſtions*, mooues no ſuch *doubts*: but beleeueth and obeyeth, and goeth out of his certaine dwelling (at Gods calling) *though he knew not where to lodge at night.*

This practiſe of faithfull *Abraham*, hath profitable vſe?

Firſt, Heere wee learne, That though Gods *Commandements* ſeeme fooliſh and vnreaſonable, yet wee muſt obey them. Chriſt ſaith, *If a man will euer come in the Kingdome of heauen, hee muſt bee borne againe, Ioh.* 3. 3. Saint *Paul* ſaith, *If any man among you ſeeme to bee wiſe, let him bee a foole that hee may bee wiſe.* 1. *Cor.* 3. 18. Chriſt ſaith, *If any man will bee my Diſciple, hee muſt deny himſelfe and follow mee, Luke* 9. 23.

But

But how can theſe Commandements be beleeued or done? How can reaſon *beleeue* them? How can nature *doe* them? So diſpued the woman of *Samaria* with Chriſt, *Iohn* 4. 11. when Chriſt told her hee would giue her of the *waters of life*; ſhee replied, *Sir, thou haſt nothing to draw with, and the Well is deepe: Whence then haſt thou that water of life?* Thus we obiect and reaſon againſt God with carnall obiections, and waigh Gods Commandements in the ballance of reaſon; thus God and his Commandements are much abuſed by vs. And this is the cauſe we heare and read Gods Word, and profit not by it, becauſe we ponder it in our reaſon, and allow nor follow it no further, then it agreeth with our naturall affections. As a man that will needs ſtand vnder a *pent-houſe*, hath no *water* falling on him, though it ſhould raine neuer ſo precious water from heauen: So when the water of life, out of the Word of God, ſhould drop vpon our ſoules, to comfort our conſciences, and to waſh away our ſinnes; we haue our deuices out of wit, and *diſtinctions* out of reaſon, as pent-houſes to keepe it from vs, that it ſlides away, and neuer hath any worke in vs. But contrariwiſe, we muſt remember *Abraham the Father of our Faith*: and when we heare Gods Word, we muſt with him captiuate our reaſon, and ſubdue our affections to it; meaſure them by Gods Word, and not it by them; and what we cannot yeeld to in the obedience of reaſon, wee muſt obey with the *obedience of Faith*: and ſo ſhall Gods Word haue a gracious and powerfull worke in vs. ABRAHAMS *Faith.*

Secondly, Here we muſt learne, That though we ſee *no profit* come by obeying Gods Commandements, yet we muſt obey them. For what profit could *Abraham* ſee in leauing a *certaine* liuing, for an *vncertaintie*? Yet he obeyed and went, vpon the bare Word of God, building vpon it, that *God being his guid*, he could not goe aſtray. So we muſt follow God ſincerely, and doe his Commandements, though no profit ſeeme can come thereby. But ſome will ſay, Shall godly men be led like blind-fold fooles? Shall they refuſe all meanes of helpe, by wit and policie? This is the way to make them ridiculous, and *aſſes* for the wicked world to ride vpon.

ABRAHAMS *Faith.*

I answer: Let godly men vse all their *wit*, and looke with all their *eyes* in their actions *with men of this world.* But in the obedience of Gods Commandements, let them doe as *Abraham* did, *Follow Gods calling though it seeme to be to no end.*

In obedience to God, wee must doe as *blind men* doe, who follow their *guides*, though it be through Woodes & Rockes, Hills or Dales, or dangerous places, regarding nothing, fearing nothing; onely following and trusting to their *guides*, who haue eyes for them, though they haue none for themselues. So must wee follow Gods calling, and yeeld absolute obedience to his commandements, fearing nothing but trusting to the faithfulnesse of his power, and assuredly beleeuing, that he being our *blessed guide*, we shall not be misse-led: thus to doe is true Faith.

But alas, how contrarie is the practise of the world! Men deale with God, as we doe with *loose Chapmen*, whom we will not trust without a good pawne. So we will not obey Gods *Commandements*, longer then his religion serues our turne; nor wil we trust and follow God without the pawnes of profit and pleasure. Nay, we doe worse: most men esteeme of God no better, nor vse him any better then they doe *theeues* in their houses. If a man come into our house, that is giuen to stealing, we trust him as long as he is in our sight: but if hee be out of our sight, we thinke euer hee is stealing: So if men see the meanes of Gods prouidence, they will take his word, and trust it; but else God must excuse them, they may not trust him further then they see him. And if the *Commandements* of God, sound to their content, and tend to their profit, they will *obey them*: but if not, they will cast them behind their backe; at least, they will make a pause at the matter, and take their owne time. And if Gods wayes seeme pleasant and profitable, they will *walke in them*: or else they will leaue them, and walke in their *owne*.

And hence is it, that men in distresses, runne to Wizards, and Wisemen: others deale fraudulently, and deceitfully: others worke on the *Sabbath day*: and thus by indirect and vnlawfull dealing, they labour to inrich themselues, and to bring

bring their purpoſes to paſſe. And why all this? but becauſe Gods commandements doe not ſound to their purpoſe, nor tend to their profit, and therefore they will not obey them. Abrahams Faith.

If theſe men had beene in *Abrahams* caſe, they would neuer haue gone out, *not knowing whether to goe:* but they would haue argued the matter with God, and haue thought it good wiſdome to pauſe well, afore they leaue a *certaintie* for an *vncertentie.* But contrariwiſe, *Abraham* thought it fooliſhneſſe to reaſon with God, & therefore performed *abſolute obedience:* and for this cauſe, he and his Faith are renowned to this day, namely, three thouſand yeeres after him, and ſhall be till the worlds end.

This was the obedience of Faith: and this to doe, is to be true ſubiects to Gods kingdome. If the *King* call a man from his owne liuing, to come to himſelfe and to the Court; who will not leaue what he hath of his owne, and *truſt his word?* So, who will not leaue his owne wiſdome, and relie on the promiſe and word of God; and obey his commaundements, though there ſeeme at the firſt, no profit can come thereby. Thus ſhall we be ſure, both to haue ſufficient for this world, and ſhall alſo be true children of faithfull *Abraham.*

Hitherto of the firſt example of *Abrahams Faith.*

VERS. IX.

By Faith, he abode in the land of promiſe, as in a ſtrange countrey, as one that dwelt in tents with ISAAC *and* IACOB, *heires with him of the ſame promiſe.*

HEre is the ſecond example of *Abrahams Faith,* and the fift in order; and is concerning *Abrahams* abiding, or dwelling in that land whereinto God had called him: and this he alſo did by *Faith.* As he *went out* of his owne countrey, and came into *Canaan,* by the power and leading of his *Faith;* ſo by the ſame *Faith,* he *abode* and dwelt *in the ſame land.*

The

ABRAHAMS *Faith.*

The parts are two:
First, the *Action* of *Abrahams Faith*, in the ninth verse.
Secondly, the *Reason* of that his so doing, in the tenth.
The *action* in the ninth verse, is spoken of two waies.
First, it is *laid downe* to *be his abiding in the land of promise.*
Secondly, it is *amplified* by two circumstances:
First, the *manner how* he dwelt there, in two points.
First, as a stranger, or *in a strange Country.*
Secondly, *as one that dwelt in tents*, and not in houses.
Secondly, The persons with whom: *with Isaac, and Iacob, Heires with him of the same promise.*

The first point in order, is his dwelling in the land of *Canaan* (called here the land of Promise.)

By Faith he abode in the land of Promise.]

Canaan is now called the *land of Promise*, because it was promised in the verse afore-going, as we then heard: so that the meaning is, he *abode in that land*, which was promised him, when he came out of his owne Country. Which Country *Abraham* knew not by name, when he left his owne, nor till he came thither: but then God told him, *This is the land I will giue thee and thy seede*, *Gen.* 12.7. In this Land thus promised, *Abraham* dwelt and remained the rest of his life, which was an hundreth yeeres.

In this Action of *Abraham*, are three particular points.
First, he *dwelt* in *Canaan.*
Secondly, that *Canaan* was the *land of promise.*
Thirdly, he dwelt there *by Faith.*

For the first: Concerning *Abrahams* dwelling in *Canaan*, diuers questions may be mooued;

First, how it is true, that he abode or dwelt there? seeing it is apparant in the Storie, he *dwelt in Egypt*, *Gen.* 12.10. *and in Gerar*, *Gen.* 20.1.

I answer: The meaning is not, that he staied there euery day of his life; but that he liued and died there, and made it the place of his residence and ordinarie habitation, whereunto he alwaies resorted againe, if any occasion drew him abroad.

And further, he went not into *Egypt*, but vpon such speciall

cause,

cauſe, as could not otherwiſe be helped, as vpon a famine or ſuch like, *Geneſ.* 12.10. *Then there came a famine in the land, therefore Abraham went downe into Egypt to ſoiourne there.* Where it appeares: firſt, that the cauſe was extraordinarie: ſecondly, that he went not to make any dwelling, but to ſoiourne there for a time, and then to repaire home againe. ABRAHAMS *Faith.*

Where we learne, that as a man is not to depart out of that land, where God hath appointed him to dwell, but vpon good and ſufficient cauſes: ſo when thoſe cauſes ceaſe, which drew him out, he is not to ſtay longer from home; but to repaire againe to the place of his ordinarie dwelling. God would haue a man dwell at home: and it is leuitie, and a token of an vnconſtant minde, and a running head, for a man to deſire to be alwaies abroad.

Birds flie abroad, but ſo as they may come to their neſts at night: ſo men ſhould endeauour, as much as may be, to take few occaſions of being from their dwellings: and when they needs muſt, to let it be for as ſhort a time as may be. For, as it is a ſigne of a light woman, *Prou.* 7.11. *Her feete cannot abide in her houſe:* ſo is it of an vnſtaied man, vpon euery occaſion to be carried from home.

We muſt therefore follow holy *Abraham*, who is here commended for abiding or dwelling in the Countrey, which God had giuen him.

Againe, this practiſe of *Abrahams Faith*, condemnes the *wandring beggers*, to be an vnfaithfull and vngracious generation. Our Land (by the abuſe of our peace and plenty) is full of ſuch. Aske them where they *dwell:* their anſwer is, They haue *ſmall dwelling*; but looke into the matter, and they haue the largeſt dwelling of all: for they dwell euery where, and all abroad; they count it bondage to be tied to one Towne, or dwell in one Pariſh, and thinke it freedome and libertie to *dwel euery where.* Theſe are Caterpillers of a Common-wealth, and the greateſt robbers of the poore that are. Common Theeues ſteale from rich men: but theſe ſteale from the poore; they get that from men, which the true poore ſhould haue. No good comes to Church nor Common-wealth by theſe

ABRAHAMS *Faith.*

theſe men, but much hurt to both. For a finger cut off from his place, is of no vſe: ſo, a man liuing out of his calling, and out of his place, is of no vſe in the body politique.

Happy will it be with our *Church and State*, when we haue ſuch lawes, and ſuch execution of them, as that this diſorder may be reformed, and euery man confined to his owne dwelling, and none ſuffred to liue in our Kingdome, who is not of ſome Pariſh: for let vs be aſſured, ſo many wandring beggers, ſo many blemiſhes in our gouernment.

Thirdly, *Abrahams dwelling in this Land* (being a fruit of his *Faith*) teacheth vs it is no good token, but an ill ſigne for a man to be vncertaine in his dwelling. It is the faſhion of many men, if they trauaile, they neuer lodge at one place twiſe: and for their dwelling, it is not certaine; but now in the *North*, now in the *South*: now in this Pariſh, now in that: now in this iuriſdiction, now in another: Sometime in the Citie, ſometime in the countrie. Who be theſe? But either ſuch as be in debt, and purpoſe to deale ill with their Creditors; or that are malefactors, and hereby labour to auoide the cenſure of Authoritie: or elſe they be Papiſts, which by this meanes labour to lurke vnſeene, and to eſcape the law; as many of them doe, either by skipping out of one Pariſh, Dioceſſe, Countrie, or Prouince into another, and ſo auoiding the authoritie of all: or elſe, by lurking in great Cities, and ſo lying as *Soiourners*, and not as *Pariſhioners*, vnſeene or vnmarked in ſo great multitudes. Let our authoritie take the more carefull notice of ſuch men, the more craftily they labour to creepe from vnder it: and let ſuch men know, they diſcouer themſelues the more by this practiſe, to be *vnfaithfull* either to GOD or Men, or both; ſeeing that GOD here commends *Abraham* for dwelling or ſtaying in that place, which GOD had appointed him. And ſo much for this queſtion.

Againe, it may here be demaunded: How *Abraham* might lawfully *dwell in Canaan*, ſeeing it was then Idolatrous. It may ſeeme, that therefore it is not vnlawfull for men to dwell in Popiſh or Idolatrous Countries.

I anſwer: *Abraham* did not ſo vpon any priuate motion,

nor

nor for any worldly cauſe, but vpon ſpeciall warrant and calling from God: otherwiſe his ſo doing, had not beene iuſtifiable: therefore that practiſe of his cannot be a warrant for any to doe the like without the like cauſe and calling. ABRAHAMS *Faith.*

But how could *Abraham* be preſerued from the contagion of Idolaters, liuing amongſt them? I anſwer;

Firſt, God that called him thither, did there preſerue him. Againe, *Abraham* liued in the Country, but conuerſed not with the people at all, but in ſome neceſſary and ciuill affaires: and hy this meanes eſcaped the danger of infection.

Where we may learne, that if any man would liue in ſuch places, without hurt to their conſcience, let them firſt be ſure that they haue a calling and warrant from God, to liue in thoſe Countries. Secondly, let them conuerſe with Idolaters warily and ſparingly; and ſo ſhall they preſerue themſelues from the occaſions of euill, as *Abraham* did, who abode in an Idolatrous Country; and ſo, though not without danger, yet without hurt to his religion. Thus we ſee *Abraham dwelt in the land of Canaan.*

Now ſecondly, this Land is called the *Land of Promiſe*: that is, the Land formerly promiſed him by God, when hee called him out of his owne Country. And it is likely that the Apoſtle doth not here firſt of all call it ſo, but that it was knowne generally among the Patriarkes by that name: and that *Abraham* himſelfe did firſt of all ſo call it; who, when he looked vpon it, and conſidered the fruitfulneſſe and excellencie of it, did euermore remember and call to minde, *this land is promiſed to me*, this is mine by promiſe. And herein he reſted and ſatisfied himſelfe, though he had not the poſſeſſion of it.

Here we may ſee the excellency of true Faith: which depends vpon the *promiſes* of God, though they be vnperformed. A Land *of Promiſe* contents *Abraham*, hee leaues *the poſſeſſion* to his poſteritie. It is hard to find ſuch Faith in the world: It is land in poſſeſſion which we looke for: a Land of promiſe cannot content vs: but let vs labour to practiſe Faith, and to take comfort in the promiſes of God, and leaue the performance to Gods appointed time.

Thirdly, hee dwelt in this land *by Faith*. And no meruaile. For

Abrahams *Faith.* For had it not beene by Faith, he would neuer haue dwelt there, where hee had not ſo much as a roome for his Tent to ſtand in, but he muſt *borrow* it; nor to burie his dead, but hee muſt *buy it*. This was againſt reaſon: yet *by Faith he dwelt there*, as afore *by Faith he left his owne*, which was alſo againſt reaſon. Where ſtill the power of Faith is magnified to be ſuch, as it will carie a man ouer all impediments of obedience, and will giue him victory not againſt one, but againſt all obiections; and power to performe not one, but many things contrary to carnall wiſdome.

We muſt here learne to examine, whether we haue a true and ſound *Faith* or no. If we haue, then we muſt not doe ſome one or fewe actions *in Faith*, or *die in Faith*, but we muſt liue by Faith, the whole courſe of our liues. *We muſt walke by Faith, and not by ſight*, ſaith the Apoſtle, 2. *Corinth.* 5. 7. So ſaith he of himſelfe, *Gal.* 2. 20. *I liue by the Faith in the Sonne of God*: he ſaith not, *he hopes to die in that Faith*, but *he liues by it*. And in the former place he ſaith not, we muſt *ſet a ſtep* or two, but we muſt *walke by Faith*, which argueth a continued action: and therefore it is that Saint *Peter* ſaith, Gods children *are kept by the power of God, through Faith vnto ſaluation*, 1. *Peter* 1. 5. In which words two things are ſpoken of Faith: the firſt is affirmed; namely, that *Faith* preſerueth a man to ſaluation through all hindrances, either of inward temptations, or outward croſſes, which the Diuell or the world can lay in his way. This *preſeruation* is one of the greateſt workes in the world, and therfore it is worthily aſcribed to God: the power of God preſerueth vs, but *through Faith*. The ſecond is implyed; that therefore we muſt labour *to keepe that Faith* euermore with vs, *which muſt keepe vs*, and to cheriſh and preſerue that, that muſt *preſerue vs to ſaluation*. *Dauid* was an excellent practitioner hereof: no man was more tried and toſſed then he, *yet he euer drew neere vnto God*, *Pſal.* 73. 28. Indeed ſometime he ſaid, *all men were liers, but that was in his feare*, *Pſa.* 116. 11. And againe, *I am caſt out of thy ſight, but that was in his haſt*, *Pſal.* 31. 22. that is, when the force of ſome paſſion, or the violence of ſome temptations did carry him headlong: but otherwiſe

otherwise he euer *liued the life of Faith.* ABRAHAMS *Faith.*

So must we, not thinke to liue in sensuality, and die in faith, but to liue by faith, in al our actions, from one day to another, meditating daily on Gods promises, and beleeuing them, and relying on them, and applying the generals to our own selues, and practising Faith by making conscience of sin, and inuring our selues to patience and long suffering. Thus doing, we shall be children of faithfull *Abraham*, who first *by Faith* left his owne Country, and then *by Faith* also dwelt still in the land of *Canaan.* And thus much for the *action of his Faith, He abode in the Land of Promise.*

Now follow the circumstances of the action, which are two: first, the *manner* how: Secondly, the *Persons* with whom.

The manner is laid downe in two points:

First, as a stranger:

Secondly, as one that dwelt in tents.

The first point, for the manner, is laid down in these words,

As in a strange Country.]

The meaning is: he esteemed it a *strange* Country to him, and accounted himselfe a *stranger* in it. Against which it may be obiected, that he was familiarly acquainted with *Mamre, Aner, and Eshcol,* three great and mighty men of that Country: that he and they were confederates together, *Gen.* 14. 13. therefore it seemes hee liued not like a stranger in the Country.

Some answer, that these three were not *Cananits*, but neere a-kinne to *Abraham*, and had other names: but the Text is plaine in that place, *that Mamre was an Amorite*, and the other two were his brethren. Therefore the answer is, that in all likelihood they three were *Proselytes*; and that by *Abrahams* godly perswasions they had renounced Idolatry, and were come to the knowledge of the true God; and that they ioyned with *Abraham* in the worship of the true God, and so were his conuerts: whereupon *Abraham* (as he might lawfully) conuersed with them as his familiar friends. And hereof there are two Inducements.

First, it is said *Gen.* 14. 13. that *they were confederates with Abraham:*

Abrahams Faith.

braham: and it appeared so by their deedes; for they ioyned their powers, and assisted him in the warre against the Kings, (*Gen.*14.24.)

Secondly, it is said, *Gen.*14.13. *That Abraham dwelt on the land of Mamre*: he was his Tenant or Farmour. Now, it is more then likely, *Abraham* would not haue so farre beene beholden to them, but that they were true Christians, and of his owne religion.

Therefore this hinders not, but he might be a stranger notwithstanding, vnto the body of the people; and that it is true that *Abraham* saith of himselfe to some of them, *Gen.*23.4. *I am a stranger and a Soiourner amongst you.*

But it may then be demaunded, Why did *Abraham* liue amongst them *as a stranger*, and in that land as a Soiourner?

I answer: the reasons were diuers: First, he had title giuen to that Land, but no possession; he therefore contented himselfe with that that God gaue him, and challenged not any possession all the dayes of his life, but bought or borrowed of *Mamre* the place where he liued and dwelt, (*Gen.*14.13.) and of the *Hittites* a place of buriall, *Gen.*23.3.&c.

This may teach all men not to be too hastie, in seeking for that, that it may be is their right: let not men prescribe their owne times, nor be their owne caruers, but leaue their affaires to Gods disposing, and enter no further then they see God goeth afore them: *Abraham must be a stranger in his owne land*; and thou sometime must be content for a time to be a *stranger* to that which is thine owne.

Secondly, they were all of them for the most part heathen *Idolaters*, amongst whom *Abraham* would not conuerse, but as sparingly as might be. Now if *Abraham* would be *stranger* in his owne Country, rather then liue familiarly with Idolaters; it sheweth how little Faith, and lesse conscience they haue, who can be content to liue in the middest of Idolaters, where they haue nothing to doe, and can conuerse with them in all familiaritie, without any scruple of conscience. *Abraham* made himselfe a stranger *at home* to auoide Idolatrie; but they will make themselues at home in *a strange Country*, to intangle

intangle themſelues in Idolatrie: theſe men will hardly proue the children of *Abraham*. ABRAHAMS Faith.

Theſe reaſons *Abraham* himſelfe had in this his ſo doing.

There is a third, a more ſpirituall or myſticall reaſon; and that reaſon God had in making *Abraham* liue in *Canaan as a ſtranger*; Namely, to teach all Chriſtian men their dutie to the worlds end.

Abraham is the Father of the faithfull, Rom. 4.11. And this is our honour to be the children of *Abraham*. We muſt therefore follow our Father *in his Faith*, and in the practiſe of it: wee muſt liue in this world as Pilgrimes and Strangers, euen in the middeſt of all our peace and proſperitie, of all our libertie, riches, lands and poſſeſſions; yea of all worldly friends and acquaintance. If it ſeeme ſtrange how this can be: I anſwer, the practiſe of it conſiſts in ſix actions.

Firſt, We muſt not bathe our ſelues in the pleaſures of this world. *Pilgrims* take but little delight in their iournyes, becauſe they think themſelues not at home. This is S. *Peters* argument: *Dearely beloued, as ſtrangers and pilgrims abſtaine from fleſhly luſts, which fight againſt the ſoule, 1. Pet.* 2.11. For too much delight in fleſhly pleaſures, ſmothers the grace of God in vs, and lets looſe all ſinnes, and giues life vnto all corruptions.

Secondly, We muſt *vſe this world as though we vſed it not*: that is, euen the neceſſarie comforts and delights thereof: they be the very words of the Apoſtle, 1. *Cor.* 7.31. For ſo the *Pilgrime* when hee paſſeth through a ſtrange Countrie, hath not his mind troubled with looking or thinking on the goods and commodities of that Countrie where he is; but vſing as much thereof, as is neceſſarie for him, all his thoughts are on his owne Countrie. So ſhould we, when we are in our beſt eſtates, in our greateſt iollitie, in the midſt of our wealth, and abundance of pleaſures, caſt our minds from them, and haue our thoughts euen then cõuerſing in heauen, where is the place of our abode. This is likewiſe the Apoſtles exhortation [illegible] *Philippians* 3.20. *Worldly men make their belly their God*: that is, drowne themſelues in carnall pleaſures, ſo farre; as they forget any other God, any other heauen. But we muſt not doe ſo:

ABRAHAMS *Faith.*

our conuerſation muſt be in heauen, from whence wee looke for our Sauiour Ieſus Chriſt.

Thirdly, Wee muſt haue a ſerious care and indeauour to pleaſe God: for *all the earth is his*, and we are but ſoiourners in his ſight; therefore as the Pilgrime is carefull to pleaſe the Lord of the Countrie, by whoſe leaue he trauailes through it: ſo muſt wee be to pleaſe the Lord; ſeeing as God ſaith, *Leuiticus* 25.23. *The land is his, and we are but ſtrangers and ſoiourners with him.*

And hereunto adde a fourth, which is neere a-kinne vnto it: Wee muſt caſt all our care on God, ſeeing that hee is the Lord of the earth, and we are but Pilgrimes and Soiourners. *Dauid* ſaith, *Pſal.*24.1. *The earth is the Lords, and all that therein is.* The ſame *Dauid* confeſſeth, *Pſal.*39.12. *Hee is a ſtranger before God, and a ſoiourner as all his Fathers were*, and thereupon deſireth God *to heare his prayer, hearken to his cry, and not to keepe ſilence at his teares:* as though he had ſaid, In as much as I ſoiourne with thee, thou art to heare my complaint. For as a Soiourner cares, nor lookes for nothing, but depends on them for all things with whom hee ſoiournes: ſo muſt wee *caſt all our care on God: for he careth for vs*, he is our Landlord, we are his Farmours and Tenants, *wee hold the earth from him*, by no Leaſe of yeeres, but at his will, and it is lent vs: let vs therefore but haue care to pleaſe this our Land-lord, and care for nothing.

Fiftly, We muſt giue continuall thankes and praiſe to God, for his good bleſſings wee receiue in this world: for all are his, and we are but ſtrangers. Thus did all Gods Saints in old time; *Iacob*, *Hee was leſſe then the leaſt of Gods mercies.* But eſpecially there is one memorable example of *Dauid*, and the Church in his dayes, 1.*Chron.*29.13,14,15,16. When hee had prepared abundantly for the building of the Temple, he proſtrated himſelfe before God, and in his owne name and the peoples ſaid thus; *Riches and honour come of thee, therefore our God wee thanke thee, and praiſe thy glorious Name. But who am I, and what is my people, that wee ſhould offer vnto thee? for all is thine, and of thine owne hand wee giuen thee: for wee are*

ſtrangers

ſtrangers before thee, and ſoiourners, as all our Fathers were. Thankefulneſſe beſeemes all men eſpecially *ſtrangers.* Therefore as Pilgrimes doe thankefully accept the fauours ſhewed them in a ſtrange Countrey; ſo muſt we, all the bleſſings God giues vs in this world, where we are but ſtrangers. ABRAHAMS Faith.

Sixtly and laſtly, Wee muſt haſten to the Kingdome, as a Pilgrime doth to his iourneyes end, or to his owne Country: and till he can, is alwayes thinking of it, and ſighing after it: ſo muſt we (who are *not dwellers but ſoiourners* in theſe houſes of clay) long after heauen, and as S. *Paul* ſaith he did, *coueted to remoone from hence, and to dwell with the Lord.* Strangers are not to take ſuch pleaſure in forraine Countries, as to forget their owne. So Chriſtians muſt not bee ſo in loue with this world, as to forget or neglect the world to come. If they doe, they are vnworthy of it, and ſhew themſelues not ſtrangers, as *Abraham* here was; but *men of this world, who haue their portion in this life.* Pſal. 17. 14.

In performing theſe ſix actions, men ſhew themſelues ſtrangers in this world. And thus muſt wee doe, euen in the midſt of all worldly proſperitie, if we looke euer to inioy the glorie of a better: And thus doing, we ſhall bee children of faithfull *Abraham*, who *dwelt in the land of Canaan, as in a ſtrange Countrey.*

As one that dwelt in Tents.]

The ſecond point for the manner, how *Abraham dwelt in Canaan*, is, that he built himſelfe no houſes, nor made Orchyards or Gardens, but *dwelt in Tents* or Tabernacles; which were ſuch houſes, as now are vſed in war, and are yet called by the ſame name, *Tents*, or Pauilions: whoſe matter is not wood, nor ſtone, but cloath, ſtuffe, or skinnes; and are eaſily reared, and ſoone taken downe: and when a man departeth, he may carrie his houſe with him. That *Abraham* did thus, appeares in the Stories written of him. *Hee came to Bethel, and there pitched his Tent*, *Gen.* 12. 8. and *Gen.* 13. 18. *hee remoued his Tent*: and 18. 1. God appeared vnto him, *as hee ſate in his Tent doore*: and 18. 9. being asked where *Sarah* was, hee anſwered, *She is within the Tent*: and theſe Tents are called *his place*,

Abrahams *Faith.*

Geneſis 18. 33. and his *houſe*, 24.2. Out of all which places it is plaine, that hee *dwelt in Tents*, and that not onely at his firſt comming, when he had not time to build him an houſe: but euen all the dayes of his life, after his comming into the land of *Canaan*.

But why did *Abraham* dwell in Tents, and not in houſes? Was it becauſe then there were no houſes? Not ſo: For there were Cities built euen afore the Flood, *Gen.* 4. 17. *Cain* built a Citie: No maruell therefore if there were many after, as *Sodome and all her ſiſters*. And though it appeares not they digged into the earth for naturall ſtone, yet had they *Bricke*, which they made themſelues, *Gen.* 11. 3. and ſurely the world which built the huge tower of *Babel*, *Geneſis* 11. would not ſticke to build themſelues houſes. Nor can it bee ſaid, that thoſe Cities, *Sodome*, *Gomorrha*, and the reſt, were nothing but a multitude of Tents together. For wee read, *Gen.* 19.3. that *Lot dwelling in Sodome, receiued two Angels into his houſe*: and in the fourth verſe, that the *Sodomites came and inuironed his houſe round about to take them*, thinking they had beene men: and when *Lot* refuſed to deliuer them, that *they preſſed ſore vpon the houſe to haue broken vp the doore*: but all this might haue beene ſpared, if it had beene nothing but a Tent, which a child may cut in pieces with a knife. It is manifeſt then, that there were houſes in thoſe dayes. Why then did *Abraham* build none? Was it becauſe he was poore and could not? Not ſo: for contrariwiſe, *Gen.* 12. 5. *Hee carryed with him from his owne Countrie, all the ſubſtance he poſſeſſed*. And what that was, is particularized, *Gen.* 13.2. *He was verie rich in Cattell, in Siluer, in Gold*. His riches were both great, and of the beſt. So then he could, but would not. But why would he not? Was it vpon a proud humour, or in a conceited ſingularitie, becauſe hee would not be like other men, but haue a ſingular way of his owne? No: *Abraham* was none of thoſe, who allow nothing, but that is done of themſelues; and who thinke nothing good, if it bee ordinarie: for hee was a holy man, and famous for his Faith. So then none of theſe were the reaſons of this his ſo doing.

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The reasons then why *Abraham*, and other holy Patriarkes, vsed *to dwell in Tents*, and not to build them houses, were of two sorts, *Ciuill* and *Holy*. ABRAHAMS Faith.

The Ciuill or Politicke respect that they had was this: They holding themselues Gods seruants, did depend on his Word; and therefore did submit themselues to goe vp and downe the world, whithersoeuer God did call them. Being then to remoone euerie day (they knew not when nor whither) it was therefore both the fitteſt and cheapeſt, to *dwell in Tents* which were soone pitched vp, and soone taken downe. Neither need it seeme strange that they could liue for cold, in those poore thinne Tents all the yeere long: for the Countrie and climate there was alwaies temperate enough for cold: and rather inclining to too much heat.

The holy or religious respect was this: They held themselues but *strangers vpon earth*, and therefore would not build themselues cities or houses; as looking or caring to liue vpon earth: but *dwelled in Tents*, as seeming desirous to remoone from the earth to heauen: the sooner the better. And this did the Fathers of the Old Testament: not that they thought it vnlawfull to build cities, or dwell in houses; but that they might testifie their religion and expectation of another world, in the midst of that profane age wherein they liued; wherein there were almost none that either regarded, remembred, or acknowledged a world to come.

And this was not the particular, or singular deed of *Abraham* alone. All holy men in those dayes liued in Tents, *Gen.* 9. 21. It is cleare that *Noah* dwelt in Tents, though then he was King of all the world. And so did *Lot* also, as long as he liued with *Abraham*, *Gen.* 13. 5. *Lot had Sheepe, and Cattel, and Tents*, And thus they did; because (as the Apostle saith) *They had here no induring Citie, but they sought for one to come*, *Heb.* 13. 14. And they thought they euer heard that voice sounding in their eares; *Micah* 2. 10. *Arise and depart, for this is not your rest.*

Contrariwise the wicked of the world, because they set their rests in this world, and cared for no other: they began

Abrahams Faith.

presently to build them houses, nay cities, (as *Cain* did euen in the beginning) *Gen.* 4.17. And the *Sodomites* had a Citie euen walled (as is likely) *for Lot was sitting in the gate of Sodome when the two Angels came to him, Gen.* 19.1,2. And the *Canaanites had Cities walled* exceeding high: (*Num.* 13.) But we find not, that euer Gods children built them Cities, vntil they came to haue a settled Church of their owne. But contrariwise, it is worth obseruing, that God promiseth his people, that *they shall come and dwell in Cities which they built not*: namely, which were built by worldly men to their hand. And thus we see the reasons why *Abraham* dwelt in tents. Now let vs see the vse of it.

First, Here we learne *frugalitie*, out of the ciuill vse of their Tents: that is, to vse the blessings and comforts of this life, as soberly and sparingly as may be: as to bestow as little cost as may be of our selues, in such things *as perish in the vsing*: namely, meate, drinke, apparell and houses. For what is spent herein, is spent only on our selues: and being spent, is gone: therefore the lesse, the better: alwaies prouided there be a discreet care had of our healths, and of the credit of the places wee hold: and of our inabling to the duties of our calling. Which being sufficiently prouided for, it is a Christian frugalitie to spare, what further may bee spared: and hee hath the lesse to answer for, who spendeth the least in superfluities.

Againe, here we are taught *contentation* in the state which God hath appointed vs, and not to striue too fast to climbe to wealth. These holy men can bee content to *dwell in Tents*, and Tabernacles, though they might haue compassed much more: for they were great and mightie men. *Abraham* had three hundred and eighteene men, able to beare sword, in his house daily: and with them, and a little more helpe, hee ouerthrew diuers Kings, and rescued *Lot*, *Gen.* 14.14. He that durst incounter, and did ouercome such an hoste: how many inhabitants of the countrie, could he haue beate out of their houses? And how many tenants could he haue put out of their liuings? And how much of that country could he haue inclosed to himselfe? Surely, euen as much, and as many at hee had pleased. Yet doth he no such thing: but contrariwise, consi-

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dering himſelfe to be but a tenant vnder God, hee is content to let euerie man ſit quietly by him, and himſelfe *to dwell in Tents*; rather then to incroach one foot further then God bad him, though hee had beene able. ABRAHAMS *Faith.*

This checketh the pride, or couetouſneſſe, or ambition, or all, of ſuch as *ioyne Houſe to Houſe, Land to Land*, Lordſhip vnto Lordſhip, Towne to Towne; and care not how many mens houſes they pull downe to build one of their owne: nor how many men want land and liuing, ſo they haue their Parkes and Paſtures, Gardens and Orchayards, and all other delights they can deuiſe. Theſe are ſo farre from *Abrahams* mind, who deſired onely ſo much land, as his Tent might ſtand on, and might feed his Cattell; as they can incloſe and make ſeuerall to themſelues, that which in common ſhould be the liuing of many ſoules. But what can befall ſuch men? But that that *Eſay* propheceth vnto them, *Eſa.* 5. 8. *Woe bee vnto them that ioyne Houſe to Houſe, and Land to Land, till there bee no place left for the poore to dwell in.*

Thirdly, In that *Abraham* liued thus, as ready euer to depart into any other countrey, when God would call him: It ſheweth that true *Faith* doth neuer limit Gods hand, either in the greatneſſe or length of trialls, but ſubmitteth it ſelfe wholly to his will, being reſolued and content to ſuffer all trialls, how great ſoeuer, and how many ſoeuer God pleaſeth to lay vpon a man. Reaſon would haue ſaid, I haue left one countrey at Gods word: if I muſt leaue another, then I ſhall neuer know an end, nor haue any thing certaine to truſt to. But *Faith* ſaith, As I haue left one countrey at Gods calling, ſo vpon his word I will leaue twentie more. For God hath as good reaſon to bid me the ſecond time, as the firſt; & his loue cannot faile me: he may ſtill trie me, but can neuer leaue me. Thus ſpake *Abrahams* Faith. And not he alone: for *Iob*, though he crie out of the violence of his temptation, *The Arrowes of the Almightie are in mee, and the venome thereof doth drinke vp my ſpirits, and the terrours of God doe fight againſt me, Chap.* 6. 4. yet when Faith comes to play his part, hee then proteſteth, That *though God kill him, yet hee will truſt in him,*

Abrahams Faith. *and he shall be his saluation, Chap.* 13.15. See *Abrahams* Faith will lead them from countrie to countrie; and *Iobs* will carrie him through life and death. And noble *Dauid* is not behind for his part: for hee will loſe his kingdome, if God will haue it ſo: 2. *Sam.* 15. 26. *If* (ſaith *Dauid*) *God ſay, I haue no delight in thee; loe here I am, let him doe to mee* (not what I in my reaſon could wiſh, but) *what ſeemeth good in his eyes.* Behold now in theſe holy men, the practiſe and obedience of true Faith. It preſcribes not God the meaſure how long, or how farre he ſhall afflict vs: but makes a man reſigne vp himſelfe wholly, his cauſes, his liuings, his countrie, his kingdome, his life and all to be at Gods diſpoſing. Hee that can doe thus, may haue ioy in himſelfe as being aſſuredly one of the children of faithfull *Abraham.*

Fourthly, In that *Abraham* in a ſtrange countrie will not build him an houſe, but dwell in Tents which daily are remooueable; Here may ſuch men learne, as are trauellers, or factors, or ſoiourners in forraine countries, not to thruſt themſelues too haſtily, into ſocietie and familiaritie, with the people of thoſe countries where they ſoiourne. *Abraham* wil not build him a houſe in a ſtrange countrie, but will dwell in Tents, that ſo hee may the eaſier remooue: euen ſo, let no man fixe & faſten himſelfe too haſtily in a ſtrange country, but liue ſo as hee may eaſily remooue, when hee ſeeth good cauſe.

Fiftly, *Abraham* who in his owne countrie (it is likely) had his houſe, in a ſtrange countrie will haue none, but will dwel *in Tents.* His practiſe muſt teach vs, euen ſo, not to build vs houſes in this world, where we are ſtrangers, but to ſet our *Tent* here, and to looke for our *houſe in heauen. Litterally* wee are not bound to doe as *Abraham* did, but *myſtically* wee muſt doe it: the ſtate of our bodies here, is but a Tent or Tabernacle; the ſtate of our ſoules in heauen, is a *ſtrong houſe.* Wee muſt therefore ſay with the Apoſtle, 2. *Cor.* 5. 1, 2. *Wee are willing that this earthly tabernacle were deſtroyed, & deſire to be cloathed with our houſe which is from heauen.* Carnall and worldly men build their houſe in this world; that is, haue all their care for their bodie: but if we follow our father

Abraham

Abraham, and esteeme our life, and bodies, but as tabernacles presently to be remooued, and build our houses in heauen; then walke we here in the steps of his Faith, and after this life shall attaine his reward. ABRAHAMS *Faith.*

For the ending and knitting vp of this point, it may be asked, How this can be any such commendation to him, seeing that wicked men haue vsed to dwell in tents?

I answer: neuer any of them, but in two cases: first in time of warre, where armies lying abroad in the fields, or in the siege of Cities, must needes lie in tents; and so doe all men Christian or Heathen to this day: or secondly, such as kept sheepe, did for their cattels sake lie abroad in tents; as it is recorded of *Iabal*, one of *Caines* posteritie, *Gen.*4.20. that hee was the *father of all them that dwell in tents, and such as haue cattell.* In which words, obserue how their dwelling in tents, and hauing cattell are put together: And so the *Arabians*, great keepers of cattell, doe in *Arabia*, (being a hot Countrey) to this day. So that it is cleare, the wicked dwelt in tents, either for *necessitie* sake in the warre, or else for *profit* sake with their cattell; but that for no such cause, but for their owne sakes: and because they esteemed themselues *strangers in the world*, it was neuer found that any vngodly man *dwelt in tents* all his life: but that it was alwaies a practise of holy and faithfull men, vntill they came to haue a settled Church and state of their owne.

And thus much for the manner how *Abraham* dwelt in *Canaan*: First, as a stranger: Secondly, dwelling in tents.

Now follow the Persons with whom.

With Izaac and Iacob, heires with him of the same Promise.]

The second Circumstance is the Persons with whom: they were *Izaac and Iacob*: his sonne and his grandchild. But it may first of all be asked, to what clause is this referred, whether to *Abrahams* dwelling in *Canaan*, or to his being there a *stranger*, or to his *dwelling* there in tents. The answer is; to them all three: He *dwelt there with them*, he was a *stranger with them*, he dwelt in tents *with them*, and they with him. Now the meaning is not, that they dwelt together with *Abraham* in the

Abrahams Faith.

the ſame tents, at the ſame time, (for *Iſaac* was not borne till *Abraham* was an hundred yeares old, and *Iacob* was but young when *Abraham* died:) But that the ſame promiſe, made to *Abraham*, God *renewed* after to them, firſt to *Isaac*, and then to *Iacob*: which they alſo beleeued as *Abraham did*, and by the power of that Faith were content to dwell in tents, as ſtrangers, as he had done before them.

But why doth he name none but *Iſaac* and *Iacob*? did no other dwell in tents, and thinke themſelues ſtrangers, but they? yes, many other: but theſe two are named aboue any other, both for that they were next *Abraham* in *time*, and in *blood*, and in *Faith* alſo; for their Faith was ſo excellent, as God is called *the God of theſe three men*, more ſpecially then of any other in the world: But in and vnder theſe two, are all other vnderſtood, who imbracing the ſame promiſe, did therfore as ſtrangers dwell in tents.

From hence we learne diuers excellent inſtructions.

Firſt, ſee here a notable worke of Faith; I meane of true Faith in the promiſes of eternall life: namely, that it conformeth the beleeuers one to another, both in the inward diſpoſition of heart, and outward conuerſation of life. God hath made this promiſe, That *he ſo loued the world, that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue life euerlaſting*. Now, as this promiſe is one, ſo is the Faith that apprehends it; and this Faith being one, conformeth all that haue it, and makes them like one to another in the obedience of Gods commandements. This is that that the Holy Ghoſt ſaith. *Act.* 4. 32. *The beleeuers were all of one heart, and one ſoule:* and that not one of them, but the *whole multitude of them that beleeued*. And *Eſay* propheſieth, that in the Kingdome of Chriſt ſhall be ſuch vniformitie and peace, as that though men in their natures be as contrary one to another, as *Sheepe and Wolues, Lyons and Kiddes, young children and ſerpents:* yet by grace and Faith in Chriſt, they are changed, and all conformed one to another, ſo as they ſhall liue and conſent together in the vnitie of one obedience: *Eſay*, 11. 6, 7.

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The Booke of the Pſalmes was penned by *Dauid*, *Aſaph*, *Moſes*, and others, and in ſeuerall ages and ſtates of the Church, and were appointed to be ſung then, for the preſent ſtate of the Church in thoſe dayes. It may therefore be demanded: Why then doe we ſing them now in our Churches? The anſwer is: The Church in all ages conſiſts of a number of beleeuers, and the *Faith* is alwaies one, and makes all that apprehend Gods promiſes to be alike to one another in grace, in meditations, in diſpoſitions, in affections, in deſires, in ſpirituall wants, in the feeling and vſe of afflictions, in courſe & conuerſation of life, and in performance of duties to God & man: and therefore the ſame *Pſalmes*, *Prayers*, and *Meditations*, are now as fit for the Church in theſe dayes, and are ſaid and ſung with the ſame vſe and profit, as to the Church in thoſe dayes when they were firſt made: ABRAHAMS *Faith.*

This doctrine hath profitable vſe.

Firſt, if this be ſo, here is confuted the opinion and practiſe of many; who when they are taught, they ought to doe this, or this, after the examples of holy men in times paſt: They anſwere, they were great and glorious men, they may not thinke to bee like them; and their examples are too high: they may admire them, but not follow them. For example, when they are exhorted to walke with God, as *Henoch* did, *Gen.*5.24. to refuſe the world for Chriſt, as *Moſes* did, *Exod.*2.10. to ſpare our enemie being in our power, as *Dauid* did, 1. *Samuel* 24.5,6,7. In Magiſtracie be able to ſay, *Whoſe Oxe or Aſſe haue I taken, or whom haue I done wrong to?* as *Samuel* ſaid, 1.*Sam.*12.3. In the Miniſterie, to follow the zeale, the patience, & the diligence of the holy Miniſters of God in old time; they then anſwer: That they dare not looke at them, and that they may not think to be like thē. But let theſe men know, that if they haue the ſame *Faith*, they haue the ſame *conſcience*; and that as *Iſaac* & *Iacob*, though they had not the ſame meaſure of Faith that *Abraham* had, yet hauing the ſame faith, were therfore willing to *dwell in tents*, as he had done. So, if we haue the ſame *Faith* that our fathers in times paſt had; then howſoeuer wee cannot

Abrahams Faith. cannot match them in holineſſe, and in vertues, yet we muſt ſeriouſly labour to be like vnto them, and muſt alſo practiſe the ſame vertues, which they did: for if we be *heires with them of the ſame Promiſe*, then muſt we be practiſers with them in the ſame obedience.

Secondly, this cheeketh a great and common profaneneſſe, which now raigneth amongſt vs. We all profeſſe religion: yet come to the practiſe of religion, the hearing of the word, receiuing the holy Sacrament, or prayer, or abſtaining from fowle and common ſinnes; let a man be in any of theſe more forward then others, then ſome are ſo profane, as they ſticke not to deride and reproach them. But, is this to be *heires of one and the ſame Promiſe?* Let ſuch men therefore know, that we in this age of the Church, are bound to conforme our ſelues to the holy liues of the Fathers of the old Church, or elſe vve haue not the ſame Faith that they had. Therefore our duty is to ſtriue, and by all meanes vve can to endeauour vvho ſhould come neereſt to their Faith, to their zeale, and to their obedience. And if any doe it more then vve doe, vve ſhould rather honour, then reproach him.

In the next place, obſerue here the power of a great mans example, how forcible it is; eſpecially to them of the ſame kinred. *Abraham* a grand Patriarch, a man of honour, hee is contented to *dwell in tents*, like a *ſtranger* in that land vvhich vvas promiſed him to be his owne. *Iſaac* his ſonne followeth him, and doth ſo alſo. *Iacob* his grand-childe comes after, and he vvalketh in both their ſteps. Let this teach all ſuperiours (be they Parents, Magiſtrates, or Miniſters) to looke to their vvayes: for the higher they be, the more are they followed either in good or euill. We ſee in Courts, what Princes doe, they are imitated; and any faſhion they take vp or put in practiſe (be it neuer ſo ſtrange) is followed of all men. And here we ſee, if *Abraham* will dwell in no houſe, but *in tents*, *Iſhack* and *Iacob* vvill doe ſo after him.

Thirdly, obſerue how theſe three holy men are called *heires of the Promiſe*: and they are ſo called in regard of God. Who as he made the promiſe to *Abraham*, ſohe renewed it to them

both

both ſeuerally; and withall, gaue them grace to apprehend it, and to ſhew the obedience of their Faith, as *Abraham* did. ABRAHAMS *Faith.*

But it is very notable, that they are not called *heires of the Land, but of the Promiſe*; for they inioyed not the land, but the promiſe; and their ſeede did afterwards inioy the land it ſelfe. Wherein appeares the excellency of their Faith: For they who thus bleſſedly beleeued, and thus patiently and conſtantly obeyed God in all duties of holy obedience, hauing but *bare promiſes*, how excellent and eminent would their Faith and obedience haue beene, had they beene partakers of the bleſſings *themſelues*? And here alſo muſt we learne our duties. For in greater matters then the land of *Canaan*, we enioy the things, whereas they had but the *promiſes*: as namely, the *Incarnation* of the *Meſſias*, and the calling of the *Gentils*: theſe two great and grand mercies, were looked for by them, but enioyed by vs; they had the promiſes, but we the performance. Therefore if our obedience, and patience, and other vertues, be behind theirs, our condemnation muſt needes be ſo much the deeper.

Much more is to be ſaid of *Iſaacs* and *Iacobs* Faith: but they haue ſeuerall examples for themſelues.

It followeth,

For he looked for a Citie hauing a foundation, whoſe maker and builder is God. V. 10.

Thus we ſee the fact of *Abrahams Faith*: now followeth the *reaſon* that mooued him to liue in the land of *Canaan*, as a ſtranger, and in tents. And the reaſon is, becauſe *he looked for a Citie, &c.* that is, for euerlaſting life in heauen. This is the ſubſtance of the reaſon; and then that life euerlaſting is further deſcribed in diuers particulars: ſo that theſe two things are contained in this verſe;

Firſt, generally the ſtate of the reaſon, ſhewing the height and eminency of *Abrahams Faith: he looked for euerlaſting life.*

Secondly, a particular deſcription of that life eternall.

In the generall ſtate of the reaſon, many worthy points are to be conſidered:

Firſt, in the very contexture, and framing of the reaſon, obſerue

Abrahams Faith.

ſerue how *Abraham* therefore liueth as a *ſtranger*, patiently in that Country which was his owne, becauſe *he looked for* heauen after this life. Hence we learne, That hope to winne heauen, worketh patience and contentation in all eſtates and conditions of life. Thus reaſoneth the holy Ghoſt here; *Abraham* was content to liue in no Citie, but in tents, as a ſtranger: for he looked for a better Citie in heauen. So the Diſciples, grieued at Chriſts departure from them, he ſtrengtheneth them with this conſolation, *In my Fathers houſe are glorious manſions, I goe to prepare a place for you, Ioh.* 14. 2.

The vſe of this doctrine is neceſſarie for theſe our dayes; wherein are many that will ſay confidently they looke to be ſaued, and hope for heauen: but let any man iniurie them, or croſſe them in the leaſt meaſure, they breake out into anger and impatience, yea often into ſwearing and blaſpheming of Gods name. Or if God lay his heauie hand on them or theirs, then inſtantly they runne to wizards, and wiſe men, that is, euen to the bottome of hell for helpe. Theſe and all ſuch, doe foully deceiue themſelues: for if they truely hoped for that Citie which is in heauen, no ſmall croſſe in this world could much trouble them: nor any ſo great, to driue them into that diſquietneſſe, as by their oaths they ſhould rend heauen and earth; and as it were confound God and all his creatures. Or, if they truely perſwaded themſelues that God would giue them heauen at their end; they would be afraid, and aſhamed, to runne to the Diuell to remooue Gods hand from them: for aſſuredly that man cares not what God layeth on him in this life, who is perſwaded, that after this life *God will giue him heauen.*

Secondly, this doctrine giues vs a worthy direction for comfort vnder the croſſe. For, if *Abraham* bore all this patiently, becauſe he *looked for heauen*; then it muſt teach vs, that when God layeth any croſſe on vs, if we would haue the bitterneſſe thereof allayed, we muſt not looke on it vvith both our eyes, but with one eye on the croſſe, and with the other on the *citie* prepared for vs in *heauen*; where is no croſſe, no woe, no ſorrow, nor miſerie: but vvhere *God himſelfe will wipe* [illegible]

all teares from our eyes. There can be no affliction ſo bitter, but this meditation will mitigate it, and yeeld comfort and contentment in the ſharpeſt pangs thereof. ABRAHAMS *Faith.*

In the ſecond place, *Abraham waiting* for heauen, when he ſoiourned on the earth, giueth vs an excellent patterne of Chriſtian life. Whilſt we are on earth, vve muſt vvait for *Heauen*, and looke, and long after it; there muſt our ioy, and our affections be. So teacheth the Apoſtle, *Coloſſians* 3. 1. *If yee be riſen with Chriſt, ſeeke yee the things that are aboue.* And *Phil.* 3. 20. *We muſt haue our converſation in Heauen*, though we liue on earth. How this may be, cannot be better expreſſed, then by a compariſon:

A Merchant that is a free-man in *London*, and there hath wife, children, and liuing, trauaileth as a Marchant into Turkie, or Barbary, or Spaine; there he liues, there is his body, but all his thoughts, and deſires of his heart, are at home: and all his care there, is to maintaine his good eſtate at home: and all the hazard of his life and goods, are to preſerue and helpe his eſtate there. So we in this world, are but *ſtrangers*; but wee are *freemen* in heauen: therefore our thoughts muſt be there, and all our cares here ſhould be nothing, but how to procure vs ſure and good eſtates in heauen. This if we doe ſeriouſly intend, and carefully endeauour, then we are good children of *Abraham* our father; and thus doing, *we haue our converſation in Heauen*, though we liue on earth. And this we ſhould doe the rather, becauſe generally the world is full of ſuch men: who (as the ſame place ſaith) doe *minde nothing but earthly things.* Now it is a hard thing for a man to be vnlike the world, and to reſiſt multitudes, and generall examples: but we muſt ſtill remember we are *Abrahams* children, and children muſt labour to be like their *father*, and not the common multitudes: and it muſt more mooue a good child, what his *father alone* doth, then what is done by many other.

Thirdly, let vs obſerue, how God promiſing *Abraham* only the Land of *Canaan*, that is, a temporall inheritance; hee lookes further, for a *Citie in Heauen.* This he did out of his Faith: for he knowing that *Canaan* was but a type of heauen, therefore

Abrahams *Faith.* therefore in consideration of the earthly *Canaan*, he aroſe to a conſideration of the heauenly: and in the promiſe of the earthly, apprehended the heauenly. This is the true and Chriſtian vſe of all Gods bleſſings, giuen in this life; in them to behold better things laid vp in heauen, and ſhadowed in the other. Men vſe for their vſe, ſpectacles in reading: but they take no pleaſure in looking vpon them, but at other things, by and through them: So ſhould Chriſtians, through all temporall bleſſings looke at *ſpirituall* and eternall, which are promiſed and ſhadowed vnder the *temporall*. Thus doth Chriſt himſelfe teach vs, in the very order of the *Lords prayer*: directing vs to pray for *temporall* bleſſings firſt, in the fourth petition; and then for *eternall*, in the fiſt and ſixt: as though that the one were introductions and paſſages to the other. And this made the Prophets ſo ordinarily couer ſpirituall bleſſings vnder temporall, and put temporall deliuerances for ſpirituall, and confuſedly oftentimes one for another: becauſe that the holy men of the old Church, did neuer reſt in view of any temporall promiſe or bleſſing, but aſcended to contemplation of the higher things in them. How pitifull then is the practiſe of worldly men; who vſe Gods bleſſings ſo, as they daily abuſe and peruert them? vſing meat, to gluttonie; raiment to pride, learning to vaine glory, ſpeech to flatterie, wit to deceit, authority to reuenge, callings to oppreſſion: whereas they are all giuen to be helpes in Gods ſeruice, and furtherances in religion, and meanes to helpe vs towards heauen. Theſe men looke at Gods gifts with the eye of reaſon, and no further; but if they looked at them, with the eye of Faith, as *Abraham* did; it would teach them to make a heauenly and ſpirituall vſe of them, as he did.

Laſtly, in the generall ſtate of the reaſon, and of *Abrahams* practiſe; obſerue how he hauing promiſe of *Canaan*, *waited for heauen*. Now, no man waiteth for any thing, but that which he hath hope of; nor hopeth truely and properly, for any thing, but that which he hath aſſurance of: for *hope maketh not aſhamed, Rom.* 5. 5. Not worldly hope, for that hath deceiued no more then euer truſted it: but *Hope in God* neuer

deceiued

deceiued man; nor went any away diſappointed, that hoped in God. Therefore here it is apparant, that hope of heauen goeth with aſſurance: and this aſſurance muſt bee particular to the beleeuer, as the beliefe and Faith is. ABRAHAMS *Faith.*

But the *Papiſts* ſay, This is true indeed of *Abraham*; he had not onely *hope*, but full *aſſurance*; but that came by extraordinarie reuelation: So that this is a rare example, and his particular reuelation is no generall warrant to vs.

We anſwer from S. *Paul*, (*Rom.* 4. 11.) *That Abraham is the Father of the Faithfull*; and that his Faith is a patterne for all Chriſtians to follow: for elſe, why doth the Apoſtle ſo far extoll and ſet forth that Faith of his, aboue one thouſand and three hundred yeeres after his death; ſhall it be onely for his commendation, and for our imitation alſo? Therefore euery man that will walke in the ſteps of holy *Abraham*, may come with him to that meaſure of *Faith*, that he may waite for heauen, with aſſurance to inioy it.

Now let vs come to the particular deſcription of that heauen, which *Abraham* thus waited for.

A Citie hauing a foundation, whoſe Maker and Builder is God.]

The deſcription hath three parts.

Firſt, It is ſaid to be a *Citie*.

Secondly, That hath a *Foundation*.

Thirdly, That *God made and built it*.

For the firſt:

Abraham by his Faith waited for *heauen*: But for which? For there are three heauens, or differences of heauen in the Scripture.

The firſt, that wherein we liue and breath, Birds flie, and clouds mooue.

The ſecond, that wherein the Starres are.

The third is that, that is aboue them both, and is inuiſible; the ſeate of Gods glorie, where God reuealeth his Maieſtie in ſpeciall manner to Men and Angels. *This heauen Abraham waited for.* For as for the firſt, hee liued in it: And for the ſecond, he knew it aſwel as moſt men; for it is credibly thought,

Abrahams Faith. he was a notable Astronomer. So that it was the third heauen, *hee waited for:* which he knew the world could not giue him; and therefore expected it in another.

Now this heauen which was *Abrahams* hope, is called *a Citie.*

A Citie properly is a place for the habitation of men, compassed with walls, and distinguished by streetes and houses. Now properly heauen (or the estate of holy men in heauen) is not a *Citie*; but as elsewhere in the Scripture, it is called a *House*, a *Tabernacle*, a *Temple*, *an Inheritance*, a *Kingdome*: So is it here called a *Citie*; namely, For the resemblance it hath thereunto, which consisteth specially in foure points.

First, A *Citie* hath many houses, greater, lesse, and for all sorts. So in heauen also there are *many Mansions*, *Iohn* 14.2. places of glorie for all men: none need to feare that he shall not haue fulnesse of ioy, and perfect happinesse.

Secondly, A *Citie* is built, and at first was ordained to this end; that many Citizens might liue together in concord and amitie. So the Kingdome of Heauen, is a *heauenly Citie*, where the Saints of God shall liue in perfect peace and loue, with fulnesse of ioy euerie one in himselfe, and each one in another.

Thirdly, The goodnesse or excellencie of a *Citie* consists in this; To haue good lawes, good Magistrates to execute them, and good people performing subiection and obedience. Therefore the Kingdome of Heauen is the most perfect *Citie*, wherein Gods lawes are the onely lawes, and they shall bee written in mens hearts, where each one is a sufficient gouernour of himselfe, and yet all subiect to God; and there God vnto them all in all.

Fourthly, A *Citie* is a place, where generally are all necessaries and comforts for mans life: one part of the countrey hath this commoditie, another that; but in the Citie are all, either brought in it, or of it selfe. So in heauen are all parts of perfection, and all complements of happinesse, to make the state of Gods children there infinitely blessed.

Such a glorious place is the Citie that was *Abrahams* hope.

Now

Now for the vse hereof.

ABRAHAMS *Faith.*

First, Is heauen such a *Citie?* Here is a notable comfort to the poore and plaine countrey-man, who liues in the simplicitie of the countrey life, tilling the ground, or keeping cattell; and it may be neuer saw, or (at the least) neuer tasted of the pleasures and delights of *Cities*: If hee serue God, and keepe a good conscience, here is his happinesse, hee shall bee Citizen in the high and heauenly *Ierusalem*: *that Citie* which was the hope of the holy men of God in all ages.

Secondly, This may teach *Citizens*, in the great, populous, and pompous Cities of this world, to labour also to be *Citizens in heauen*; for that is a *Citie* also, and the best on earth are but shadowes of it. And it may shame them that are drowned in the pleasures and delicacies of earthly *Cities*, and care not, nor looke after *the Citie of the liuing God, the heauenly Ierusalem*: as it is called, *Heb.* 12. 22. But alas, it seemes they care not for this shame; for where securitie, wantonnesse, prophanenesse, oppressions, so common, as in these great Cities? And as in the Apostles time, the Countrey towne *Berea*, was more zealous and religious, then the rich and stately Citie of *Thessalonica*, *Acts* 17. 11. So is it generally to this day, especially at such places in the Countrey where teaching and knowledge is. But let such *Cities* know, that as they haue better meanes and more comforts, and their verie nature should put them in mind, and make them in loue with heauen; so they shall receiue greater damnation.

Lastly, *Cities* are places of freedome, and all such great places haue some notable priuiledges; therefore men desire to be free in such places: as is to bee seene in *London*, *Rome*, *Venice*, &c. euen the greatest persons will bee content to bee free of them, and many seeke it, and pay deere for it; or at least, worke a long time for it.

But heauen is the *Citie of Cities*, the perfection of beautie and true happinesse: therefore let euerie one, that desires eyther honour or happinesse, labour and striue to be a *Free-man of Heauen*, and neuer rest till hee know he be. And let those that liue in *Cities*, when they are admitted Free-men (as daily

Abrahams Faith. some are) remember what a blessednesse it will be, if they can be admitted Free-men of the glorious *Citie* which is aboue; and how little that shall auaile them, if they want this, which was the hope and ioy of *Abraham*, and all holy men.

To goe further: This Citie which *Abrahams Faith waited for*, is described by two points:

First, That *it hath a foundation.*

Secondly, That the *Maker and Builder was God.*

For the first; Heauenly *Ierusalem* hath a foundation, such a one, as no Citie in this world hath: and by this phrase, the holy Ghost insinuates vnto vs, what be the properties of heauen; which be two:

First, The state of heauen is *vnchangeable.*

Secondly, *Euerlasting* and Eternall.

First, The state of the Elect in heauen, and their glory there, is not subiect to corruption, or the least alteration; as appeareth in that notable and loftie description of the heauenly *Ierusalem*, *Apoc.* 21.14. and from the tenth Verse, to the twentie and one. *It hath a great wall & high, twelue gates, twelue Angels for Porters: and the wall had twelue foundations, of twelue sorts of most excellent precious stones: and the wall it selfe was Iasper, and the Citie pure gold like Chrystall.* The state of it is shadowed by precious stones, and gold; to signifie, as well the durablenesse, as the excellencie thereof. And in the fifteenth *Psalme*, verse 1. it is called *The mountaine of Gods holinesse*: hills are hardly remooued, and therefore *Dauid* saith, That *Mount Zion can not be remooued, but remaineth for euer*, *Psal.* 125.1. Now if that bee true of *Mount Zion* in this world; which must needs be taken either *literally*, for the state of the visible Church, which cannot be vtterly ouerthrowne: or *mystically*, for the state of Gods grace, which in this world can not totally and finally be lost: I say, if this Mount *Zion* standeth fast, and cannot bee remooued; how much more true is it, of the state of glorie in heauen, and of the triumphant Church, & of heauenly *Zion*; that it is so vnchangeable, so durable, so vnremooueable, that it cannot bee shaken, but standeth fast for euer. And in this respect, well may the Apostle say here, *It hath a*

foundation;

V. 10.

foundation; which the holy Ghoſt in the *Reuelation* ſaith, *To haue twelue foundations.* ABRAHAMS Faith.

Secondly, The ſtate of the Elect in heauen, is not only ſure, but *euerlaſting*; that is, without end: *Pſal.* 37. 18. *The inheritance of holy men is perpetuall*: and therefore S. *Peter*, 1. 1, 4. ſaith, that the inheritance reſerued in heauen for vs, is *immortal, & not fading away.* It *fades* not away; there is the *vnchangeableneſſe*: it is *immortall*; there is the *eternitie* of it. And this is meant, by *hauing a foundation*: for in this world, ſo much the longer doth any thing indure, as the *foundation* is ſtronger. Therefore ſeeing the heauenly Citie hath ſuch a *foundation*, no maruell though it indure for euer.

Now put theſe two together, and they ſhew the perfect excellencie of that Citie, which is both *vnchangeable and eternal.* Where wee learne, the great difference betwixt the ſtate of that world, and this preſent world wherein we liue in the bodie. For what is there in this world ſo excellent, ſo precious, ſo coſtly, ſo artificiall; but is ſubiect both to *alteration*, and in the end to *diſſolution?* The longeſt *day* hath his night; and the longeſt *life* endeth in death, after many miſeries and toſſings: the longeſt *Empires* and mightieſt *Monarchies* had their period, after many mutations: the ſtatelieſt and ſtrongeſt *Cities* ended in ruine, after many ciuill broyles, maſſacres and other miſeries. So that no glorie, no ſtrength, no happineſſe, nothing at all is there in this world, that is either *conſtant or perpetuall*, but ſubiect to vtter diſſolution in the end; and in the meane time, to pittifull alterations. So weake a *foundation* hath this world, and the beſt things in it. But contrariwiſe, the glorie of heauen hath ſuch a foundation, as it is both *vnchangeable and eternall.*

The conſideration of this difference, hath manifold and profitable vſe. Firſt, Wee may ſee how reaſonable the counſell of the Apoſtle is, 1. *Tim.* 6. 17. *Charge them that are rich in this world, that they be not high minded, and put not their truſt in vncertaine riches, but in the liuing God.* For what a miſerie and vanitie is it, to truſt in that that is vncertaine, and therefore will deceiue them? The Apoſtle tells them what to

Abrahams Faith. doe; namely, *Doe good, and be rich in goods workes, and be readie to distribute, laying vp in store for themselues a good foundation against the times to come, that they may obtaine eternall life*: that is, That they so spend their riches in *holinesse and charitie*, that they may in the end attaine heauen, which is the *Citie that hath a foundation*: and who would not spend riches, which are so *vncertaine*; for *heauen*, which is so *certaine* a glorie?

Secondly, this must teach vs to follow the counsel of Christ Iesus, *Matth.6.19, 20. Lay not vp for your selues treasures in earth, where moth and canker corrupt, and theeues steale: but in heauen, where is neither canker, moth, theefe, nor any other corruption.* Euerie man naturally must haue his *treasure*, and that is it whereon hee sets his heart; now that is vnworthy of a mans heart, which will be lost we know not how soone. But let vs make *Heauen our treasure*, the glorie whereof is both eternall and vnchangeable.

Againe, seeing nothing here is certaine, wee must learne to seeke sound comfort where it may bee had. Seeke it in this world, and it will faile vs; but seeke it in the sincere worship of God, and that will minister such comfort in this life, and such glorie in heauen, *as hath a foundation*, and will neuer faile vs.

Further, this must put vs in mind of the holy Kings aduise; which is, to *remember our Creatour in the daies of our youth*, *Eccles.* 12.1. Seeing this world is so vncertaine, and our life hath so weake a *foundation*, as we are not sure to liue to come to old age: euerie man therefore is to heare the conclusion of all; which is, *To feare God, and to keepe his Commandements*: and this, the sooner the better. For else, for a little foolish and vaine pleasure, transitorie, and which *hath no foundation*; we shall venture the loosing of that glorious Citie, *which hath a sure foundation.*

It followeth in the description;

Whose Maker and Builder is God.]

The second point in the description of this Citie is, That *God was the Maker, Builder*, or Author of it. These two words are both one, and therefore it is a needlesse labour of some

that

that would diſtinguiſh betwixt them: for the meaning is, *God made*, that is, Prepared the glorie of heauen, and hee *built it*; as though hee ſhould ſay, Heauenly *Ieruſalem* is a glorious *Citie*: and no maruell though it be ſo, for *God made it*. And if you will needs, that being *a Citie*, it muſt be *built*, be it ſo; for God is *the builder of it*. ABRAHAMS Faith.

This Doctrine is euident in the Scriptures, *Pſal.* 136.5. *God by his wiſedome made the Heauens*. And here is another maine difference betwixt this world, and the glorie of heauen: The *Cities* of this world were built by man, but Heauen *by God himſelfe*. The art and skill of men built the Cities of the earth, and ſometime the couetouſneſſe, or other corruption of man, as is manifeſt in the beginning: for *Cain*, a couetous, cruel and ambitious man, built the firſt Citie in the world: but holy and good men, haue not the honour to bee *builders of this Citie*: No, they are *Citizens* of it, but God onely is the *Author and Builder of it*.

No man may doubt hereof, becauſe this third heauen is inuiſible; for the *Angels* alſo are inuiſible, and yet Gods creatures. Beſides our Creed teacheth, That God is *Creator of all things viſible and inuiſible*.

If we doubt why God made it, ſeeing hee made all things for man, and man in this world hath no ſight nor vſe of it. The anſwer is, God made it for two ends.

Firſt, To be his owne glorious palace (not wherein he would confine his beeing, or his preſence, but) wherein hee would make his glorie moſt apparant; and wherein his glorie ſhould in a ſort dwell. In which regard, it is called *His Throne*, *Eſay 66*. And in our Lords Prayer we ſay by Chriſts owne teaching, That God *our Father is in Heauen*. Therefore as Princes build themſelues Palaces, to ſhew ther power and puiſſance, and to magnifie themſelues, and to be fit habitations for their greatneſſe; So God made the third heauen to be the *Throne of his glorie*.

Secondly, He had alſo a reſpect herein to his creatures: for he made that heauen, therein to reueale his Maieſtie and glorie to his reaſonable creatures, *Angels and Men*: and (by ſhew-

Abrahams Faith.

ing them his glorie) to glorifie them. *For in Gods presence is the fulnesse of ioy, Psal.16. vltim.* And in this sense is it true, that *God made all things for man (as man for himselfe:)* namely, all things either for his soule or bodie, or both; either for his vse in this life, or in the other. And so the third heauen was made for mans vse; not in this life, but in the life to come; for his *soule* vntill the last Iudgement; and after that, for both *soule and bodie.*

Hence we learne diuers instructions.

First, In that the third heauen, which neuer was seene with the eye of man, is here positiuely affirmed to be *made by God*: Wee learne, that therefore it is one of Gods creatures; and not eternal, as some hold, and goe about to proue, thus: God is eternall; but hee must bee in some place: and heauen is the seate and place of God; therefore it is coeternall with God. But I answer, from Gods Word; that though heauen be the seate and throne of Gods *glorie*, and where hee manifesteth and magnifieth his glorie; yet is it not the place of *his substance and being*, for that is infinite and incomprehensible: and it is against the Christian Faith, to imagine the God-head to bee comprehended or contained in any place, 1. *King.*8.27. *The heauens, yea the heauens of heauens cannot comprehend thee, O Lord; how much more vnable is this house that I haue built?*

Nor is it materiall, that wee know not on what day it was created; or that it is not named amongst the workes of the creation. For the same is true of the Angels *also*: and it pleased Gods wisedome, for speciall causes, to name no creatures particularly in the creation, but *visible*; whereas we know both from our Creed, and Gods word it selfe, that he is the Creator of all things *both visible & inuisible.* Therfore though we know not what day the third heauen was made; yet is it sufficient, that here is said, *It was made and built by God himselfe.* Whereupon it necessarily followeth, it is a creature, and not coeternall with the God-head.

Secondly, Here appeares the weakenesse of one of the commonest arguments; vsed for the defence of the *Vbiquitie* and

Consub-

V. 10.

Conſubſtantiation. Chriſt (ſay they) is preſent bodily in the Euchariſt, and they prooue it thus: Chriſt is in heauen, and he is God: but heauen is euery where; for God is euery where: and where God is, there heauen is: (as where the King is, there the Court is:) Therefore Chriſt may be in the Sacrament, and yet be in heauen notwithſtanding. ABRAHAMS *Faith.*

I anſwer, the ground is falſe: *Heauen* is not euery where; for then it is in *Hell:* which to affirme, is abſurditie, confuſion, and impietie. Indeede *Gods preſence* is euery where; and where his preſence is, there is his *power:* as where the Kings preſence is, there is alſo his power and authoritie; and there may be any ſeate or court of Iuſtice: and ſo where he is, the Court is. But if you take the Court for ſome one of his chiefe houſes, then the ſaying is not true. But contrariwiſe, as the Kings power is, whereſoeuer his preſence is; and yet he may haue one houſe more ſumptuous, and magnificent then all the reſt, which may be called his Court, by an excellencie aboue other: and that Court is not alwaies where the King is, but in ſome ſet and certen place, and not remooueable:

So Gods power and glory is euery where; and yet his moſt glorious Court, the *third heauen*, is not euery where, but in his limited and appointed place, where Gods glorie ſhineth more then in any other place.

Againe, if heauen properly taken, be euery where, then it is *God* himſelfe: for that that is euery where, muſt needs be deified; and indeed ſome, to maintaine this opinion, haue ſayd little leſſe. But if the holy Ghoſt may moderate this diſputation, he plainly tells vs here, *That God is the maker and builder of it.* Therefore aſſuredly it is not God, but one of Gods creatures.

Thirdly and laſtly, let vs obſerue the deſcription of heauen, included in theſe two words, *maker* and *builder.* God *made it*, that is, it is one of his creatures; he made it as well as the reſt: and *he builded it*, that is, (as the word ſignifieth) made it with Art; or he beſtowed skill and wiſdome vpon it. For, though we may not imagine any ſubſtantiall difference betwixt theſe two words, for matter; yet in ſignification they differ:

Abrahams Faith. differ: and so farre wee are to obserue it.

Here then we learne, that the third *Heauen* is like a piece of worke, wherein an excellent workeman hath spent his art, and shewed his skill; that is, that the higheſt heauen is a moſt glorious place, and surpasseth all other creatures of God in glorie and excellencie, so farre as therein shineth the glorie, skill, and wisedome of the Creator, more then in any other creature. In which regard, it is no maruell though the holy Ghost say in another place, That the *eye hath not seene, nor the eare heard, nor mans heart conceiued, what God hath there prepared for them that loue him*, 1. *Cor.* 2. 9. And S. *Paul* himselfe, though hee had the honour to hee *taken vp into this third Heauen*, and to *see and heare* the glorie which is there; yet afterwards could not hee expresse the glorie hee had seene. And this was figured in the *Temple of Ierusalem*, which was the mirrour and beautie of the world; for the building whereof, God both chose the skilfullest men, and indued them also with extraordinarie gifts; namely, *Bezaleel and Aholiab*. Now as thereby that *Temple* was the most excellent piece of worke that euer was in this world, made by man; so the higheſt heauen (which was mystically prefigured in *Salomons* Temple) is the most excellent of all the workes of God.

The vse of this Doctrine is not to be omitted.

First, If that be so excellent & glorious a place, we must all labour to come thither; for aboue all things, it seemes worthy to bee sought for. People come out of all places of the countrey, and to dwell in great townes, and rich *cities*; and men labour to be free-men there, and to haue their children free in them: and euen the greatest men, will haue their houses either in, or neere them; that so, though they will not alwaies dwell in them, yet they may soiourne in them at their pleasures now and then. And why all this? But because, first, they are places beautifull, and many wayes pleasant to the eye. Secondly, Full and frequented with the best company. Thirdly, Repleniſhed with aboundance of all things needfull for mans life, for necessitie, comfort and delight. Fourthly, They inioy many priuiledges and freedomes. And lastly, all this is most true

of

of ſuch Cities where the King keepes his Court.

ABRAHAMS *Faith.*

If this be ſo, then how is heauen to be ſought for? Behold, here a goodly Citie, a Citie of God, (whereof *London*, *Paris*, *Rome*, *Venice*, nay *Ieruſalem*, are ſcarce ſhadowes) the true *Ieruſalem*, the *ioy of the whole earth*: nay the ioy of the world, and the glorie of all Gods creatures, *made* immediately with the hand, and *built* with the skill and cunning of *God himſelfe*. The Princes of the world, and euen of *Rome* it ſelfe, wondred at the beautie, and were amazed at the magnificence of *Ieruſalem* and the Temple, and yet it was but a type and figure hereof. For that had indeed the glorie of the world vpon her: but the new *Ieruſalem* hath the *glorie of God vpon her*, *Reuel.* 21.4.

Shall we then ſeeke to dwell in the Cities of this world, and not labour to come to heauen? Are they any way excellent, wherin heauen is not much more to be deſired? Are they beautiful, and is not it the beautie of the world? Read the 21. Chap. of the *Reuelations*, and ſuppoſe that the beautie of it were but outward and worldly, and ſenſible to humane capacitie: yet is it far more excellent, then euer any was in this world. And is not there the company of the Deitie, of Chriſts humanitie, of the holy Angels, & all good men? And is not there abundance of whatſoeuer belongs to perfect happineſſe? And is not there freedome from the deuil, ſin, & death? And is it not the Court of God, the King of glorie? Then why doe wee not ſigh and grone, and long to be Free-men of this glorious Citie? And though we cannot come to it, as long as we liue in this world; yet why doe wee not ſtriue to come as neere it as may be? In this world, when a man cannot dwell in the heart of a *Citie*, yet hee will rather dwell in the *ſuburbs*, then he will not bee neere it; and being there, he knowes he can ſoone ſteppe into the Citie. So let vs in this life come as neere heauen as wee may; let vs get into the *ſuburbs* and dwell there.

The *ſuburbs of Heauen* is Gods true Church on earth, where his Word is freely knowne and preached, and his holy Sacraments adminiſtred, and therein God truely ſerued. Let vs aſſociate our ſelues to this Church, and liue according to the holy lawes

Abrahams *Faith.* lawes thereof. This is the ſuburbs of heauen; ſo ſhall we be ready to enter into the glorious Citie it ſelfe, when the Lord calls vs.

And as this is for *our ſelues*; ſo if we loue *our children*, or care for their aduancement, let vs make them free-men of that Citie, *whoſe maker and builder is God*: So ſhall we be ſure to haue comfort and ioy *of them* here, and *with them* in heauen. But if we will haue them freemen in heauen, we muſt make them *Gods apprentizes* on earth: they muſt ſerue out their time, elſe they get no freedome. This time, is all their life. Men are deceiued that let their children be the *Diuells ſlaues* here, and thinke to haue them free in heauen: let vs then binde our children *prentizes to God*, that is, make them his ſeruants here: then aſſuredly, as in their repentance and regeneration here, they are borne free-men of heauen; ſo after this life they ſhal inioy the freedoms & priuiledges of that heauenly Citie, which *was made and built by the wiſdome of God.*

Laſtly, here we ſee how true it is that *Dauid* teacheth, *Pſa.* 15.4. *No vile perſon can come in heauen.* And no maruell: for if men thus & thus defamed, cannot be freemen in the *Cities* on earth built by men, is it likely that ſinners, and profane men, that care not for repentance, and regeneration, (for they be the vilemen) ſhall be admitted into that Citie, whoſe maker and builder is God? It is the holy Citie, no vncleane thing can enter into it, *Reuel.* 21. It is Gods holy mountaine, how ſhall vngodlineſſe aſcend thither? *Pſal.* 15.1. It is the new Ieruſalem, how ſhall the old man, that is, ſinnefull corruption, get into it? We muſt therefore caſt off the olde man, with his luſts, and be renewed in holineſſe: we muſt become penitent ſinners for our liues paſt, and *new men* for hereafter; or elſe let vs not looke to haue any part in heauen.

And good reaſon, for *God is the maker and builder of it*: But he is not the maker of ſinne; but the Diuell, and our ſelues brought it out: and thinke we the Diuells worke ſhall come in heauen? or that God will build a houſe for the Diuells ſlaues to dwell in? Let vs not be deceiued: But contrariwiſe, grace and holineſſe is Gods worke: as our ſoules and bodies

were

were the worke of his hands, ſo our regeneration is much more the worke of his owne power and mercy. That man therefore, who can ſay; God as once he made me *a man*, ſo he hath againe made and built me a *new man*, and a new creature; that man is he, that ſhall be an inhabitant in that heauenly Citie, *whoſe maker and builder is the ſame God.* ABRAHAMS Faith.

In this holy way of Faith and repentance, did the holy Fathers walke to this Citie; as *Dauid* ſaith, in the name of them all, *Thou will I waite for thee in holineſſe.*

And thus doubtleſſe did the holy Patriarke *Abraham*, who as he was the father of our Faith, ſo was he alſo a patterne of repentance and holy life: and in that holineſſe he waited *for this Citie that hath a foundation, whoſe maker and builder is God.*

Hitherto we haue heard the holy practiſe of *Abrahams Faith*, in two examples.

There is much more ſpoken of the excellencie of his *Faith*: but by the way, the holy Ghoſt interlaceth a worthy example, euen of a *womans Faith*; namely *Sarah* his wife. The ſixt Example, in the order of the whole, followeth in the words of the two next verſes.

SARAHS Faith.

VERSE. XI.

By Faith, euen SARAH *alſo receiued ſtrength to conceiue ſeede, and was deliuered of a child, when ſhe was paſt age, becauſe ſhe iudged him faithfull which had promiſed.*

NExt to *Abraham*, who is called *father* of our Faith, or of faithfull men, followeth *Sarah*, who was alſo myſtically the mother of *beleeuers*: next to the husband followeth the wife: nay *Abrahams* Faith is commended, both before her, and after her; and hers incloſed in the midſt.

By

SARAH'S *Faith.*

By the way, here obſerue how God honors holy *mariage*, & obſerues the *decorum* and dignitie of it: He not only allowes, or commends the Faith of *Abel*, who it may be was vnmaried; but as wee ſee, of *maried* men alſo. And it is worthy our obſeruation, that of all theſe whom the holy Ghoſt here records for their Faith & Holineſſe, they were all maried, except *Abel*; of whom it is not certaine whether he were, or no.

It appeares therefore, that God, as hee *ordained* holy mariage; ſo he alwaies *honored* it, both with his *grace* on earth, and his *glorie* in heauen: as well, if not better then any other ſtate of life. They therefore doe ſpit in the face of God himſelfe, who any way diſgrace it, and they eſpecially, who allow fornication or adulterie, in any ſort of men, rather then it, as ſome Papiſts doe. But here wee may obſerue further, how God maintaines the *dignitie and decorum* of it: he placeth *Abraham* and *Sarah* together, and puts none betwixt them, to ſhew the inſeparable vnitie that is to be betwixt them: ſo farre, as that euen in ſtorie they are to bee ſet together: and how hainous their preſumption is, that dare any way attempt to ſeparate or part that vnitie.

He placeth *Abraham* firſt, to ſhew the dignitie and preheminence of the man, whom for her ſinne, God hath ſet ouer her; not onely for her head, but for her guid and gouernour: and to teach the man, that he and his example ſhould be firſt, and ſhould be a light vnto her; to ſhame them who come behind their wiues in Faith and Holineſſe. He placeth *Abraham* both afore and after her, and her in the midſt; to teach her, that her glorie and honour euerie way, is in the vertue and worthineſſe of her husband; her head vnder God: who is to goe before her, to giue her good example: and to come after to ouerſee her courſes; and on all ſides, to be a ſhelter and defence vnto her.

Theſe things may not vnfitly be noted in this contextion: Now let vs come to the words, wherein are theſe points;

Firſt, Who beleeued: *Euen Sarah.*

Secondly, What ſhe beleeued: *Gods promiſe to beare Iſaac.*

Thirdly, The impediments of her Faith; which were two.

Firſt,

First, *Her Age.* SARAHS *Faith.*

Secondly, *Her Barrennesse.*

Fourthly, The effects of this her Faith: which were three,

First, Thereby she *conceiued seed.*

Secondly, *Brought forth Isaac.*

Thirdly, Had a *great issue and posteritie by him.*

Fiftly, The ground of her Faith: *Shee iudged him faithfull which had promised.*

All these are laid downe in this verse, or the next.

The first point is, The person, of whom this Storie is: *Sarah a woman*; euen she beleeued. We haue heard some examples of notable men: but behold here, a woman chronicled for her Faith and holy Obedience, as well as men.

Where we learne, That Sauing Faith, and consequently saluation it selfe, is not proper to one sexe, but to both; man and woman. The woman indeed was the first that brought in sin; and being deceiued her selfe by the deuill, shee deceiued man. In which sense the Apostle saith, 1. *Tim.* 2. 14. *The man was not deceiued, but the woman*; *and shee was in the transgression.* And for that cause, grieuous calamities, and much bitternesse, was laid vpon that sexe, in bearing and bringing vp children, and in subiection. In which regard, they might thinke themselues forsaken of God, for their fault. For the preuenting whereof, the Apostle here, or rather the holy Ghost by him teacheth vs, that true Faith and Saluation by the *Messias*, belongeth, to *Sarah* as well as *Abraham*; to women, as well as to men. And Saint *Peter* also most plainely (1. *Pet.* 3. 7.) teacheth vs, That *they are heires together with their husbands, of the grace of life.*

The vse whereof, as it discouereth the monstrous and vnnaturall madnesse of some men, who haue called into question the possibility of their saluation; yea some, whether they haue soules, or no: so it giueth incouragement to women, to serue that God in zeale and sincerity, which hath beene so mercifull vnto their sinne; and who, though he hath subiected them in bodie vnto their husbands, yet hath made their soules partakers with them of the same hope of immortall life.

Yet

ABRAHAMS *Faith.*

Yet withall we may obſerue, how few the holy Ghoſt here recordeth; namely, but one or two women, amongſt many men. For ſo it hath beene in all ages, thoſe that haue beene good, were excellent; but they were few in compariſon of men: which, as it is the more commendation to them that are good, ſo it muſt ſtir vp all women profeſſing religion, to labour in the imitation of the Faith of their grandmother *Sarah*; that ſo they may be ſome of thoſe few.

But let vs enter into further, and more particular conſideration, who this *Sarah* was; eſpecially ſeeing ſhee is the onely woman of the Iewes Nation, whoſe Faith is here remembred.

Shee was the wife of *Abraham*, the grand Patriarke of the Age betwixt the Flood and the giuing of the Law. And of her wee read this ſtorie amongſt other, *Gen.* 18. 13. God by his Angell appearing to her husband and her, made a promiſe, that within the yeere they ſhould haue a ſonne: both heard it, and both laughed to heare it: *Abraham* in ioy and admiration, and therefore was not reprooued: ſhe in doubtfulneſſe, and a conceipt of almoſt impoſſibilitie, and was for it ſharpely reprooued of the Angel. Yet behold this *Sarah*, that euen now laughed to heare ſuch a promiſe, as being a fond conceipt, and meere impoſſible: yet afterward beleeueth, and in ſo good a meaſure, as her Faith is here regiſtred to all poſterities.

In her example, we may learne a good leſſon. It was a bad thing in *Sarah* to *laugh* at Gods Word, though it ſeemed neuer ſo high aboue her conceit: But it was good and commendable, that ſhe correcteth her fault, and teſtifieth her amendment, by beleeuing. We all follow *Sarahs* fault; but few her *repentance*. Many in our Church are mockers of our religion, and of the Miniſters and profeſſours thereof: and all religion that ſtandeth not with their humours, is no more regarded of them, then toyes or deuiſes; and they are counted fooles or hypocrites that thinke otherwiſe. But alas, theſe men know not how vile a ſinne they commit, while they laugh at Gods Word. For if her fault was ſuch, who laughed at that, that ſeemed

ſeemed to her almoſt impoſſible, and yet without any profaneneſſe; what ſhall become of them, that out of their carnalitie, and fleſhly profaneneſſe, doe make but a ſport at all Gods ordinances, promiſes, and commandements; and at all religion, more then ſerueth their own turne? Let ſuch men be warned, to ceaſe mocking, and lay aſide reuiling of others, and begin ſoberly and ſeriouſly to *beleeue*; elſe they will find it ſharpe kicking againſt the pricke, and dangerous playing with edge-tooles. SARAHS *Faith.*

Furthermore, *Sarah* that laughed in doubting, yet (withall) *beleeued*. This teacheth vs, that true *faith* is ioyned alwaies with doubting in all Gods children. If any obiect, that followeth not heere: for ſhe firſt *doubted*, and then *beleeued*; when ſhe *doubted* ſhe *beleeued* not, and when ſhe *beleeued*, ſhe *doubted* not.

I anſwere: It is not ſo, but the contrarie, as I will prooue. For *Sarah* was no Infidell, vtterly to denie and gaine-ſay Gods word, when ſhe heard it: but onely finding it in all reaſon impoſſible, ſhe therefore preſently yeelded not to it, but laughed at it, as a matter paſt ordinarie courſe, yet withall ſhe regarded who ſpake it; namely, *God*: and therefore forthwith iudged it poſſible with God, though impoſſible in reaſon, and ſo at laſt conſtantly *beleeued* it, yet ſtill her *reaſon* gaine-ſaying it: ſo that ſhe neuer doubted ſo, but that ſhe in ſome part *beleeued* it. And when ſhe *beleeued* it moſt ſtedfaſtly, yet ſhe ſomething *doubted* of it: reaſon ſaid it could not be, faith ſaid it might be. Therefore, as when reaſon ouer-ruling, yet ſhe had ſome ſparkes of *faith*: ſo when her faith was predominant, there remained ſome reliques of *doubting*: for as reaſon cannot ouerthrow true faith; ſo the beſt faith in this world, cannot fully vanquiſh reaſon.

This is the doctrine of Gods word, *Mar.* 9. 24. Ieſus bidding the father of the child poſſeſſed to *beleeue*, and then his child ſhould be diſpoſſeſſed: he anſwered, crying with teares, *Lord I beleeue, helpe my vnbeleefe.* There is faith and vnbeleefe in one ſoule at one time, in one action, vpon one obiect:

SARAHS *Faith.*

obiect: and what is vnbeleefe, but doubting or worſe?

And Chriſt often reproueth his Diſciples, for their doubtings; and calls them, *O yee of little faith*; and yee all know that they then had true faith: yea, S. *Peter* himſelfe, moſt famous for his *faith*, is reprooued in the ſame words, *O thou of little faith, wherefore doeſt thou doubt?* He had a little faith, therefore ſome faith: a *little* faith, therefore much doubting: therefore it is apparant, a man may haue in his ſoule at once, both faith and doubting: yea commonly we haue a *graine of muſtard-ſeede*, or a *mite of faith*, and a mountaine of doubting.

The vſe of this doctrine; Firſt, diſcouereth the nakednesſe of many profeſſing themſelues Chriſtians, who care not how they liue, yet ſay they beleeue in Chriſt, and looke to bee ſaued by him. Aske how they know it: they anſwer, they know no other: Aske when they began: they ſay they did euer ſo: Aske if they doubt; they anſwer they would bee aſhamed ſo to doe. But alas, here is nothing but ignorance and preſumption. Our *religion* can neuer be diſgraced by ſuch men: for they haue it not, they know it not: for if they did, they would ſhame to anſwer ſo. Theſe men haue no *faith* at all: for, where it is, doubting doth alwaies ſhew it ſelfe. And he that knowes he *beleeues*, knowes alſo he *doubts*? and the more he *beleeues*, the more hee knoweth and feeleth his doubting: for where theſe two are, they are alwaies oppoſite, and ſhew their contrary natures: the one is the *ſpirit*, the other is fleſh and corruption. *And theſe* ſaith the Apoſtle, *doe luſt one againſt another*, *Galath.* 5. 17. Hee therefore that thinketh he is wholly *ſpirit*, and hath no *fleſh* or corruption in him, is nothing but corruption: and he that imagineth hee hath perfect faith, and no doubting, hath no faith at all in him, but carnall preſumption.

Secondly, here is comfort to all ſuch as haue *faith* and grace, and yet are daily troubled with temptations: let not ſuch be diſmaied, though they finde in themſelues much doubting and diffidence. For *Sarah beleeued*, and yet ſhee doubted; yea, notwithſtanding all her doubting, ſhe *beleeued* ſo excellently, as her faith is here made a patterne to all holy

Matrons

Matrons for euer. He therefore that is euen *buffeted by Sathan*, with temptations of doubting, let not him be diſmaied, as though he had no faith: but let him bee aſſured, his doubting doth not bewray it ſelfe, but that faith makes the oppoſition; and therefore let him ſtriue with teares and prayers to God, and ſay, *Lord I beleeue, helpe thou my vnbeleefe.* SARAHS *Faith.*

Thus we ſee the *Perſon* who, *Sarah*: but what is the *action* which ſhe did? it is implied in theſe words,

Through faith Sarah, &c.]

Her action is, *ſhee beleeued.* This vertue of faith and this action of *beleeuing*, is the matter of all this Chapter. Theſe holy men and women had other holy vertues: but their *faith* is that alone, which is here commended.

Now particularly for *Sarahs faith*, here is one notable thing to be obſerued; the very ſame Word of God, which ſhe *beleeued*, and for beleeuing whereof ſhee is here regiſtred, at the ſame ſhe alſo laughed: but behold, her *faith* is recorded, her laughing is not; her faith is commended, her fault ſilenced. In which holy and mercifull practiſe of God, wee learne;

Firſt, that God accepteth *true faith*, though it be attended with many infirmities. As a King is content to giue a begger an almes, though he receiue it with a hand ſhaking with the palſey: ſo, God is well pleaſed with our faith though diſeaſed with infirmities, and beſtoweth grace on a beleeuing ſoule, though ſhaken with many temptations.

In a word, God accepteth ſoundneſſe of faith, though it be but ſmall, and more lookes at (in his mercie) a mans little faith, then his many faults. *Hee will not breake the bruiſed reede, nor quench the ſmoaking flaxe*, *Eſay* 42.3. When a man is broken in heart, and deiected in ſoule, in ſight of his many ſinnes, and little grace, God will not breake this *bruiſed reede*, but will comfort and ſtrengthen him. And when any life of grace appeares in a man, (as *flaxe that ſmoaketh*, but will not burne out) God will not *quench* it, but will rather kindle it, and giue life vnto it

SARAHS *Faith.*

Let this teach vs to take in good part the holy and honeſt endeauours of our brethren, though they cannot doe ſo well as they would, or ſhould. Let vs not exact too much, and too haſtily vpon them, but expect in meekeneſſe the working of Gods grace: and in the meane time, thinke well of *Sarahs* faith, though it be with laughing.

Secondly, here we may learne, that God rather obſerues and regards good things in his children, then their faults and imperfections: he writes vp *Sarahs faith*, he nameth not her laughing. This is from the goodneſſe of his nature, being *goodneſſe* it ſelfe, and therefore moſt eaſily apprehendeth and takes notice of the leaſt goodneſſe, where-euer he findes it.

Thus ſhould we deale one with another: what good thing we ſee in any man, we ſhould obſerue and commend it: his faults wee ſhould not ſee, but couer and omit them. But the courſe is contrarie: the common table-talke of the world, is nothing but of mens faults, and to rip vp their imperfections: but if they haue neuer ſo many good properties, we can bury them all, or paſſe them ouer in ſilence. This argueth the malice and the naughtineſſe of our nature; which being euill, doth delight in nothing but euill; and being corrupt, feedes as doth the filthy horſe-flie, on nothing but corruption. But let vs remember the practice of God, and learne to conceale faults, and vſe our tongues to talke of the good things and vertues in our brethren: So ſhall we reſemble the Lord, who though *Sarah* laughed (not in a holy admiration, but in vnbeleefe) yet, foraſmuch as afterward *ſhee beleeued*, God hath matched her with the notableſt beleeuers, and holieſt men that haue beene in the world.

Thus much for the firſt point: the perſon, and her action, ſhee beleeued. Now the ſecond is, *what ſhe beleeued?* included and neceſſarily implied in the laſt words of the verſe: *ſhee iudged him faithfull which had promiſed.*

The thing ſhee beleeued, was the word or promiſe of God: Particularly his promiſe, that ſhee ſhould beare *Iſaac* in her olde age: of which promiſe, and the circumſtances of it,

it, wee may read, *Geneſis* 18. 13. &c. SARAHS *Faith.*

Here the onely queſtion is, By what Faith ſhee beleeued this?

And the anſwer is, By *true Saning Faith*: and it is prooued thus. *Abraham* beleeued this promiſe by the *Faith that iuſtified him, Rom.* 4. 10, 11. But *Abraham* and *Sarah* beleeued it both *by one Faith*: therefore *Sarah* beleeued that promiſe by the Faith that alſo iuſtified her. Where we learne, that Sauing Faith apprehendeth not onely the great promiſe of *Redemption* by Chriſt, but all other inferiour promiſes that depend vpon it. For, here we ſee *Abraham* and *Sarah* take hold of the promiſe of a temporall bleſſing, by the ſame Faith, whereby formerly they had laid hold on the promiſe of eternall ſaluation by the *Meſſias*: ſo that the obiect of true Faith is,

First, *Principall*: The promiſe of ſaluation by Chriſt.
Secondly, *Secondarie*. All inferiour promiſes annexed thereunto.

The maine promiſe is: *So God loued the world, that he gaue his onely begotten Sonne, to the end that whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life, Ioh.* 3. 16. Now true Faith, firſt of all, directly and plainely faſteneth it ſelfe on this: but after, and with this, on all other promiſes that concerne ſoule or bodie. In the *Lords Prayer*, wee are bid to pray for temporall bleſſings, health, peace, competencie of wealth, and all other, vnder the name of *daily bread*: and we are bound to beleeue, that God will giue them, if we aske in *Faith*. Neither is this Faith conſtrained, but free and voluntarie, and on a good foundation. For being perſwaded that God accepteth vs in Chriſt for ſaluation, wee cannot but withall bee perſwaded, that God will giue vs all things elſe needfull for vs.

This wee heere note againe, becauſe wee are wrongfully charg'd by the Papiſts, to hold, that Faith apprehendeth the promiſe of ſaluation alone. But we paſſe it ouer, for that we haue alreadie ſpoken ſomething of it.

Now followeth the third point: namely, The impediments of her Faith, in theſe words,

SARAHS *Faith.*

When ſhee was paſt age.]

The promiſe was to haue a child: *Shee beleeued it.* Now againſt child-bearing, there are two impediments: Firſt, *Barrenneſſe.* Secondly, *Age.*

If one be *aged*, or paſt the ordinarie time, it is hard and vnlikely: but if one be verie *aged*, and farre paſt it, it is impoſſible ſhe ſhould conceiue and beare a child: thus it ſtands in reaſon. Beſides, though one be not paſt age, yet if ſhe be *barren*, (as ſome by ſecret reaſons in nature are) it is not to be exſpected, ſhe ſhould conceiue. Now, both theſe lay in *Sarahs* way: for here it is ſaid, ſhee was *paſt age*: and another place (namely, *Gen.*16.1,2.) ſaith, *ſhe was barren.*

But it may be obiected againſt *Sarahs* age, that in the old time they had children, till they were of great age. *Eua* had her ſonne *Sheth*, at three hundred & thirtie yeeres old, *Gen.*5.3. For *Adam* and *Eue* muſt needs be both of one age: and after that, *Eue* bore *many ſonnes and daughters.* Therefore it may ſeeme, that *Sarah* was not paſt age at ninetie *yeeres old.* But we are to know, that they who began to beare at that age, liued eight or nine hundred yeeres: but *Sarah* liued after the Flood, when Ages were brought downe to two hundred, and for the moſt part to one hundred yeeres. *Abraham* liued but one hundred ſeuentie fiue yeeres, and *Sarah* but 127. Shee therefore who liued 127. yeeres, and died an old woman, muſt needs be paſt age of child-bearing, at ninetie yeeres old.

And beſides her age, ſhee was alſo barren, by her naturall conſtitution (as many are and haue been) and brought *Abraham* no children. Yet vnto this woman comes a word from God, *Sarah ſhall beare a ſonne.* And behold, this ſame aged and barren woman doth not obiect deſperately theſe her two hinderances (the one whereof in reaſon is ſufficient againſt child-bearing) but beyond all impediments, and aboue reaſon, beleeueth it ſhall bee ſo, reſting and relying onely and wholly on Gods Word for it.

The vſe of which notable and faithfull practiſe (ſo wonderfull in a woman) muſt teach vs to reſt on Gods *Word* and promiſe, though we haue no reaſon ſo to doe: for example,

XUM

When we ſee our friends or childrens bodies caſt into the earth to feed wormes, burnt by fire, or eaten by fiſhes, reaſon ſaith, they are gone, they can neuer be againe. We haue Gods Word and aſſured promiſe, *The dead ſhall riſe: with their bodies ſhall they riſe.* We muſt therefore beleeue it, if wee will be of the Faith of *Sarah*. God ſaid to her; *Age and barrenneſſe ſhall haue a child:* ſhe beleeued it. He ſaith to vs, Duſt and rottenneſſe ſhall liue againe: nay he hath often ſaid it; and ſhall not our Faith acknowledge the voice of our God, and beleeue it as ſhee did? SARAHS Faith.

But let vs come to perſonall promiſes, as hers was (for this is generall:) God hath promiſed grace and pardon to euerie penitent and beleeuing ſoule; yea, no man is partaker of the ſweetnes hereof, without the bitternes of many temptations to the contrarie, giuing him occaſions of doubting, and often euen of deſpairing of Gods fauour. What muſt a man doe in this caſe? Euen *beleeue*, though he feele no reaſon why to beleeue; and *hope aboue hope*. Such was *Abrahams* & *Sarahs* Faith. And for it, as they were regiſtred in the Storie of *Geneſis*: ſo both here, and alſo *Rom.* 4. remembred againe, & commended for it. Now ſuppoſe, that thou, after thy comming to God by Faith and Repentance, fall into temptations of deſertion, wherein to thy feeling, Gods heauie hand and wrath hath ſeized on thee, and the deuill layeth thy ſins to thy charge, and tels thee thou art a damned wretch, for thou wert euer an hypocrite, and neuer hadſt Faith, and that therefore God is thy enemy; In this caſe, wherein in reaſon or in feeling, there is not the leaſt hope of ſaluation: what muſt thou doe, deſpaire? God forbid. For that is the downefall into hell. No, but hope when there is no *hope*, keepe Faith when there is no feeling.

And to ſtrengthen vs heerein, remember the Faith of *Iob* (tried and ſifted, ſo as few haue beene) who *though the Arrowes of the Almighty ſtucke in him, & the venome thereof drunke vp his ſpirits, Iob* 6. 4. yet euen then hee *beleeued*: and would not giue ouer, nor let goe his hold, and ſaid, *Though thou bring mee to duſt, yet will I not forſake thee: no, though thou kill mee, yet will I truſt in thee.* So in the furie of temptations, when the

SARAHS *Faith.*

venome of Gods wrath ſeemes to drinke vp our ſpirits, then muſt we *beleeue*: and in the pangs of death, when God ſeemes readie to kill vs, then muſt we *truſt* in him. In ſuch caſes is the life of Faith to be ſhewed: when *reaſon and feeling ſay*, God is a terrible Iudge, *Faith* muſt ſay, He is a mercifull Father.

In our health and welfare, and feeling of Gods ſauour, this exhortation may ſeeme tedious: but if wee belong to God, if it bee not paſt alreadie, the time is ſure to come, when this Doctrine will be needfull for the beſt of vs all.

Thus we ſee the excellencie of this womans Faith: which is the more commended, by reaſon of theſe two ſo great hinderances. Now follow the effects of her Faith, which are diuers: ſome laid downe in this verſe, and ſome in the next.

Receiued ſtrength to conceiue ſeed,
And was deliuered of a child.

In theſe words are two effects:

Firſt, By the power of her Faith ſhee was inabled to conceiue: which afore ſhee did not, though there were the ſame reaſons in nature why ſhe ſhould.

Secondly, Shee was deliuered of a child in her old age, and that child was *Iſaac*: who is therefore called, The promiſed ſeed, and the child of the promiſe.

Out of the conſideration of theſe two, we may learne diuers good inſtructions: for ſeeing they are ſo neere a-kin in their natures, we will ſpeake of them both ioyntly together.

Firſt, Here wee may ſee that nothing is ſo hard or difficult which God hath promiſed, but Faith can compaſſe it, & bring it to performance. Chriſt bad the *blind* to ſee, the *lame* to goe: he ſpake, they beleeued, and they were healed. So here God promiſeth *A barren old woman a child, ſhe beleeueth*, and lo, ſhe *conceiueth* and *brings forth a ſonne*.

The vſe of this Doctrine is for two ſorts of people.

Firſt, Many in our Church being ignorant; when they are mooued to learne religion, anſwer: Alas they are ſimple, or not booke-learned, or they are dull and heauie witted, or they bee old and weake, and therefore they can learne nothing; or if they doe, they cannot remember it. But here is nothing

thing but vaine excuſes: for they want not wit to learne religon, if they haue wit to buy and ſell, to know a faire day from a foule, good meate from ill, deere from cheape, Winter from Summer. If they haue wit to practiſe the ciuill actions of the world, they haue wit enough to conceiue the grounds of religion, and to get ſo much knowledge as may ſuffice for a ground of that *Faith* which will ſaue their ſoules; ſo that they want nothing, but grace and diligence to vſe the meanes. To them therefore here is matter of good aduice. Let ſuch men learne but one promiſe of God out of the holy Scripture, as this; *Seeke firſt the Kingdome of God, and all things elſe ſhall be giuen vnto you, Matth. 6. 33.* or this; *Caſt all your care on him, for he careth for you, 1. Pet. 5. 7.* or this; *Hee that commeth vnto mee, I caſt him not away, Iohn 6. 37.* or but this; *Aske, and yee ſhall haue; ſeeke and yee ſhall find, Matth. 7. 7.* Let them learne but one of theſe, and when they haue learned it, beleeue it, and let their ſoules daily feed on that Faith; and they ſhall ſee what will follow: euen a wonderfull bleſſing vpon that poore beginning. This their Faith will ſo content and pleaſe their hearts, that it will vrge them forward to get more, and will make them both deſirous, and capable of more knowledge and grace: and will make them euen hunger and thirſt after knowledge and grace: (whereas, hee that knoweth no promiſe, nor beleeues it, contents himſelfe in ignorance and errour.) And this ſhall euerie one find, that will carefully vſe the meanes that God appoints, and will begin to learne but one leſſon at the firſt. For as old *barren Sarah*, beleeuing Gods promiſe, *conceiues and brings forth*: ſo old, ſimple, plaine, dull Countrey-men, *beleeuing* but one promiſe of Gods Word, ſhall conceiue and bring forth daily more and more fruits of knowledge and grace. SARAHS *Faith.*

Secondly, Others who haue made better proceedings in religion, doe ſee their ſinnes, and doe much bewaile them, but they cannot ouercome their corruptions: yea many there are, to whom their ſinnes and inward corruptions are more grieuous and burdenſome, then all bodily wants and miſeries in the world; yet ſee they not how to conquer their corruptions:

Sarahs *Faith.*

ruptions: but (alas) are oftentimes foyled by them, to their great diſcomfort.

Let theſe men know the want of Faith is the cauſe hereof; for that they doe not ſufficiently ruminate, and conſider the promiſes of God made in that behalfe, nor vſe the meanes God hath appointed: to the vſe whereof he hath annexed his promiſes of helpe againſt ſinne. Let them therefore lay Gods Word and Promiſes vnto their conſciences, in holy and frequent meditations. Let them carefully vſe the meanes God hath appointed, hearing and reading his *Word*, receiuing the holy *Communion*, earneſt and frequent *Prayer*, crauing alſo the *prayers of others*: and let them ſharpen theſe holy exerciſes, by *faſting*, *watching*, holy conferences with others, *viſitations* of others afflicted like themſelues, oft reuealing their eſtate to their godly *Paſtors*. Let them continue thus doing, and reſt confidently on the Word and Promiſe of God, with the ſtedfaſt foote of Faith, and they ſhall ſee, that *old Sarah ſhall haue ſtrength to conceiue*: that is, that their poore ſoules ſhal receiue ſtrength to tread vpon Sathan, to conquer their corruptions, and to conceiue and bring forth many worthy fruites of holineſſe, to their ioy and comfort in their latter experience; as *Iſaac* was to *Sarah* in her elder age.

The next Doctrine we may here learne, is; That whereas *Sarah*, by her Faith in Gods promiſe, conceiues and brings forth: therefore children are the immediate bleſſing of the Lord: for *Sarah* bare *Iſaac*, not by any ordinarie ſtrength or power of nature, but *through Faith ſhe receiued ſtrength to conceiue, &c.* Neither is this ſo in her onely (wherein there was a miraculous worke of Gods power) but in all. Some are indeed barren by conſtitution, and theſe cannot conceiue, vnleſſe by Gods power, as *Sarah* did. But ſome haue no children, who in all naturall reaſon might conceiue. For as God gaue the Law, and therby a gift and power *to increaſe and multiply*, *Gen.* 1.22. So hee reſerued the execution of it to himſelfe, and power to alter or diſpence, to adde or diminiſh as it pleaſeth him. Therefore ſaith the *Pſalmiſt*, *Pſal.* 127.3. *Loe children are the inheritance of the Lord, and the fruit of the wombe is his reward:*

and

And ſpeaking of them, *Pſal.* 128.4. hee ſaith, *Loe, thus ſhall he be bleſſed that feareth the Lord.* SARAHS Faith.

The vſe is, to teach *Parents* therefore to bring them vp as Gods bleſſings, and not only to giue them corporall neceſſities (for ſo they doe their beaſts) but to nurture them in holy Diſcipline, by ſowing the ſeeds of religion in their hearts. If this they want, they haue nothing, though you leaue them Earledomes. And herein is the ſaying true, *Better vnborne then vntaught.* The Law and power to increaſe and *multiply*, is giuen to beaſts in their kind, as well as to vs, *Gen.* 1.22. Therefore vnleſſe we doe more then prouide for their bodies, we differ little from them; but make them know God, and ſo we make them fellowes with the Angels. If Parents did thus, it cannot be expreſſed what bleſſings would come thereby to Church and Common-wealth.

Thirdly and laſtly, Let vs here know and learne, that this holy Matron, *Sarah*, figureth vnto vs myſtically the ſpirituall *Ieruſalem*, the Church of God. *Allegories* are charily and ſparingly to be taught; elſe much vnſound doctrine may cumber mens conſciences: but this is ſound and ſure; for it is the Apoſtles, *Gal.* 4.23. &c. *By Agar and Sarah other things are meant: for theſe two mothers are two Teſtaments: Agar, ſhe which gendereth vnto bondage: Sarah, Hieruſalem, which is free, and from aboue, and is the mother of vs all.* Now the reſemblance betwixt naturall *Sarah*, the wife of *Abraham*, and *myſticall Sarah*, the ſpouſe of Chriſt, the Church of God, ſtands in this; that as ſhe not by power in her ſelfe, but by Gods power, and *Faith* in his promiſe, *bare Iſaac*; ſo the Church our mother, bringeth forth children to God, onely by the power of Gods Word and Spirit. And therefore as *Iſaac* is called the child of Promiſe, and ſaid to be borne by *Promiſe*, *Gal.* 4.23. So men regenerate and borne to the Church, are ſaid, *Not to be borne of blood, nor of the will of the fleſh, nor of the will of man, but of God, Ioh.* 1.13. And Saint *Iames* ſaith, 1.18. *God of his owne will begat vs with the Word of Truth.* Thus the *Word* of God and the *Will*, that is, The Spirit of God, theſe two together beget children to the Church.

The

SARAHS *Faith.*

The vse is, To teach vs all to *honour* the Church, as our mother; but to *worship* God alone, who is the Father of our soule. The Church cannot make her selfe our mother, nor vs her children, when she wil: but it is God that must *speake the word, and then we are made*, he must beget vs by the power of his Spirit, and Ministerie of his Word. And further, let vs learne here what account we are to make of Gods holy Word, which is the immortall seed of our regeneration, whereby we are made Gods children and heires of immortalitie.

Thus much of the two first effects of her Faith.

The third is laid downe in the next verse: which because it is much stood vpon by the holy Ghost, we will put it off till then, being therefore worthy our deeper consideration.

And now followeth in the end of this verse, the fifth and last point, which is, The *Ground of her Faith.*

Because she iudged him faithfull which had promised.]

The foundation, whereon she built his her Faith, that she should haue a sonne, being *barren and past age*, was not the bare promise of *God*, so much, as the conceit or opinion she had of him that *promised*. For promises are not of value, so much by the things promised, though neuer so great or excellent (for they may promise much, who can performe nothing: or though they can, yet will recall their word in lightnesse and inconstancie) as by the worthinesse of the partie promising. We say in this world, wee had rather haue some mens word, then other mens bond: and rather haue a little promised of some, then much of others. Now such was the Iudgement that *Sarah* held of him that promised: namely, God: *She iudged him faithfull which had promised.*

Faithful: that is, She iudged him *able and willing* to accomplish what-euer he promised to her. So that the Grounds of our Faith in God, and all his promises, must bee a sure apprehension and knowledge of these two things in God;

First, His *Abilitie*, to make good what-euer passeth him in word.

Secondly, His *Carefulnes* to do it, when he hath said it. Some will promise any thing, though their abilities stretch not

not to performe: others are able enough, but haue no care of their word. But both theſe are in God; all ſufficient ability, and moſt careſull willingneſſe. So *Sarah* iudged of God, and therefore ſhee *beleeued* againſt reaſon; and ſo muſt wee doe, if wee will beleeue Gods word aright. We may reade, and heare, and knowe Gods word, and haue the points therein ſwimming in our heads: but if we will conſtantly *beleeue*, with our hearts, his bleſſed promiſes, and in our conſciences feare his threatnings, we muſt be fully perſwaded of theſe two to be in him. SARAHS *Faith.*

So are we taught by Chriſt (the wiſdome of God) in the Lords Prayer (afore wee pray for any thing) to be reſolued of Gods *power* and *will* to heare and helpe vs. Hee is our *Father*, therefore carefull and willing: *he is in heauen*, and therefore able to heare vs, and to giue vs all things, *Matthew* 6.9.

And the ſame commendation here giuen to *Sarah*, is alſo giuen to *Abraham*, *Rom* 4.21. *He doubted not, but beleeued aboue hope, &c. being fully aſſured, that he which had promiſed, was alſo able to doe it.*

The vſe hereof vnto vs is double:

Firſt, to aduiſe and guide vs for our promiſes; not to be too reckleſſe, as ſome are, what we promiſe: but to conſider afore-hand, and if it be beyond our power, not to ſpeake the word, (for Chriſtian mens words muſt not be vaine:) andif we haue promiſed any thing lawfull, and in our power, to bee carefull to performe it. Thus to doe, is to be a faithfull man, and is a good ſigne of a holy man, and Gods child: prouided this be ſo,

Firſt of all towards *God*, that we make conſcience of performing the great vow wee made in our *baptiſme*, and all other ſerious and holy purpoſes of our heart made to God. For otherwiſe, hee that breakes his vowe to God careleſly, by liuing profanely, he may in worldly policie keepe his word, but he cannot doe it in conſcience.

The Church of *Rome* is fowly faultie in this point, making no conſcience of breaking promiſe and faith with vs,

or

Sarahs Faith. or any of our religion; their nakednesse herein is discouered in the face of all Christendome: let them that are wise bee warned of it. They make great ostentation of their vowes, and of their care to performe them, aboue any other religion: but it appeares hereby to be vile hypocrisie. For if they were conscionably, and not politikly and formally carefull of their vowes of chastitie, pouertie, and others made to God, they could not but bee likewise carefull of their promises made to men: for the one of these is the fountaine and roote of the other. But the neglect of the one, sheweth the formalitie and hypocrisie of the other.

Let all that feare God, learne to make conscience of both these in their religion and seruice of God, and in all their dealings with men in the world: that so the world may *iudge vs faithfull men, when we haue promised.*

Secondly, let vs here learne how to helpe and strengthen our weake *Faith* in the great promises of God. We haue a promise of *saluation, Whosoeuer beleeueth in Christ, shall not perish but haue life euerlasting.* Of our *resurrection, Dan.*12.2. *They that sleepe in the dust shall rise againe.* Of our *glorification, Philip.*3.21. *The Lord Iesus shall change our vile bodies, and make them like to his owne glorious bodie.* Of a *new world,* 2.*Pet.* 3.13. *Wee looke for new heauens, and a new earth, according to his promise.*

These bee, as S. *Peter* calls them, *great and precious promises,* 2.*Pet.*1.4. And surely it must be a great and precious *Faith,* that can constantly beleeue these. No better helpes of our faith can there be, then often and seriously to consider of the *mercie* and *power* of him that made them: if he be *willing,* and able, what can let the performance of them? Let vs therefore often say with holy *Paul, Faithfull is he which hath promised, who will also doe it,* 1.*Thess.*5.24. and with *Sarah* here, *We iudge him faithfull which hath promised.*

Now followeth the last effect in the next verse.

Verse.

Sarahs Faith.

VERSE. XII.

And therefore ſprang there of one, euen of one which was as dead, as many as the ſtarres of the skie in multitude, and as the ſands of the ſea ſhore, which are innumerable.

THe third and laſt effect of *Sarahs* faith, is, that by this ſonne *Iſaac*, whom ſhe conceiued, and brought forth *by Faith*, ſhe had a wonderfull great iſſue, and a *poſteritie almoſt without number*. This effect conſiſts not of it ſelfe, but depends vpon the former. Her *Faith* gaue her ſtrength to conceiue *Iſaac*, though ſhee were *barren*, and to bring *him forth*, though ſhe were *olde and weak*; and ſo her faith brought him out, by whom ſhee was made the *mother* of many *millions* of men.

The matter of this third effect, is the multitude of men, that came of *Abraham* and *Sarah*, by *Iſaac*.

This poſteritie or multitude, is deſcribed by two arguments:

Firſt. By the beginning or roote of it?

One that was as dead.

Secondly, The quantity or greatneſſe, laid downe;

Firſt, Generally to be a *multitude*, and *innumerable*.

Secondly, Particularly, by two compariſons:

Firſt, As many as the *ſtarres in the skie*.

Secondly, As the *ſands by the ſea ſhore*.

The Firſt point, is the roote and beginning of this multitude, in theſe words:

And therefore ſprang there of one, euen one that was as dead,] *One*; that is, one woman *Sarah*: or at the moſt, *one couple*, *Abraham* and *Sarah*. And this one was no better then dead. Not dead properly and fully: for, none are ſo dead, whoſe ſoules and bodies are not ſeperate: but, *as dead*, that is, as good as dead, or halfe dead; meaning, that they were altogether vnfit for generation of children, the ſtrength of nature being decayed in them; *Abraham* being an hundred and

Sarah

SARAHS Faith. *Sarah* ninety yeeres old. And if this be true of *Abraham*, who was paſt age; how much more is it of *Sarah*, who was both paſt age, and was alſo barren in her beſt age.

Here we are to note and learne many things:

Firſt, *Multitudes came of one.* See here the powerfull, and yet the ordinarie works of God, to reare vp goodly and huge buildings, vpon ſmall and weake foundations. So did hee in the beginning, and euer ſince. Indeede, hee made at the firſt, thouſands of *ſtarres*, becauſe they muſt bee no more then at the firſt they were; and millions of *Angels*, intending they ſhall not multiply; he could alſo haue made millions of men in a moment: he would not, but onely one couple, *Adam* and *Eue*; and of them came the infinite race of mankind. When ſinne had made an ende of that world, hee founded not the ſecond, that yet continueth, vpon a thouſand couples; but by three men and their wiues, he multiplied the whole race of mankind, which ſince haue growne from three, to millions of millions. And ſo here of one olde man, and a barren old woman, ſpring innumerable multitudes.

This God doth, to magnifie his owne power in the eies of the ſonnes of men: and ſo he did alſo in matters heauenly. The number of Chriſtians ſince Chriſt, that haue growne to millions, began in a poore number at the firſt. For, when Chriſt himſelfe was aſcended, the number of knowne beleeuers, was but one hundred and twentie. *Act.* 1. 15.

The conſideration hereof, ſhould teach vs all theſe duties;

Firſt, not to meaſure God by our lengthes, nor to tie him to our rules; but to eſteeme of his power and might, as wee ſee it deſerues: and to entertaine high and honourable thoughts of him and his Maieſtie, who can reare vp ſo great *works*, vpon ſo *poore foundations.*

Secondly, not to deſpaire of our ſelues or our eſtates, though we thinke our ſelues neuer ſo weake, ſo poore, ſo ſick, either in ſoule or bodie: but to remember him, that *of one made multitudes* to ſpring out. Therefore, when thou art brought neuer ſo low, either in ſoule or bodie, by any miſe-

XUM

ries, either inward or outward; faint not, but *goe forward in the ſtrength of the Lord thy God.* Particularly: If God haue afflicted thee with pouertie, that thou haue nothing to beginne withall: or for thy ſoule; is thy knowledge in religion ſmall, thy meanes poore, thy feeling of Gods fauour but weake? Yet faint not, but lay faſt hold on Gods Power and Promiſe, vſe carefully the holy meanes God hath ordained, remembring and relying on him, *who made millions grow out of one*: and aſſure thy ſelfe, as *Iob* ſaith, *Though thy beginnings be ſmall, yet thy latter ends ſhall greatly increaſe.* SARAHS Faith.

Secondly, Obſerue here how old perſons are called *halfe dead*, or *as good as dead*; and that is true of them many wayes.

Firſt, Their yeeres and dayes, limited them, are as good as gone. For, ſuppoſe a man ſhould be as ſure to liue an hundred yeeres, as the *Sun* is to run all the day long his courſe, and at night to go downe: yet as when the *Sun* is paſt the height, and drawing downeward, we ſay it goeth faſt downe, and the day haſteth away; ſo when a man is paſt his middle age, when the ſun of his life is paſt the noone-ſteed, he declineth daily, and draweth faſt away, and the night of his life approcheth, with haſt and much horror, vnleſſe he preuent it.

Secondly, Their ſtrength and vitall powers, by which their life is continued, and their ſoules and bodies kept together, are ſo much weakened, that they are almoſt extinguiſhed: whereby it comes to paſſe, an old man may feele a manifeſt defect in all powers of mind and bodie.

Thirdly, Sicknеſſes or diſeaſes grow vpon old age: and as their ſtrength faileth, ſo the force of diſeaſes is redoubled on them: and looke what diſeaſes haue lurked in their bodies, which either naturally were bred in them, or accidentally taken, they now ſhew themſelues more ſenſibly; and the weaker a man is, the ſtronger is his ſickneſſe. In theſe three reſpects an old man or woman is *as good as dead.*

The vſe hereof is profitable;

Firſt, They muſt therefore be aduiſed to *prepare themſelues for death.* Euerie man is to prepare, I confeſſe: then if euerie man, eſpecially they that be old. The young man may die, the

SARAH'S Faith.

old man muſt die; the youngeſt cannot liue alwaies, the old man cannot liue long; the aged mans graue is as it were made alreadie, and his one foote is in it. And this is not mans conceit alone, but Gods owne iudgement, who as wee ſee here, calls an old man *as good as dead*: and that not ſo much in regard that he is *ſure* to die, as that he is *neere* it. Therefore as euerie man, young or old, is to make readie, becauſe his time is vnknowne, and no man is ſure that he ſhall liue to bee old; and as the *Pſalmiſt* ſingeth, *Euerie man in his beſt eſtate is altogether vanitie, Pſal.* 39. 6. ſo eſpecially he to whom God hath beene ſo gracious, as to let him ſee old age, he ſhould thinke of nothing but his end, and prepare euerie day *to die in the Lord.* His gray haires, his wrinkled skin, his withered face, his ill ſtomacke, his weake memorie, his crooked bodie, and the manifeſt and moſt ſenſible alteration and decay of his whole ſtate of mind and bodie, ſhould hourely all crie in his eares, *I am halfe dead, I will therefore prepare to die in the Lord.*

It is therefore a miſerable ſight to ſee, that thoſe who of all men ſhould be moſt willing to die, are for the moſt part moſt deſirous to liue. And thoſe who ſhould be moſt readie to die, are generally moſt ignorant, moſt couetous, and their hearts moſt of all wedded to the earth, and earthly things.

Secondly, Old perſons muſt here learne Saint *Pauls* leſſon: 2. *Cor.* 4. 16. That *as the outward man periſheth, ſo the inward man may be renewed daily.* The outward man is the bodie; the inward man is the ſoule, and the grace of God in it. They muſt therefore labour, that as the ſtrength of their bodies decay, ſo the grace of God in their ſoules may quicken and reuiue. But alas, the common practice is contrarie. For old men haue generally ſo miſ-ſpent their youth, & in their old age are partly ſo backward, partly ſo vnfit to learne religion, that when they come to their death-beds, they are then to be *Catechiſed* in the verie principles of Religion: ſo that when the bodie is halfe dead, Religion hath no being in them; and when the bodie is a dying, Religion and Grace ſcarce begin to liue in them: ſuch men caſt all vpon a deſperate point. But let them that deſire a ioyfull departure, thinke of theſe things afore-

V. 12.

hand: and as yeeres draw on, and ſo draw life to his end, and the bodie to the graue; ſo let them weane their hearts from the world, and lift them vp to God, and ſo ſpend their laſt dayes in getting knowledge, and in ſeruing God; that when their bodies are weakeſt and fitteſt for the earth, their ſoules may be the holieſt and ripeſt for heauen. To ſuch men ſhall it neuer bee diſcomfort to ſee their bodies halfe dead, when for recompence thereof they find their ſoules halfe in heauen. Thus wee ſee the *roote or foundation* of this poſteritie, how poore and weake it was. Now let vs come to the greatneſſe of it. SARAHS *Faith.*

Thereof ſprang as many in number, &c.]

This one old couple, *Abraham and Sarah*, are made by Gods power the Father and Mother of many Nations; and he and ſhee, of whom the world would haue pronounced, they ſhould not haue left a name vpon the earth, haue now millions of children that ſprang out of them. Here we may learne, that though God worke ordinarily, according to the courſe of Nature, which himſelfe hath eſtabliſhed; yet that he is not bound to it, nor will bee: hee bound it, therefore there is no reaſon it ſhould bind him. Here wee may ſee the power and prerogatiue of Gods Maieſtie.

As in the beginning hee made to bee, thoſe things which were not: ſo ſtill hee calleth *things that are not, as though they were*, *Rom.* 4. 17. and turneth and altreth the ſtate and nature of his creatures as pleaſeth him. Hee can take *life* from the liuing man, and leaue him *dead*; hee can giue life to the dead man, and make him liue againe. So hath hee dealt for the bodie, and for the ſoule he hath beene no leſſe wonderfull.

Saul, of a bloodie perſecutor, he can make a zealous Preacher, *Act.* 9. euen a glorious inſtrument, and *a choſen veſſell to carrie his name vnto the Gentiles*, euen he who thought to haue blotted out the name of Chriſt, and *all that called on that name* from vnder heauen, *Act.* 9. 14.

Rahab, *a Harlot*, and a common woman, yet by Gods worke ſo farre altred, that her Faith is regiſtred in the one and thirtieth verſe, amongſt the moſt excellent beleeuers that haue

SARAHS Faith. beene in the world. Let this teach vs, when we see our owne sins, how hideous and monstrous they be, yet not to *despaire*. And when we see other men liue in extreme dissoluteneſſe, yet not *to iudge of them before the time*: but euen then, with hope and comfort, remember that God who *quickneth the dead, and calleth things that are not as though they were.*

And in that hope let vs perſwade our ſelues, that hee may quicken our dead hearts, and reuiue vs by his grace. And therefore in that hope let vs raiſe vp our ſelues, to vſe all holy meanes of Gods *Word, Sacraments*, and *Prayer*: which if wee carefully and continually doe, we ſhall ſee wonders wrought in vs; that as they ſaid of *Paul*, *This man preacheth the Faith which afore hee deſtroyed, and therefore glorified God for him*, *Gal.* 1. 22, 23. ſo ſhall men ſay of vs, This man *hates* the profaneneſſe that he *lined* in, and *loues* the Religion that afore he mocked. Such Miracles will the Lord worke in vs, if with Faith and diligence we vſe the holy meanes; that ſo all that ſee vs, ſhall *Glorifie God for vs.*

Thus we ſee generally how great the iſſue and poſteritie of *Sarah* was.

But it is more particularly inlarged by two compariſons.

As many as the Starres in the skie, or the Sands by the Sea ſhore, which are innumerable.]

His compariſons are two: One taken from the *Heauens, as many as the Starres in the skie*: The other from the *Earth, as the ſands in the Sea.* And theſe two are vſed by the holy Ghoſt, being things of incredible number, to expreſſe the multitude of the *Iſraelites*, that came all from *Sarah*.

Not but that other things alſo are of as great number; as the drops of water, duſt of the earth, and haires of mens heads, &c. but theſe two are moſt common and prouerbiall phraſes, whereby to expreſſe a multitude. And againe, the *ſtars of the skie* are rather named then any other, becauſe God in the beginning pleaſed to vſe it to *Abraham*, when hee had neuer a child. *Geneſis* 15. 8. God carried *Abraham* foorth in the night, and bad him *count the Starres if hee could, and ſaid, ſo ſhall thy ſeed be.* And *Moſes* afterwards vſeth the ſame compariſon,

comparison, *Deut.* 10. 22. *Our Fathers went downe into Egypt, seuentie persons, and now the Lord hath made vs as the starres of the skie in multitude.* SARAHS Faith.

Now because all men are not *Astronomers*, as *Abraham* and *Moses* were, and that ignorant men might say, They can perceiue no such matter in the *starres*: Therefore hee vseth another comparison, which euerie Countrey-man may discerne how innumerable they be; namely, The *sands of the Sea-shore*. And least any should say, I dwell in the mid-land Countrey, and neuer saw the Sea sand, and am ignorant, and so cannot iudge of the *starres*, therefore to put him out of doubt, the holy Ghost assures him, in the end of the verse, that they are both *innumerable*; that is, not in themselues, or to God; but in regard of man, and mans skill, vnable to be counted.

Concerning these two comparisons, let vs obserue the *manner or the* phrase of speech in them vsed:

For the first, we are to know, that the speech is not proper, but *figuratiue*. For properly, they were not as many as the *starres*, or as the *sands*: neither are the stars or sands *innumerable*: but it is a figure called by the Rhetoricans ὑπερβολὴ, which is an excesse of fineneſse of speech, or an excessiue elegancie. And as it is ordinarie in all Writers, and euen in common speech: so it is not refused by the holy Ghost, but vsed both here, and in the two forenamed places: and the like also of the same nature (but in other phrases) in other places; as Saint *Iohn* 21. 25. *I suppose*, saith he, *if all the sayings and doings of Christ were written, the world could not containe the Bookes that would be written.* Meaning, they would bee exceeding many, and more then would be needfull for saluation. And *Deut.* 9. 1. *Moses* saith, *That the Cities of the Canaanites were great and walled vp to heauen.* Meaning; that they were verie high, and so high as was possible for Citie walls to bee, and as was impossible to haue beene scaled in all mens reasons, had not God fought for them.

These and such like are common in the Scripture: and seeing we allow that libertie to all Writers, & to our selues in common speech; no reason to denie it to the Scripture, which

SARAHS *Faith.*

was written for all mens vnderſtanding, and therefore in ſuch phraſes as are vſuall and ordinarie with all men.

And the like libertie is here taken alſo in another figure, *as many as the ſands by the ſhore of the Sea:* the word properly ſignifieth and ſoundeth, *the Lip of the Sea.* Now the Sea hath no Lippe, but it is a ſpeech taken or borrowed from man or beaſt who haue Lippes, and the *Sea ſhore* reſembleth a *Lippe.* For, looke what a *Lippe* is to them, the *ſhores* are to the Sea: as the two Lips do incloſe the Mouth, ſo the two ſhores on both ſides doe incloſe the Sea, which lieth as in a mouth betwixt them. From hence we may learne profitable inſtructions.

Firſt, That therefore *Rhetorike* is a warrantable, good, and lawfull Art; and it ariſeth thus: That which the holy Ghoſt practiſeth, muſt needs bee not onely not euill, but good and warrantable. But the holy Ghoſt vſeth and practiſeth Rhetorike, here and in many other places elſe of the Scripture. Therefore it is a good and lawfull Art. The *propoſition* is vndoubted, the *aſſumption* is cleer both by theſe places, & almoſt the whole bodie of the Scripture: many of S. *Paules Epiſtles*, many of Chriſts owne Sermons, S. *Johns* Goſpel, many of the *Prophets*, eſpecially *Iſaiah*, haue as much and as elegant Rhetorike in them as any Writers in the world: and beſide all other vertue and Diuine power in them, doe euen for figures and ornaments of Art, match any *Oratours* that haue written in the *Greeke* or *Latine*. Nor would it be any hard taske to vndertake, to prooue and illuſtrate euery approoued rule of *Rhetorike*, out of ſome part of Scripture. Now if it be lawfull to practiſe the rules of Rhetorike, then it is lawfull alſo to collect thoſe rules together, to pen them, and to make an Art of them. They therefore that holding the contrarie, doe ſay, or teach, or write, it is vnlawfull, goe againſt the ſtreame and common practice of the Scripture, and rules of common reaſon.

Secondly, Here it is apparant, that in preaching Gods Word, it is lawfull and warrantable for a *Miniſter* to vſe Rhetorike and eloquence. And the reaſon is good: for that which the holy Ghoſt vſeth in *penning* of the Scripture, the ſame may

Gods

Gods Miniſters vſe alſo in *preaching* the ſame. They there- SARAHS
fore that deny that libertie to Miniſters, are too rough and *Faith.*
rugged, and pull out of the hand of the Miniſters one of his weapons, and out of the wings of the Scripture one of her Feathers.

Yet wee muſt know, that all, or any kind of eloquence is not permitted to a Chriſtian Miniſter; For Saint *Paul* ſaith, 1. *Cor.* 2. 13. *Wee ſpeake the words of God, not in the words which mans wiſedome teacheth, but which the holy Ghoſt teacheth, comparing ſpirituall things with ſpirituall things:* So that there is a holy, a ſanctified, *a ſpirituall eloquence,* an eloquence fit for ſpirituall things, and that eloquence muſt bee vſed. As the *Iſraelites* might marrie the *Midianite* women, whom they had taken in warre, but not till *they had purified them*, *Numbers* 31. 18, 19. And more plainely and particularly, *Deut.* 21. 11, 12, 13. *Moſes* explaineth what that purifying is: *And thou ſhalt bring her home into thine houſe, and ſhe ſhall ſhaue her head, and pare her nailes, and put off the garment ſhee was taken in, and then thou maiſt marrie her:* So humane eloquence muſt be *brought home* to diuinitie, and bee pared, and ſhaued with ſpirituall wiſedome, and then may lawfully and profitably be vſed.

For our more ſpeciall direction herein; theſe cautions may be obſerued.

Firſt, The more *naturall* it is, and the leſſe affected, the more *commendable* is it in the doer, and more *profitable* to the hearer.

Secondly, It muſt bee graue, ſober and modeſt; remembring the height and holineſſe of the place a man ſtands in, and of the worke he doth. Therefore it muſt not conſiſt in telling ſtrange tales, or vſing ſuch geſtures or words, manner, or matter, as may mooue *laughing* and ſmiling in the Auditors. There may bee wit in ſuch doing; but it can hardly bee the ſanctified and ſpirituall eloquence, which Saint *Paul* there ſpeakes of.

Thirdly, It muſt be ſuch as may be a helpe, and not a hinderance to the vnderſtanding of Gods Word: for it is a Damoſel to Diuinitie, but not her Miſtreſſe. Gods Word there-

SARAH'S *Faith.*

fore muſt not bow and bend to her; much leſſe be wrung and wreſted to her, but ſhe to Gods Word.

It muſt in a word be ſuch, as may moſt liuely, purely, plainly, and ſignificantly expreſſe the meaning of Gods Word. Therefore a man muſt indeauour that all his ſpeech be in one language, at leaſt, in ſuch as his hearers vnderſtand: for elſe if he ſpeake of the bodie of his ſpeech in one, and peece out the members in other, which the people vnderſtand not; hee may indeed *In his owne ſpirit ſpeake myſteries, but to the hearer he ſpeaketh parables.* And to his owne vnderſtanding, he may preach well, but *the hearer is not edified:* as the Apoſtle ſaith, 1. *Cor.* 14. 2, 17. Therefore let not eloquence be a hinderance to the vnderſtanding of the hearers, which God hath ordained to bee a helpe and furtherance. And with theſe or ſuch like qualifications, eloquence may bee vſed, with good warrant and much profit. And for cautions or qualifications herein, hardly can any man ſet downe better rules, then euerie mans conſcience will vnto himſelfe.

Thirdly, Inaſmuch as the holy Ghoſt here and elſewhere vſeth ſo much Rhetorike, Diuines may learne where the fountaine of Chriſtian eloquence is; namely, In the Scriptures of the Old and New Teſtament. Which being compiled by the wiſedome of God, wee are to aſſure our ſelues they containe in them true wiſdome of al ſorts. *Precepts* of Rhetorike, I confeſſe, are to be learned out of other bookes, which purpoſely doe teach them; but the practiſe of thoſe rules in examples, can bee no where better then in *Moſes*, the Prophets, and the Euangeliſts. And this muſt needes follow vpon that, that hath alreadie beene granted. For if we yeeld, that *Rhetorike* is good and lawfull, and practiſed in the Scripture; then it muſt needs follow, that it is there practiſed in the beſt manner: for ſhall the *Diuinitie* there taught bee the ſoundeſt? The *Hiſtorie* there reported the trueſt? The concluſions of *Philoſophie*, *Aſtronomie*, *Geometrie*, *Arithmeticke*, *Cosmographie* and *Phyſicke*, there deliuered the ſureſt? The *Muſicke* there practiſed, the exacteſt? The *Logicke* there practiſed, the ſharpeſt? The *Lawes* there enacted, the iuſteſt? And ſhall

shall not the *Rhetoricke*, there practised bee the purest? Surely, if *Moses* had written a booke of his owne, as hee was a meere man, and as hee was *Moses, brought vp in Egypt*: or *Paul* to write a booke, as hee was a *Pharisie*, and Doctor of the Law; they would haue beene full of all excellent learning: for *Paul* was brought vp at the foote of *Gamaliel*, *Acts* 22. 3. And *Moses* was exceedingly learned in all the learning of the *Egyptians*, and mightie in word and deed, *Acts* 7. 22. SARAHS *Faith.*

Shal they then be the Secretaries of the most high God, the fountaine of Wisedome and Learning; and shall not their bookes be filled with the most excellent learning in all kinds? Doubtlesse, who euer searcheth it, shall find it to be so.

Seeing therefore Eloquence is lawfull, and that Preachers may lawfully vse it; let them also know, where to haue it: let them studie Gods Bookes, and there they shall find not onely Diuinitie, but knowledge and learning of all sorts, and that most exquisite: and as excellent patternes and presidents of Eloquence, as are to be found in any Authors of the world. And let them, if they would preach with spirituall power and eloquence; looke how *Moses*, the *Prophets*, our Sauiour *Christ*, and his *Apostles* preached: for to follow them is the true way.

Thus wee see the *manner* heere vsed by the holy Ghost, in these two comparisons, to describe the greatnesse of this her posteritie.

Now the *matter* in them contained is, that heere is the performance of one of the greatest promises made to *Abraham*. The promise is, *Gen.* 22. 17. *I will surely blesse thee, and greatly multiply thy seed, as the starres in the heauen, and as the sands by the Sea shore.* There is the promise; and behold here the performance in the very same words, and that most true and effectuall: For at the time when the holy Ghost wrote these words, the *Israelites* were multiplied to many millions; yea to a number past number.

So that heere wee learne, *God is true* in all his promises, bee they neuer so great or wonderful: if he speake the word, if the promise

Sarahs Faith. promiſe paſſe him, it is ſure: Heauen and earth ſhall rather paſſe away, then any one peece of his promiſe ſhall faile.

The vſe is to teach vs, firſt, *To beleeue God* when he promiſeth, what-euer it be; for he is worthy to bee beleeued, who neuer failed to performe what hee promiſed. Hee promiſed theſe *Millions* to *Abraham*, when hee had but *one child*; nay when he had neuer a one: *Gen.* 15.8. and *Abraham beleeued*. Such a Faith was excellent indeed, and deſerues eternall commendation (as here it hath.) Let vs be *children of this faithfull Abraham*, and the rather, ſeeing wee ſee the performance, which hee ſaw not. Wee thinke it a diſgrace, if wee bee not beleeued; eſpecially, if we doe vſe to keepe our word: Let vs then know thereby, what diſhonour it is to the Lord, not to beleeue him, which neuer failed in the performance to any creature.

Secondly, Wee muſt here learne of God to bee true and faithfull in our words and promiſes. God ſpake plainely, and deceiued not *Abraham*; and after at the time performed it: ſo muſt we deale plainly and ſimply in our words and bargaines, and thinke, that to deceiue and ouer-reach by craftie words, and double meanings, and equiuocall phraſes, are not beſeeming Chriſtianitie. And wee muſt make conſcience of a lie, elſe we are like the deuill, and not God. Alſo a Chriſtian man muſt take heed what, how, & to whom he promiſeth: but hauing promiſed, he muſt performe, though it be loſſe or harme to himſelfe: if it bee not wrong to God, or to the Church or State. Wrong to himſelfe muſt not hinder him from performance. Chriſtian mens words muſt not be vaine, they ſhould bee as good as bonds, though I know it is lawfull, and very conuenient in regard of mortalitie, to take ſuch kind of aſſurances.

Laſtly, *Abraham* had the promiſe his *ſeed ſhould bee ſo*, *Gen.* 15.8. and here wee ſee it is ſo, but he himſelfe ſaw it not: ſo that *Abraham* had the promiſe, and wee the performance. So *Adam* had the promiſe of the *Meſſias*, but wee ſee it performed: The Patriarkes and Prophets, the promiſe of the calling of the Gentiles, but we ſee it performed.

See

See heere the glorie of the Church vnder the *New* Teſtament, aboue the *Old*. This muſt teach vs to be ſo much better then they, as God is better to vs, then he was to them: and to excell them in Faith, and all other vertues of holineſſe; or elſe their Faith, and their holy Obedience ſhall turne to our greater condemnation, which haue had ſo farre greater cauſe to beleeue and obey God, and ſo farre better meanes then they. Which if it be ſo: then alas what will become of them, who come behind them, nay haue no care to follow them in their Faith, nor holineſſe, nor any duties of holy Obedience? SARAHS *Faith.*

Thus much for the example of this holy womans Faith, and of the commendation thereof.

Now before wee come to any more particular *examples of Faith*, the holy Ghoſt giues a generall commendation of the Faith of all thoſe ioyntly, which are ſpoken of alreadie.

VERSE. XIII.

All theſe died in Faith, and receiued not the promiſes, but ſaw them afarre off, and beleeued them: and receiued them thankefully, and confeſſed that they were Strangers and Pilgrims on the earth.

HItherto the Holy Ghoſt hath particularly commended the Faith of diuers holy Beleeuers. Now from this verſe to the ſeuenteenth, hee doth generally commend the Faith of *Abraham*, *Sarah*, *Iſaac*, and *Iacob* together; yet not ſo much their Faith, as the durance and conſtancie of their Faith. Particularly the points are two.

Firſt, Is laid downe their conſtancie and continuance; *All theſe died in Faith.*

Secondly, That conſtancie is ſet forth by foure effects.

Firſt, *They receiued not the promiſes, but ſaw them afarre off.*

Secondly, *They beleeued them.*

Thirdly, *Receiued them thankefully.*

Fourthly,

ABRAHAMS, SARAHS, Fourthly, *Professed themselues Strangers and Pilgrims on the earth.*

The first point touching these beleeuers is; that as they begunne, so they held on: as they liued, so they died in Faith.

All these died in Faith.]

The truth of the matter, in the words, may be referred to all afore-going, sauing *Enoch* who *died not*; yet he continued also constant in his faith, and in that faith was taken vp: but as for *Abel* and *Noah*, *they died in Faith*. Yet I take it, that principally & directly, the holy Ghost intended no more then these foure I named: and my reason is, because the particular effects in this verse, and the points where this their constancie is amplified, in the three verses following doe all agree, especially with these foure; and not so properly with *Abel* or *Noah*: So that I take, he meaneth by *all these*, all these men that liued in the second world, since the Flood. All these died *in Faith*, that is, in assurance that the promises made vnto them should be performed in Gods good time.

These promises were principally these two.

First, *Salvation* by the *Messias*.

Secondly, The *possession* of the Land of *Canaan*.

In this Faith they died; that is, They held it (through all assaults and temptations to the contrarie) euen to the last gaspe, and died therein.

In this their practise, is commended vnto vs a most worthy lesson of Christianitie: namely, That we must so liue, that we may die in the Faith. Many say they liue in Faith: and it is well if they doe so: but the maine point is, to *die in Faith*. There is none so ill, but howsoeuer hee liues, yet he would die well: If hee would *die well*, hee must *die in Faith*. For miserable is the death, that is without Faith. And herein Faith and Hope differ from other graces of God; *Loue*, *Ioy*, *Zeale*, *Holinesse*, and all other graces are imperfect heere, and are perfected in heauen: but *Faith* and *Hope* are perfected at our death; they are not in the other world, for there is nothing then to bee *beleeued*, nor *hoped* for, seeing wee then doe inioy all things:

V. 13.

things: but as they are begun in our life, at our regeneration, ISAACS and IACOBS Faith. so they be made perfect when we die: and they ſhine moſt glorioufly in the laſt and greateſt combate of all, which is at the houre of death. So that the death of a Chriſtian, which is the gate to glorie, is to *die in Faith*.

Beſides, as life leaues vs, ſo death findes vs; and as death leaues vs, ſo the laſt iudgement finds vs: and as it leaues vs, ſo we continue for euer and euer, without recouerie of alteration.

Now to *die in Faith*, is to die in an aſſured eſtate of glory and happineſſe; which is that, that euery man deſireth: therefore, as wee all deſire it, ſo let vs *die in Faith*, and wee ſhall attaine vnto it.

Saint *Paul* tels vs, 1. *Cor.* 15. 55. *Death* is a terrible *ſerpent*, for he hath a poiſoned *ſting*: Now when we die, wee are to encounter with this hideous and fearefull ſerpent. He is fearfull euery way, but eſpecially for his ſting: that *ſting is our ſinne*: and this ſting is not taken away, nor the force of it quenched, but by true faith, *which quencheth all the fiarie darts of the deuill*, *Eph.* 6. 16. If therefore we would be able to encounter with this great enemie (in the conquering of whom ſtands our happineſſe; and by whom to be conquered, is our eternall miſerie) we muſt then ſo arme our ſelues with faith, that we may *die in Faith*; for he that dieth in Faith, that Faith of his kills his ſinnes, and conquers death: but he that dieth without faith, death and ſinne ſeize on him, and his ſinnes liue for euer, and his miſerie by them.

Now, if we would die in faith, we muſt liue in faith; elſe it is not to be expected: for, ſo theſe holy Patriarchs *liued* long in this faith, wherein they died. For their holy liues ſhewed plainly, that they liued in that faith, which (the Apoſtle ſaith) doth *purifie our hearts*, *Acts.* 15. 9. Now, if wee would liue in true faith, the meanes to attaine it, ſet downe by Gods word, are theſe.

Firſt, we muſt labour to get knowledge of the fundamentall points of religion; of God, of the Creation, the Fall, the immortalitie of the Soule, the two Couenants, of workes by

ABRAHAMS, SARAHS, by the Law, of Grace by the Mediator; and such other substantiall points, touching God, his Word, Sacraments, Law, Gospel, Prayer, good Workes, &c. as the Scriptures, and the Creeds, and Catechismes out of the Scripture doe yeeld vnto vs. Herein the case of the common people of all Nations is miserable. In Poperie their Clergie is so fatte and full, *they will not*; in our Churches the Ministerie (a great part of it) so poore, and ill prouided for, they *cannot* teach. Betwixt both, the people of the world doe *perish for lacke of knowledge*; for how can they but perish, *that die not in Faith?* How can they die so, that liue not in Faith? And how can they euer haue Faith, that haue no knowledge, seeing knowledge is the foundation of Faith? Therefore, it needes the *helpe* of those that may, and the *prayers* of all, that our Church may haue *Teachers*, and our people *Catechisers*: for without learning the Catechisme, it is impossible to learne Religion.

Secondly, When we haue got knowledge, and so laid the foundation; then must we learne the *promise of God for saluation*, and we must *hide them in our hearts*, as the Iewels of life of saluation. We must beleeue them to be true and effectuall, to all that will take hold of them; and we our selues must therefore take hold of them, and apply them to our soules.

Thirdly, After both these, wee must *conforme* our selues throughout (heart, and life) vnto the holy *Lawes* of God: we must leaue all bad wayes, and vngodly courses, though they bee neuer so deere vnto vs, or so common in the world; and must make conscience of all sinne, and indeauour to doe all duties to God and man.

The first of these, is the *ground* of Faith: the second, is *Faith* it selfe: the last, the *fruit* and effect of it, and an assured testimonie of it to God, to his Church, and to a mans owne conscience. And to doe these three things, is to walke in the old and holy way, consecrated by Christs blood, and trodden in by all the holy Fathers: and Poperie, nor any other Religion can appoint so safe, so sure, nor so direct a way. Thus liued *Abraham*, *Sarah*, *Isaac*, and *Iacob*, and after this course they *died in Faith*, and now liue in glorie: and so shal we with them, if

if we will liue in Faith, as they did; but elſe, we may long look for heauen, before we come there. Indeed, God can make a man that liued not in Faith, die in Faith; but the matter is not what he can doe, but what is his ordinarie courſe; and that is this: *They that line in Faith, die in Faith.* Therefore, let vs take the ordinarie courſe, and repent, and turne betimes, and liue the life of Faith; and leaue the late repentance to them that thinke it but a ſport to venture a ſoule; that courſe may ſpeed; but this courſe is ſure to ſpeed: he that liues in ſinne, *may hope* to die in Faith; but hee that liues in Faith, *is ſure* to die in Faith, and to liue in glorie for euer. ISAACS and IACOBS Faith.

Secondly, Obſerue how it is ſaid, *All theſe* died in Faith: not ſome, but all. *Abraham* the Father, and the roote, and with him, the wife, the child, and the grand-child: behold a *true noble blood*, a holy kindred, a bleſſed generation: worthy is *Abraham* of all the honour hee hath, who was the roote of ſuch a noble and bleſſed brood. And worthy are *Iſaac* and *Iacob* of ſo good a Father, who ſtained not their blood, by forſaking their Faith: but held it as they receiued it, *and liued and died in it*. Let this teach vs, firſt, if we be Fathers, to ſhine before our children in a holy Religion, true Faith, and good Life; and it is great hope that our wiues and children will follow vs in the ſame.

Secondly, If wee be ſonnes, to looke which of our foreſathers and anceſtors imbraced the moſt holy Religion; and to chooſe, and liue, and die in their Faith. Moſt of our young Papiſts can ſay no more for their Religion, but this; My father and grand-father were of that Religion. But they muſt looke all to their fore-fathers: *Iſaac and Iacob* would not be of their great grand-fathers (*Nahors* or *Terahs*) Religion, but of their Father *Abrahams*: and *Abraham* himſelfe would not bee of his Father *Terahs*, or his grand-father *Nahors* Religion; but hee went vp a great deale higher, to his fore-fathers, to the tenth generation, *Noah, and Shem*, and imbraced their Religion. So that wee ſee, it is nothing to ſay, I am of my fathers, or grand-fathers Religion; vnleſſe firſt I prooue that theirs was of God: and then hee is a noble Chriſtian man, which knowing

ABRAHAMS, SARAHS, knowing that, will not forsake it, but will liue and die in it.

Thirdly, See here *true Honour and Gentrie* is to liue and die in the true Faith, and holy Religion of our Ancestors; heere is the fountaine of Honour, to doe as these did. *Abraham* perceiues hee is wrong, and erred with his Fathers; he therefore leaues his Fathers and Grandfathers religion, and goeth vp higher, and takes a better. *Isaac* his sonne, makes himselfe heire, not of his land alone; but of his Fathers Religion also: *Iacob* the grand-child, followes both, and dieth in Faith with them. Behold here *Iacob*, a *true Gentleman in blood*, his holinesse and Religion is in the third descent: Let vs all learne to adorne our Gentilitie and Nobilitie with these Ensignes of true Honour.

And let all them, that shame to staine their blood by Treasons, or Misdemeanours; shame also, to let their forefathers Religion, Holinesse, or vertues faile in them: but let them all so liue in them, that with *Iacob* they may *die in their Fathers Faith.*

Lastly, Obserue how it is said, They *died in Faith:* they before liued in it; but now their principall commendation is, *they died in it.*

Let vs learne heere, to hold on in a good course when wee haue entred into it: for constancie and continuance is the true commendation: he that *dieth in Faith*, is hee that receiues the Crowne. To this end, let vs stirre vp our selues with the Apostles exhortation, *Gal. 6.9. Let vs not be wearie of well-doing, for in due time we shall reape, if we faint not.*

And further, let this teach vs all to choose that Faith to liue in (with these holy Patriarkes) that we may boldly die in. It is a true obseruation, that *Popery is a good Religion to liue in, but ours to die in.* The Papists vsurpe this saying, and turne it the contrarie way; but they haue as much right to it, as the theefe to the true mans purse. The libertie, the pardons, dispensations, sanctuarie, the pompe & outward glory of their Church; and their fasting and outward austerities, being foule and fained hypocrisies, and indeed open licentiousnesse: these and many things more, may allure any naturall man in the world,

world, to liue in their religion; but when they come to die, then they all know, and ſome confeſſe, it is ſureſt and ſafeſt to die in our religion. Let vs therefore cheerefully, and comfortably, liue in that religion and faith, wherein we may ſo boldly die, that euen our aduerſaries confeſſe it to be ſafeſt. ISAAC and IACOB *Faith.*

Now follow the foure *effects* and fruits of their faith,

The firſt is this: that

They receiued not the promiſes, but ſaw them afarre off.

By *Promiſes*, we vnderſtand, firſt the promiſes of the Land of *Canaan*. Secondly, the ſpirituall promiſes of the Kingdom of Chriſt. Theſe they did *not receiue*; that is, fully; though in part they did: for true *faith* doth alwaies receiue, apprehend, and apply vnto it ſelfe truely, though not fully, the thing promiſed. God ſaid, he would giue them the Land of *Canaan*: but they did not fully enioy and poſſeſſe it. So likewiſe, the *Meſſias* was promiſed vnto them; but they neuer ſaw his comming in the fleſh, and yet they beleeued Gods promiſe, and died in that faith.

Where we may ſee, the inuincible force of their faith, that cleaued faſt vnto the promiſe of God, euen vnto death; though they neuer enioyed the things promiſed in this life: which plainely condemnes our age of vnbeleefe, for we haue more accompliſhed vnto vs, then euer they had. *Abraham* neuer *ſawe Chriſt*, but *a farre off*; yet wee haue him exhibited in the fleſh: we ſee and know he liued and died, roſe againe, and aſcended, and now makes continuall interceſſion for vs: and we haue the true Sacraments, which ſhall laſt for euer pledges of him, and of life euerlaſting by him. And for temporall promiſes, we haue farre more accompliſhed vnto vs, then euer he had. But though wee goe before *Abraham* in the fruition of Gods promiſes, yet we come farre behind him in *beleefe*; for faith worketh by loue, and loue is ſeene in true obedience: but generally, this is too true, men make no conſcience of *obedience*; which ſheweth vndoubtedly, that there is little ſound faith among vs. And it may bee feared, that theſe notable men, *Abraham*, *Iſaac*, and *Iacob*, ſhall ſtand in iudgement againſt vs, to our further condemnation; for

Abrahams, Sarahs, they neuer receiued the accomplishment of Gods promises, and yet they beleeued: but we doe see the same fulfilled and exhibited vnto vs, and yet we will not beleeue.

But saw them a farre off.] Here is the propertie of their faith, and the power of it: the promises were a farre off, and yet they saw them. The phrase here vsed is borrowed from Mariners; who beeing farre on the sea, cannot descrie townes and coasts afarre off, but onely by helpe of some tower or high place, which their eye will sooner discerne, although it bee a farre off: And so *Abraham*, *Sarah*, *Isaac* and *Iacob*, being long before the day of Christs incarnation, could not otherwayes see Christ, but a farre off by the eye of faith, in the promises of the *Messias*: for this is the propertie of faith, to make a thing absent to be present, after a sort: *Faith beeing the ground of things hoped for, and the euidence of things which are not seene.*

Here wee may learne a difference betweene the Church in the Old Testament, and in the New. Wee in the New *Testament*, haue greater measure of knowledge, more liuely discerning of the *Messias*, and a clearer light of vnderstanding, in the mysterie of our saluation by Christ, then the Church had vnder the *Old Testament*: howsoeuer they excelled in Faith, yet in the knowledge and discerning of Christ, they were inferiour vnto vs. And therefore the Lord made this promise, to the time of the Gospel long before; That then *the earth shal be full of knowledge of the Lord, as the waters that coner the sea.* And Saint *Paul* prooues this performed, when he affirmeth of the Church of the New Testament, 2. *Cor.* 3. 18. *But all we in a mirrour behold the glorie of the Lord, with open face.* And Christ, *Ioh.* 6. 45. *They shall be all taught of God.*

If this bee true, that knowledge should so abound in the time of the Gospel; then all *ignorant* persons of this latter Age of the world must know, that they haue much to answer for at the last Day of Iudgement: for God in the New Testament, hath made his Church to abound in knowledge, so that their ignorance (for which they thinke God will hold them excused) shall be a Bill of Indictement against them at the

V. 13.

the laſt Day, to their further condemnation: becauſe the light of the Goſpel is ſo cleerely and plentifully reuealed in theſe daies, that whereas the moſt excellent Patriarkes of all, could then but ſee Chriſt a farre off, the moſt ſimple may now ſee him neere vnto them. ISAACS *and* IACOBS, *Faith.*

Againe, where is more knowledge, there ſhould bee more obedience: therefore it concerneth all thoſe that profeſſe themſelues to bee Chriſtians, and ſubmit themſelues to heare and learne the Word of God taught vnto them; not to content themſelues with bare knowledge, though it be neuer ſo much: But withall, to bring foorth the fruits of obedience in their liues & conuerſations. For though *Abraham, Iſaac* & *Iacob*, in regard of Faith did go far before vs; yet ſeeing we haue more knowledge then they had in the *Meſſias*, we muſt labour to become like vnto them in the obedience of our liues: their Faith was ſtronger then ours: but our obedience ſhould bee greater then theirs, becauſe wee haue more cauſe to beleeue then they. S. *Paul* ſaith, *We all behold as in a mirrour, the glorie of the Lord with open face.* And the end thereof is this, that wee may be *transformed into the ſame image from glorie to glorie, as by the Spirit of the Lord.* So that the more *knowledge* we haue, the more *ſanctification* we ought to haue, and the more hatred of ſinne, and more obedience to Gods Commandements. But the more is the pittie, the caſe goeth farre other wiſe with the Word: for euen many among vs, that are no Students by profeſſion, haue great and commendable *knowledge in Religion.* But where is the fruit hereof, in holy obedience to the Lawes of God? God by calling hath made vs a pleaſant Vine: but the ſower Grapes of ſinne are our ordinarie fruit, they be the *grapes of gall* (as *Moſes* ſaith.) For Atheiſme, blaſphemie, contempt of Gods Word and Worſhip, with open profaning of Gods Sabbath, doe euery where abound; to omit the hainous crimes againſt the ſecond Table, as oppreſſion, adultery, and blood touching blood: for all which wee may iuſtly feare, that the Lord will either remooue his Candleſticke from vs, and ſo of a Church and people of God, make vs no Church; or elſe ſweepe vs away by ſome fearefull iudge- 2. *Cor.* 3. 18. *Deut.* 32. 33

ABRAHAMS, SARAHS, ment, as with the beſome of deſtruction, becauſe wee withhold *the truth in vnrighteouſneſſe*, *Rom.* 1.18. For better it were not to haue knowne the way of righteouſneſſe, then to turne from the holy Cemmandement giuen vnto vs: let vs therefore ioyne with our knowledge obedience, that ſo wee may ſhew forth our Faith in doing our duties of Pietie vnto God, and of brotherly Loue and Chriſtianitie, vnto our Brethren. Thus much of the firſt fruit of their Faith.

The ſecond fruit of their Faith is noted in theſe words; *And beleeued them.* Where, by *beleeuing*, we muſt vnderſtand not ſo much the Act of Faith, for that was noted before, as the Growth and Increaſe of their Faith: for the word imports a confirmation of their hearts, & a reſolution in aſſurance of the promiſes made vnto them: which is not vnuſuall in Scripture; for *Paul* prayeth for the *Churches* who had true Knowledge, Faith and Loue, *That they might increaſe and abound therein more and more*, *Epheſians* 3.16,17. *Philipians* 1.9,11. *Coloſſians* 1.9,11.

Here then we may obſerue in the example of theſe Patriarkes, that it is the dutie and propertie of euerie true beleeuer, to goe forward and increaſe in Faith, till he come to a full perſwaſion and aſſurance in Gods promiſes. All the gifts of God (and therefore *Faith*) are the *Lords Talents*, and euerie true beleeuer is the Lords ſeruant, called to occupie therewith. Now God, hauing put his *Talent* into any mans hand, doth require the *increaſe* thereof, as the Parable ſhewes, *Luke* 19.13. And this *Paul* teacheth: for praying for the *Epheſians*, that they may go on and be ſtrengthned *By the Spirit in the inner man*, *Epheſ.* 3.16. hee ſignifieth, that hee that doth truely beleeue in Chriſt, muſt goe on from *grace to grace*, till he be a tall man in Chriſt: as a child groweth from yeere to yeere, till he come to be a ſtrong man. The nature of Faith is like vnto fire, which will not goe out ſo long as Wood or other Fewell is put vnto it, but will take hold thereof, and grow vnto a greater flame; and ſo will Faith grow vp to a full perſwaſion, in all thoſe that conſcionably apply themſelues to the Word and Prayer.

Her

V. 13.

But goes the caſe thus with vs in the matter of Faith? Nay verily, generally it is far otherwiſe: for many among vs haue no regard of Faith at all, but thinke they may liue as they luſt, their good meaning will ſerue the turne: others and thoſe not a few, are ſo farre from going forward in *Faith*, that they are euerie day worſe and worſe, and ſtill *goe backeward* more and more. A third ſort wee haue, that will heare the Word, and receiue the Sacraments; but yet their growing in grace is verie ſlender, they ſtand at a ſtay, and profit little. Isaacs and Iacobs Faith.

Now, howſoeuer it may be thought but a ſmall fault, not to *profit in Religion*; yet vndoubtedly it is a fearefull iudgement of God, when the hearers of the Word in any Congregation are daily taught, and do not profit thereby; and therefore the holy Ghoſt noteth thoſe *women to bee laden with ſinne, which are euer learning, and yet neuer are able to come to the knowledge of the truth*, 2. *Tim.* 3. 7. If a child lately borne, like not well nor grow, when it hath good keeping: the common ſaying is, that it is a *Changeling*. So if a man heare the Word of God, and doe not increaſe in knowledge, faith and obedience, we may moſt truely ſay of him, that he is a ſpirituall *Changeling*, and therefore that we may auoid this feareful Iudgement of God, we muſt labour for Faith; and hauing gotten Faith, *increaſe therein*, and in other graces of God, *till wee come to be ſtrong men in Chriſt*.

It is here ſaid, That thoſe Patriarkes increaſed in Faith: But it may bee demanded, how and by what meanes they did attaine hereto? *Anſw.* In the booke of *Geneſis*, wee may find three wayes, whereby they were confirmed in the Faith, and did grow vp in grace. The firſt means was from God himſelfe; for when hee had made his Couenant with *Abraham*, mercifully renuing the ſame during his life, as occaſion ſerued ſundrie times, he ſtayed not there, ſuffering it to die with *Abraham*: but when *Abraham* was dead, God renued his couenant with *Iſaac* and *Rebecca*, and with *Iacob* alſo after them. Now the tongue of man cannot vtter, what a wonderfull furtherance it was vnto their Faith, to haue the Lord himſelfe to renue his gracious promiſes vnto them. The ſecond

ABRAHAMS, SARAHS, meanes of *increasing their Faith*, was their holy conuersing one with another: for the manner of the *Patriarkes*, was to teach and instruct their children, and to nurture them vp in the true worshipp and feare of God, by which meanes they did not onely implant Gods promises in the hearts of their children; but were themselues confirmed in the same: for hee that teacheth another from a feeling heart, greatly strengthneth his owne soule. Now God himselfe doth testifie this thing of
Gen.18.19. *Abraham*, saying, *I know him, that he will commaund his sonnes, and his household after him, that they keepe the way of the Lord, to do righteousnesse and iudgement.* Now looke what *Abraham* herein did to *Isaac*, that no doubt did *Isaac* vnto *Iacob*. The third meanes to increase their Faith was, from each one himselfe: for they gaue themselues oftentimes in their owne persons to muse and meditate vpon the promises of God: so it is said of
Gen.24.63. *Isaac*, That he *went out to pray or meditate in the field towards euening*: and we may perswade our selues it was concerning this and other promises of God, and the accomplishment thereof. And wee need not to doubt, but that *Abraham* and *Iacob* did the like.

These are the meanes, by which these godly Patriarkes were strengthned in their Faith. All which must bee marked of vs diligently, and put in practise: for the cause why wee heare the Word often, and yet profit little by it, is chiefly this: because the meanes by which men should grow vp in Faith, are so slenderly vsed among vs. For the first meanes, which is on Gods behalfe to man; is through his great and vnspeakeable mercie, plentifully afforded in may parts of the Land, in the holy Ministery of the Gospel: wherein Gods gracious promises of mercie, are opened and applied to mens hearts, and his iudgement against sin sharpely denounced, to driue men to lay hold on Gods mercie in Christ. But if we regard the second meanes; which is mutuall instruction of father to child, of master to seruant, and of one neighbour to another; together with mutuall conference, about that we are taught; Or else if we regard the third meanes; which is priuate meditation vpon Gods Word and Promises taught vnto

XUM

vs; (which meditation is, to a Christian soule, like the chewing of the Cudde vnto a Beast: for as the chewing of the Cudde turnes that which was eaten, into true feeding; so doth holy Meditation make Gods words and promises spirituall refreshing, by digesting them in the heart:) If, I say, we take a view of these two latter, we shall finde them seldome vsed of very many, or not at all. Blessed be God, we need not to doubt, but there be some, who vse these meanes with care and reuerence: but alas, these some are very few. And becauſe this duties is so slackly performed; hence it is, that though the couenant of mercy in Christ be oft repeated, yet men reape little profit by it. So that wee must learne to follow this notable practice of these godly Patriarchs; and looke what meanes they vsed for the increase of their Faith, the same also must we vse, and that diligently: so shall we grow and increase, and waxe strong in Faith, as they did. Isaac and Iacobs Faith.

The third fruit of their Faith, is this,

And receiued them thankefully.]

Ἀσπασάμενοι, the word in the originall doth signifie to *salute*; and that not onely by speech, but any way else, as by imbracing, &c. and therefore in this place it is not vnfitly translated,

And receiued them thankefully: that is, they tooke them kindly at Gods hands.

This is a notable fruit of Faith, whereby they are commended: That seeing *the promises of God a farre off*, did yet take them most kindly at Gods hands. But here we must consider, how they tooke them kindly; namely, by doing two things. First, By an action of their heart: Secondly, By an action of their life. The action of their heart was this: that howsoeuer the promise was not accomplished in their dayes; yet they were wonderfully glad thereof: for our Sauior Christ said to the Iewes, *Your Father Abraham reioyced to see my day, and he saw it, and was glad.* It did *Abrahams* heart good to see Christ a far off; and so we may safely thinke of *Sarah, Isaac* & *Iacob*: and their harts were also rauished with ioy, to heare the wonderfull promise of God, concerning the Messias; and to think

Iohn 8. 57.

ABRAHAMS, SARAHS, of the moſt ioyfull performance, which they knew ſhould follow in due time.

Secondly, They tooke this promiſe kindly by the practice of their life; for when they came to any ſtrange place (as we often read in the Storie) there they built vp *Altars*, and offered ſacrifice vnto God, and called on his name. All which they did, to teſtifie their inward ioy, and thankefull acceptance of Gods promiſes in Chriſt, and of the promiſed Land, though neither were accompliſhed in their dayes.

Gen. 12. 8. & 22. 9. & 33. 10.

Now as touching our ſelues, the ſame main promiſes of God that were made to *Abraham*, *Iſaac* and *Iacob*, hath the Lord made and continued vnto vs: nay, wee haue the ſame alreadie *accompliſhed*: and we ſee the ſame verified more euidently and plainely, then any of the Patriarkes did. Which being true, our dutie is to take the ſame much more thankefully and kindly at Gods hands, then they did or could doe; becauſe we haue more light and knowledge in the promiſes of God, then euer the Patriarkes had.

But we haue iuſt cauſe to bewaile the daies & times wherein we now liue: for whereas wee ſhould take the promiſes of God moſt ioyfully and kindly; the caſe is farre otherwiſe. For generally, it may be ſaid of our nation and people, that in regard of the mercies and promiſes of God, we are an vnkind people. And that this is true (for the moſt part) in all of vs, if wee will but a little examine the matter, wee ſhall find it too apparant, by many euidences: for firſt, let any of vs be brought to a place, where we may behold ſome vaine Enterlude, or a Show: a man would not thinke how wonderfully wee are raviſhed there-withall, ſo as wee could find in our hearts to ſpend whole dayes in beholding them. But let vs be brought to heare the Goſpel of Chriſt, his holy Word preached and taught; as it was vnto *Abraham*, *Iſaac* and *Iacob*, (wherein they much reioyced) and there wee ſit heauie and drowſie, ſo as the Word ſeemes loathſome vnto vs, and one houre is ſo tedious, as wee hardly hold it out without ſleeping: and if it paſſe the houre a little, O how impatiently our natures take it! All which ſhew plainly, that we haue no ſuch ioy to heare

of Chriſt, and his merciful promiſes, as theſe godly Patriarkes had: ſo that we are both hard-hearted and vnkind; and altogether inſenſible of ſo great fauours and mercies of our God toward vs. *Isaacs and Iacobs Faith.*

Secondly, Conſider mens behauiour in Gods worſhip: It is euident, that the greateſt part of people, worſhip God but in formall ſhew, for faſhions ſake. Theſe godly Patriarkes, *Abraham, &c.* built *Altars* in euerie place where they came, and offered *ſacrifice* vnto God, to ſignifie their kindneſſe, and willing heart towards God for his promiſes. But now men worſhip God formally, not in way of thankefulneſſe; but either becauſe the law compells them to it, or elſe becauſe it is a cuſtome and order which muſt be kept. For proofe thereof, take ſome one of the common ſort, and aske him why he commeth into the Congregation? He will ſay he commeth to doe as other men doe; but what they doe hee knoweth not; nor what he himſelfe ſhould doe, he cannot tell, nor careth much to know. Others alſo come to worſhip God: but aske them how they do it, they wil ſay, By ſaying ouer the ten Commandements, the Lords Prayer, and the Beleefe. But if the Word be either preached, or *read*, they regard it not; thinking all Gods worſhip ſtands in the repeating of thoſe three things. Which ſheweth, that they worſhip God but for faſhion ſake, and with little more then a plaine lip-labour.

Another ſort there are, which come neere to God with their lips, but their hearts are farre from him; for though their bodies bee preſent in the Congregation, yet their hearts are wandring about their worldly buſineſſe, or the workes of ſinne; ſo that wee may truely ſay, God is not worſhipped with Faith in the heart. And therefore we are vnkind people, and quite degenerate from the Faith of our forefathers, the holy Patriarkes, who receiued Gods promiſes ſo kindly and thankefully.

Thirdly, Wee haue the Word of God daily preached and taught vnto vs: but how many be there that make conſcience of obeying the ſame in their liues and callings? Men doe come and heare, & ſhould learne: but when they come home,

they

ABRAHAMS, SARAHS, they doe flat contrary to that which is taught. Now there can be no greater vnthankfulneſſe nor vnkindneſſe towards God then this, that men ſhould heare and not *obey*, *for diſobedience is as the ſinne of witchcraft*: nay, the Lord himſelfe ſaith, that he that maketh no conſcience of obedience in his life, is in his actions of Gods worſhip no more acceptable vnto God, then a murtherer is *when he kils a man*.

1. Sam. 15. 23.

Iſa. 66. 3.

Wherefore, ſeeing obedience is ſo rare to be found among vs, and diſobedience aboundeth euery-where, it is a plaine argument that we take not the promiſes of God kindly, nor thankfully at his hands: for if we did, we would at leaſt endeauour our ſelues, to doe what God commands in his Law, and deſireth in his Goſpell, and ſo be thankfull vnto God for his mercies, ſhewing forth our thankfulneſſe by our obedience. So that it ſtandeth vs in hand, euery man to looke vnto himſelfe for his owne part, ſeeing God hath giuen vs his Goſpell the meanes of our ſaluation, that therefore wee receiue and embrace the ſame, leaſt God do either take the ſame from vs, or vs from it: for we may be ſure that the one of theſe two will follow, if wee doe daily heare and make no conſcience to obey. And thus much of the third fruit of the Patriarchs Faith.

The fourth fruit of their Faith followeth; *And confeſſed that they were ſtrangers and Pilgrimes on the Earth.*

Herein we are to conſider diuers points: Firſt, The Text ſaith, *They confeſſed*; that is, they profeſſed openly, what they were, and what their Religion was; and that not only amongſt themſelues, but before the face of Gods enemies, and Heathen men. *Gen.* 23. 4. *Abraham* told the people of the Land of Canaan, that he was a *Stranger and a Forrainer among them*. And when *Iaacob* came before *Pharaoh*, hee confeſſed, that both his dayes, *and the dayes of his Fathers, were dayes of pilgrimage*: *Gen.* 47. 9. Now, affirming ſo openly that they were Strangers in thoſe Countries, they intimated a plaine denyall and diſlike of the religion and Idolatrie of thoſe Heathen Countries, and proclaymed themſelues to be of another Religion: ſo that this is true which is here ſaid of them, that they made

made confeſſion and profeſſion of their Eſtate and their Faith, and that to the enemies of God.

ISAACS *and* IACOBS *Faith.*

Hence we learne, that wee are not to bee aſhamed of that holy profeſſion of *Chriſtian Religion*, to which we are called. Our Calling is to profeſſe the Goſpell and Religion of Chriſt; now to many it is a reproch and ignominie; but wee muſt learne this ſpeciall leſſon by the example of theſe men, that howſoeuer the World iudge of Chriſt and his Religion, yet we hauing entred into this holy Profeſſion, and being called hereunto, muſt neuer be aſhamed of it; much leſſe denie or forſake the ſame. In the primitiue Church it was a contemptible thing, both among the Iewes and Grecians to be a Chriſtian: to the one, the Goſpell was a ſtumbling-block; to the other, a laughing-ſtocke, 1. *Cor.* 1. 23. And yet *Paul* profeſſed openly, *that he was not aſhamed of that holy Goſpell, Rom.* 1. 16. And ſo it ought to be with vs, wee profeſſe Chriſts Religion, and therefore we muſt not be aſhamed of it. Some there bee that know but little, and yet haue a good mind to Religion; but when they doe ſee ſome doe nothing elſe, but make a *mocke* and a ieſt of Religion, they are thereby daunted and held backe from the open profeſſion, and embracing of it.

But if we looke to bee ſaued by Faith, as theſe men were, we muſt learne by their example, not to bee aſhamed of the profeſſion of Chriſtianitie whereto wee are called: but muſt follow this notable example of *Abraham* and the Patriarkes, who were not aſhamed, nor afraid to teſtifie their profeſſion among the Heathen, whenſoeuer any occaſion was offered; for *whoſoeuer is aſhamed of Chriſt in this World, Chriſt will bee aſhamed of him at the laſt Iudgement, before his Father in the World to come, Luke* 9. 26.

To goe further: Theſe Patriarchs profeſſe two things: Firſt, That they were *Strangers*. Secondly, That they were *Pilgrimes*. A *Stranger* is one that hath his abode not in his owne, but in a ſtrange Countrie, though he trauaile not.

And a *Pilgrime* is one that is going through a forraine Countrie to his owne home. *Abraham*, *Iſaac*, and *Iacob* were

ſtrangers,

ABRAHAMS, SARAHS, strangers, becauſe they dwelt as ſtrangers in Tents, not in their owne Countries where they were borne; but in that ſtrange Countrie, whether God had called them; and they were Pilgrims, becauſe they were alwaies readie to goe whitherſoeuer God would call them: and in all places whereſoeuer they were, ſtill they waited on God, and ſought to him for the kingdome of heauen.

Now this was not proper to theſe Patriarkes, but is alſo common to all Chriſtians, that looke to bee ſaued by the ſame Faith: for *Dauid*, long after them, confeſſeth vnto God, *Pſal.* 39. 12. that he is a *Stranger, and a Pilgrime, or ſoiourner with him, as all his Fathers were.* And euen we alſo muſt follow their Faith in the practice of this profeſſion: dwelling here on the earth, wee muſt teſtifie and profeſſe our ſelues to be both *Strangers and Pilgrimes.*

But how (will ſome ſay) ſhall wee bee anſwerable to this profeſſion? *Anſw.* For the practice hereof, we muſt doe these three things: Firſt, We muſt *vſe this world and the things thereof, as though we vſed them not*, 1. *Cor.* 7. 31. The temporall bleſſings we here inioy, we muſt ſo vſe, as though they were not ours; but as ſtrangers doe, only for the preſent occaſion: but wee muſt not ſet our hearts thereon. And the rather to perſwade vs hereunto, let vs conſider the practice of theſe godly Patriarkes. They had the promiſe of the Land of *Canaan* diſtinctly and abſolutely; ſo as no man in the world had more right to any thing that hee poſſeſſeth, then they had to this Land; yet when they came into it, they inioyed it, and all things therein as ſtrangers; and poſſeſſed nothing, but did euen buy ground to burie their dead in. And ſo muſt we vſe the things that we haue in this world; for our houſes, we muſt ſo vſe them as *Strangers* doe an Inne: and for our goods, wee muſt vſe them as *Pilgrims* doe other mens goods, where they ſtay for a night: we muſt ſo vſe them alwaies, as being readie and willing to leaue them the next morning, or at any time when God ſhall call vs away.

Secondly, Wee muſt caſt off all things in this world, that may any whit hinder vs in our iourney to the kingdome of heauen;

heauen; like vnto good trauailers, who wil carie nothing with them in the way, but that which may further them to their iourneies end; and if any thing hinder them in the way, they will caſt it from them, and rather looſe it then bee hindred from their home. But what is that which is burdenſome vnto vs in this our iourney to heauen? This Saint *Paul* ſheweth, when he ſaith, 2. *Tim.* 3. 6. that certaine ſimple *women are laden with ſinne.* Behold, ſinne is that that ladeth vs: and the Author to the *Hebrewes*, calleth ſinne, *The thing that hangeth on ſo faſt, and preſſeth vs downe, Heb.* 12. 1. Therefore if we will be good Trauellers and Pilgrimes toward the Kingdome of Heauen, wee muſt take heed of ſinne: for that will hold vs downe, that wee cannot get one ſteppe forward, but will draw vs backeward vnto hell: for the way is *Straite that leadeth vnto life, and the gate narrow, and few there bee that can enter into it, Matth.* 7. 13. He that would come hither, muſt come with an humble and pure heart: for the Gate will not ſuffer any that is laden with ſinne, to enter therein. The proud man, whoſe heart is puffed vp with pride: and the couetous man, whoſe heart is inlarged with a deſire of gaine: the ambitious man, who is with child with worldly pompe and ſtate: and the luxurious and voluptuous man, who feedeth and fatteth himſelfe with earthly and carnall pleaſures: all theſe are growne too bigge to enter into this ſtraite gate. But the meeke in ſpirit, who lead an humble and innocent life, theſe ſhall tread in this path, although it bee narrow; and enter in at this doore, though it bee ſtraite. And therefore, wee muſt caſt off euerie ſinne, by the practiſe of true repentance; and ſo make our ſelues fit Pilgrimes for the way to heauen.

ISAACS *and* IACOBS *Faith.*

Thirdly, Wee muſt learne contentation of heart, in euerie eſtate of life, which God ſhall ſend vpon vs: we muſt be contented as well in ſickeneſſe, as in health; in pouertie, as in plentie; in trouble as in peace; and in good report, and ill report; and in all eſtates of life and death. A Pilgrime in his way, taketh all things patiently that befall him; and if he be iniured any way, hee puts it vp quietly, without ſeeking re-

uenge

ABRAHAMS, SARAHS, uenge or making complaint, till he come home; where hee knowes hee shall haue audience and redresse. Euen so must wee behaue our selues in this our Pilgrimage to Heauen: in hope of that redresse and rest wee shall haue, wee must beare all things patiently, that befall vs in this life, which is the way: and doing these three things, we shall so become *good Pilgrimes and strangers in this World.*

Here two Questions offer themselues to bee considered. First, if euery man both in profession and practice, must shew himselfe to bee a *Pilgrime and Stranger* in this World. Whether then is it not a good state of life, for a man to contemne the World, and all things in it, and to betake himselfe to perpetuall beggerie, and voluntarie pouertie? *Answ.* The World in Scripture is taken diuers wayes: first for the corruptions and *sinnes* in the World: and these must be contemned by all meanes possible: yea, that is the best Religion, which teacheth best how to contemne these; and he the best man who most forsakes them, in what calling soeuer he liues.

Secondly, for *temporall blessings*, as Money, Lands, Wealth, Sustenance, and such like outward things, as concerne the necessary or conuenient maintenance of this natural life. And in this sense the world is not to be contemned, for in themselues these earthly things are the good gifts of God, which no man can simply contemne, without iniury to Gods disposing hand and prouidence, who hath ordayned them for naturall life.

The Papists esteeme it an Angelicall state of perfection, approching neere to the state of Glorie, when a man forsaketh all, and betakes himselfe to voluntarie pouertie, as begging Fryers doe: But indeede it is a meere deuise of mans braine, and hath no warrant in Gods Word, which decreeth thus; that he that will not labour (in some lawfull calling) shall not eate. *Obiect.* But heere they will say, that our Sauiour Christ speaking to the yong rich man, bad him *go and sell all that he had and giue to the poore, and he should haue treasure in Heauen, Mark.* 10. *Answ.* That Commandement

was not ordinary, but ſpeciall, belonging to that yong man; It was a Commandement of tryall, giuen to him onely, as this was to *Abraham*, when God ſayd, *Abraham kill thy Son*, *Gen.*22.2. And the reaſon of that Commandement, was peculiar to him; namely, to ſhew him his corruption, and to diſcouer his hypocriſie. Againe, howſoeuer the yong man was commanded to *ſell all*, yet hee is not commanded to *giue all*; but onely thus, *Sell all and giue to the poore*. Second *Obiect*. Againe, they obiect, that Chriſt himſelfe was a Begger, and his Diſciples alſo, and had nothing of their owne, but went vp and downe in the World as Beggers; and liued of that which others miniſtred vnto them. *Anſw.* This is a meere forgerie, and cannot bee proued out of the Word of God. The Bagge which *Iudas* carryed, doth proue the contrary: for he was (as it were) the Steward in Chriſts Family, who looked to their prouiſion, and to their contribution to the poore: as may be ſeene, *Iohn* 13.27,28,29. Yea, Chriſts Diſciples, though they left the preſent vſe of their houſes & places; yet they gaue not ouer their title and poſſeſſion in them; for Chriſt went to *Peters* houſe, where hee healed his Wiues Mother, *Mat.*8.14. And after the time of Chriſts Paſſion, *Peter* & the other *Diſciples* returned to their ſhips againe, & became fiſhers for a time. For Chriſt (*Ioh.*11.) after his Reſurrection, appeared to them while they were fiſhing.

Isaacs *and* Iacobs *Faith.*

II. *Queſt.* Whether may a man lawfully ſeeke to be rich, ſeeing we muſt profeſſe our ſelues to be *Pilgrimes and ſtrangers* in this life? *Anſ.* Riches are taken two wayes: Firſt, for for things ſufficient. Secondly, for abundance. For the firſt, by things ſufficient, I meane things neceſſary and meete for a mans eſtate, to maintayne him and his Family; and thus a man may ſeeke to be rich: for ſo we are taught to pray in the fourth Petition, *Giue vs this day our daily bread*, that is, things meete and needfull for the day. From whence I reaſon thus: That which wee may lawfully aske at Gods hand, wee may lawfully ſeeke for: But wee may lawfully aske of God all *things neceſſarie* to this life; Therefore we may lawfully vſe the means to attain vnto thē. And this *Agars* Praier ſheweth alſo

Giue

ABRAHAMS, SARAHS, *Prou.* 30.8. *Giue mee not pouertie, nor riches, feed mee with food conuenient for mee.* Where wee see, it is requisite a man should labour for things necessarie to this life. Now, because mens corrupt nature is so gripple, that he would not be contented with the whole world though it were all his; therefore we must learne this rule of contentation for worldly things: namely, To follow the counsell of wise and godly men, who are neither couetous nor riotous; but rest contented with that which is sufficient. As for the wearing of apparell, we haue no speciall rule nor precept in Gods Word; and therefore our direction must be the example and fashion of the most graue and godly in that calling of which wee are: whose president must be our direction in all cases, whereof we haue no precept nor rule in Gods Word.

But if riches bee taken in the second sense, for *aboundance*, aboue that which is competent and sufficient; then it is not lawfull for a man *to seeke* to bee rich: for proofe heereof, wee haue the plaine testimonie of the Word of God; *Paul* saith, *Tim.* 6. 8, 9. *When we haue food and raiment, wee must therewith be contented: for they that will be rich, fall into temptation, and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction.* Where the Apostle doth not simply condemne a rich estate, but rather the desire to bee rich, that is, a desire to haue more then is necessarie for the maintaining of a mans estate. Yet this is the common sinne of the world, men are so couetous that they will not bee contented with that which is enough, but still toile and moile for more; till they haue gotten so much vnder their hands, as would honestly and sufficiently mainetaine tenne men of their estate and calling. But all such are condemned, by the testimonie of the holy Ghost, in the place aforenamed.

Quest. What if God giue aboundance to a man by lawfull meanes; what must such a man doe? *Answ.* When God sendeth riches in aboundance to any man, hee must thinke himselfe to bee appointed of God, as a Steward ouer them, for the good disposing of them to the glorie of God, and the good of his Church; alwayes remembring this rule of the Prophet

Prophet *Dauid*, *Psalm.* 62.10. *If riches increase, set not thy heart vpon them.* Hee sayth not, If riches increase, refuse them; but, set not thy heart on them; and thus much of these Questions. ISAACS and IACOBS Faith.

Now this practice of the *Patriarkes* is as necessarie for vs in these dayes, as euer it was; for the cause why wee profit little after much hearing of Gods Word, is this: wee haue not behaued our selues like *Pilgrimes and strangers* in this world, but the *cares* of the things *of this life haue choaked it vp*, *Matth.* 13. 12. that it could take no ground, nor roote in our hearts: when wee haue heard the Word wee remember it not; because our hearts and the affections thereof, are set on the pleasures and commodities of the world. Wee therefore must shake off this filthie sinne, and learne to behaue our selues like *Pilgrimes and strangers*, not intangling our selues with the things of this life, but *vsing them as though wee vsed them not*, so as they bee no hinderance to the growth of Gods graces in vs.

For they that say such things, declare plainly that they seeke a Countrie. 14. 14.

In the former verse, was set downe the constancie of *Abraham*, *Sarah*, *Isaac*, and *Iacob*, in the Faith. Now in the fourteenth, fifteenth and sixteenth verses, the holy Ghost proceedeth to amplifie and inlarge the commendation of their perseuerance in the *Faith*: for the scope of all these verses, is to proue, that all these particularly were *constant in the Faith* vnto the end. The proofe is made by one substantiall reason; the summe whereof is this: *Abraham*, *Sarah*, *Isaac*, and *Iacob* *sought for their Countrie which was heauen*, and therefore they were constant in the true Faith.

But some may thinke that this reason is not substantial, for men may seeke for heauen that neuer had true sauing Faith. As, *Balaam desired that his end might be like the end of the righteous*, *Numb.* 23.10. wherewith no doubt he desired the state of the *righteous* after this life.

I answere, that this desire of *Balaams* was not grounded vpon any constant perswasion, nor settled resolution, but vp-

ABRAHAMS, SARAHS, on ſome ſodaine motion. Secondly, though hee deſired *to die the death of the righteous*, yet hee would not *liue the life of the righteous*: he had no delight to walke in the way to come to that ende which they walked in; without which, no man ordinarily can come to it.

Yet further, ſome will ſay, *Many ſhall ſeeke* (as our Sauiour Chriſt ſayth) *to enter in at the ſtraite gate of the kingdome of heauen, and ſhall not bee able, Luke* 13.24. Therefore to ſeeke for heauen is no ſufficient argument of true *Faith*.

Anſwer. True indeed, many ſhall ſeeke to come to heauen, and ſhall not be able to enter: becauſe they ſeeke when the doore of mercy is ſhut, and when the day of grace is paſt: for there is a time of grace wherein the Lord will be found. Now if men ſeeke him not in this time, though they ſeeke him neuer ſo long after, yet they ſhall not find him. But the ſeeking of theſe *Patriarkes*, was a found and conſtant ſeeking, and ſo a notable fruit of their true *Faith*. For, Firſt, they ſought a *heauenly Countrie*: Secondly, they ſought it in due time; not for a brunt, but through the whole courſe of their liues: Thirdly, they went the right way; denying themſelues and their eſtate in this life, as being ſtrangers vpon earth; and they were willing to forſake all things in this world to attaine heauen, eſteeming it as their true dwelling place, and their eternall reſt.

Now more *particularly*, the holy Ghoſt diuideth this reaſon into two parts, and handleth the ſame ſeuerally: Firſt Hee prooueth that they ſought a *Countrie*, in this verſe; and Secondly, That *this Countrie* which they ſought, was *heauen it ſelfe*, verſe 15.16. For the firſt part, that they *ſought a Countrie*, is thus prooued,

They which ſay they are Pilgrims and ſtrangers, they ſhew plainly that they ſeeke a Countrie:
But Abraham, Iſaac, and Iacob ſaid of themſelues, that they were Pilgrims and ſtrangers:
Therefore they ſhewe plainly that they ſeeke a Countrie.

The firſt part of this reaſon is euident in it ſelfe: for hee that ſayth hee is *a Pilgrime and a ſtranger in any place*, ſheweth plainly

XUM

V. 17.

plainly that hee is forth of his owne Countrie, and therefore seeketh one. The second part of the reason is assumed from their confession, in the end of the former verse; and *confessed, that they were Pilgrims and strangers on the earth:* from whence, the conclusion is laide downe in this fourteenth verse, that therefore *these Patriarkes sought for a Countrie.* Isaacs and Iacobs Faith.

In this reason obserue, first, that the Author of this Epistle had diligently read the Historie of *Abraham, Sarah, Isaac, and Iacob*, penned by *Moses* in the booke of *Genesis*: and in reading, had obserued that which they particularly confessed of themselues in many places of that booke; namely, that they *were Pilgrimes and strangers*: yea, also he gathered from their confession, this most heauenly meditation, that *therefore they were not in their owne Countrie but sought another.* These three things, then the Authour of this Epistle vsed about the holy Scriptures: *Reading, meditation, and obseruation.*

Whence wee learne, that all Gods *Ministers*, and those which prepare themselues to the *worke of the Ministerie*, are diligently to reade and studie the holy *Scriptures*, and to meditate therein. No doubt, the Author of this Epistle was an *Apostle*, and had most notable gifts by vertue of his calling, and yet hee bestowed paines in viewing the particular words of *Abraham*, *Isaac*, and *Iacob*, recorded by *Moses* in the booke of *Genesis*. *Daniel* also was an extraordinarie Propher, yet as (wee may reade) *Daniel* 2.9. hee studied with admirable diligence the prophecies of *Ieremie* and *Ezekiel*. And *Timothie*, though hee were *a Disciple (Act.16.1.)* and well learned, yet *Paul* chargeth him *to giue attendance to reading, to exhortation, and to doctrine*, 1. *Tim.* 4.13. And *Ezekiel* is commanded *to eat the role, and to fill his bellie with it, Ezek.*3.3. And Saint *Iohn* likewise is commanded *to eate vp the little booke, Reuel.*10.9,10. which thing hee did: all which strongly inforce the former dutie, shewing that Gods seruant in the Ministerie, must as it were, eate vp Gods booke; that in iudgement and vnderstanding, he may digest as farre as is possible the deepe things of God, and the hardest places of the Scripture: heere must hee lay his foundation, and hither haue re-

ABRAHAM, SARAH. course from all other writings whatsoeuer, in any matter of doubt.

This direction is most necessarie for the *Schooles of the Prophets*, and for all *Gods Ministers*: and yet notwithstanding the contrarie practice beareth sway in the world. For, in the Popish *Vniuersities*, most of their Diuines apply themselues to studie the bookes of certaine *School-men*, and the Expositors or Commenters thereupon. These are applied day and night, though they bee both many and large, and full of needlesse quiddities; and oftentimes they bee also publikely expounded, whereas in the meane time the Bible lieth neglected, or little regarded: wherein we may see the notable worke of the *Deuill*, and the malice toward the Church of God; for the Schooles of the Prophets are the *fountaines* of learning. Now, when the Satan by this meanes, doth steale away from them the studie of the Bible, and in stead thereof foisteth in corrupt humane writings; hereby hee poisons the fountaines, to the danger of infecting the whole Church. And as this is common in the places of Poperie; so likewise some fault is this way committed among vs that bee Protestants; for many in their priuate studies take little paines in the Booke of God, but apply themselues wholy to the writings of men; as Councels, Fathers, Schoole-men, and other Expositors; and in the handling of the Scripture, they glorie more to prooue a point of doctrine by multiplicitie of humane testimonies, then by the written Word. But the truth is, thus to doe, is to preferre the hand-maide before the Mistris: and as for the opening and expounding of Scripture by other Writers, it is no such point of deepe learning: a man of ordinarie capacitie and diligence, may easily deliuer what others haue done before him. But to open the Scripture soundly and purely, as it ought to be, is of another nature then these men take it: and hereto the sound studie of the Text it selfe, will proue the best helpe, as they will confesse who haue tried most of all. And though the best mens workes bee but base stuffe to the pure Word of God, yet the writings of holy men must not be contemned; but must be read and regarded in their place, for

V. 1-7.

furniſhing and enabling to the ſtudie of the Scriptures for the helping of our knowledge and iudgement in the word of God: they that hold or practiſe the contrary, know not what helpes they bee, and what light they yeeld to many darke places of Scripture: But ſtill aboue and beyond, before and after all, the word of God muſt be eaten vp of vs, and ſtudied with all diligence. Isaacs and Iacobs faith.

Secondly, In that the Author of this Epiſtle noteth their particular ſentence, and by conſequence gathereth this meditation out of it, *that they ſought a Countrie:* Hereby all men are taught to exerciſe themſelues in hearing and reading all the places of the Bible, euen the Hiſtories of men therein: and out of the words to gather godly meditations. So *Paul* ſaith to the *Coloſſians*, *Let the word of God dwell plenteouſly in you*, *Coloſſ.* 3. 16. The Prophet *Dauid* alſo noteth it for the propertie of a good man, *to meditate in the Law of God day and night*: And the practice of the bleſſed virgin *Marie*, is regiſtred as an example for vs to follow; that ſhee *kept all the ſayings of Chriſt in her heart*. But pittie it is to ſee, how reading the word of God is layd aſide; for it is ſo little practiſed, that men now-adaies will not bee at charge to buy a Bible: for books of Statutes, men will not only haue them in their houſes, but at their fingers ends; but Bible they haue none: and if they haue, it lieth on the deske, or table, and they reade it not; and if ſometime they *read*, yet they neuer *meditate* thereon, as we are taught in this place.

Further, whereas the holy Ghoſt reaſoneth thus vpon theſe examples; *Abraham, Iſaac, and Iacob, were ſtrangers and Pilgrimes*, therefore *they ſought a Countrie*: Herein he teacheth vs this ſpeciall point, to wit, that a doctrine, though it bee not expreſſed in plaine words in the Bible; yet being gathered thence by right and iuſt conſequence, is no leſſe to bee beleeued and receiued, then that which is plainly expreſſed: and therefore they are farre to blame which miſlike theſe tearmes in Diuinitie, *perſon, nature, Sacrament, conſubſtantiall, trinitie, &c.* becauſe they are not expreſſed in the word. But they may with good conſcience and much profit be retayned;

ABRAHAMS, SARAHS, because, though not literally, yet in ſenſe and meaning they are contayned in the Scripture, and may by iuſt conſequence be gathered thence. And, wee denie not tranſubſtantiation, becauſe the word is not in the Scripture; but becauſe the matter is not there: nor can by neceſſarie conſequence bee deriued from it, but rather the contrarie.

Againe, many refuſe theſe doctrines, the *proceeding of the holy Ghoſt from the Sonne*; and the *baptizing of children*, becauſe they are not expreſſed in the Scripture. But hence wee anſwere, that though they bee not expreſly ſet downe in ſo many words, yet by iuſt conſequence they may bee ſoundly gathered out of Scripture, and therefore are true doctrines, no leſſe to be beleeued, then that which is plainly expreſſed. And thus much of the firſt part of the reaſon.

V. 15, 16

And if they had beene mindfull of that Countrie whence they came, they had leiſure to haue returned.

But now they deſire a better, that is, an heauenly: Wherefore God is not aſhamed of them to bee called their God. For he hath prepared for them a Citie.

Here the holy Ghoſt proueth the ſecond part of the former argument, by two reaſons: the firſt is contayned in the fifteenth verſe, and the beginning of the ſixteenth. It is taken from the diſtinction of Countries, and may be framed thus:

They either ſought an earthly Countrie, or an heauenly Countrie,

But not an earthly: *Therefore they ſought an heauenly Countrie.* The firſt part of this reaſon is cleere of it ſelfe. The ſecond part is in the fifteenth verſe: from whence followeth the concluſion in the beginning of the ſixteenth verſe.

To come to the firſt part, in theſe words: *And if they had beene mindfull of the Countrie, &c.* That is, if they had regarded, or thought vpon *Meſopotamia*, or *Chaldea*, from whence they came, and where they were borne; with any deſire to haue enioyed the profits or pleaſure thereof; they had leiſure enough to haue returned backe thither, by reaſon of the length of their dayes which they liued, in the land whether God called him.

Here

Here obſerue two points: Firſt, that they are not *mindfull* of (or, as the word imports) they *remember not the Countrie from whence they came*: but when God gaue them commandement to depart thence, and not to returne to *Meſopotamia* againe; after this commandement giuen, they came forth, and did forget their owne countrie. ISAACS and IACOBS Faith.

Whence wee learne, that howſoeuer vſually, *Forgetfulneſſe* be a vice; yet ſome kind of forgetfulneſſe is a notable vertue: namely, to forget the things that diſpleaſe God, and which hee would not haue vs to thinke vpon. *Pſal.* 45. 9. the *Church* is commanded *to forget her owne people, and her fathers houſe*: that is, her owne will and deſires; ſhe muſt neuer thinke thereof (nor of any other thing whereby God is diſpleaſed) vnleſſe it be with diſlike.

This condemneth the practice of many aged perſons, in theſe dayes, who delight themſelues among the yonger ſort, to tell of their bad practices of their youth; in wantonneſſe, contentions, and breaking Gods commandements: But, in ſo doing they ſinne grieuouſly; for, a man muſt not remember his ſinnes, but with diſlike, and deteſtation; being grieued with them, and angry with himſelfe for them; or elſe to teach others how to auoyde them.

And as this kinde of *Forgetfulneſſe*, is a good vertue; ſo there is alſo a vertuous and good remembrance: namely, to be mindfull of that which may pleaſe God: as of Gods *Iudgments*, to bee humbled thereby: and of his *Mercies*, to bee thankefull vnto almightie God for them: and of his *Commandements*, to become obedient to his will. Theſe things therefore, wee ought to imprint by diligence in our memories.

Secondly, Heere obſerue, God calleth them out of their owne countrie, and biddeth them liue in the land of *Canaan*, as ſtrangers and Pilgrimes; and ſo they doe, abiding there, without any purpoſe to returne; nay, they are not mindfull of their former home.

Hence we are taught, to be conſtant in that calling whereunto God hath called vs. It is a fearefull ſinne, for a man to

ABRAHAMS, SARAHS, goe backe from that calling, in which God hath placed him. When the Israelites abode not patiently and constantly with God in the wildernesse, but desired to shake off the calling of God, and to turne to Egypt, there to sit by the flesh-pots againe; they had Gods hand vpon them grieuously: as wee may reade at large, *Psalm.* 78. *Lots* wife, for looking backe; when shee was commanded to the contrarie; was fearefully, and strangely punished, being turned into a pillar of salt, *Gen.*19. 26. And our Sauiour Christ sayth, *Luk.*9.62. *No man that putteth his hand to the Lords plough, and looketh backe againe, is apt to the kingdome of God.* As though hee had said, Hee that starteth from the plough, is not fit for the field: no more is he that shifteth from his calling, fit for Gods seruice.

To applie this to our selues: God hath called vs to professe Christian religion, whence wee are called *Protestants*; Wee therefore must professe the same constantly and hold it fast, without wauering or doubting (euen without being mindfull of that spirituall Egypt of darknesse and superstition, whence wee are deliuered) much more, without turning to any other; this being the *true religion*, which is grounded on Gods word.

Againe, in this our calling of Christianitie, we haue vowed vnto God for our selues, to renounce the flesh, the world, and the deuill. Now, this being our calling; as wee haue promised, and vndertaken it: so wee must obey it in our liues, fighting manfully euery day, against the world, the flesh, and the deuill. For, if we professe religion in word, and doe not obey it in deed; wee make our selues vnfit for the kingdome of heauen. But alas, men are like to the *Swine* that returneth to the puddle, though he be washed neuer so cleane: and to the *Dogge*, that returneth to his vomite; for, most men doe but serue the flesh, and the world, and the lusts thereof; therein is their ioy, and their hearts ease: take away these things from them, and take away their liues: so farre are they from seeking the kingdome of heauen as these Patriarkes did.

Thus much for the first part of the reason.

Now

V. 15, 16.

Now followeth the ſecond part, which is this; *But they ſought not a place in Earth:* & therefore the Concluſion followeth, *That they deſire a Country, which is Heauen:* in theſe words, *But now they deſire a better.*] Isaacs and Iacobs Faith.

But ſome will ſay, the Patriarches were dead many hundred yeares before this was written; How then can they bee now ſayd, to *deſire a Country?* *Anſw.* The Author of this Epiſtle, here obſerueth, and followeth the manner of them that write Hiſtories; who ſpeake of things paſt long agoe, as though they were now preſent.

Now it is ſayd, they deſire *a better Countrey*: Theſe Patriarches had laid before them two Countries, the Land of *Canaan*, and the Kingdome of Heauen; and of theſe two, they might chooſe whether they would, to be their Portion and Inheritance, vpon which they would beſtow their hearts: Now, they eſteemed Heauen (though it was to come) better then *Canaan*, though preſent; and therefore made choice of Heauen, and longed for it.

Where we learne, that as wee muſt bee thankfull to God, for all his bleſſings; ſo among them all, we ſhould chooſe the beſt. This *Dauid* doth: for being put to chooſe, whether he he had rather liue in ſafe-guard, and in ſolace, with the wicked and vngodly, then in baſe eſtate, and in great danger neere to Gods Sanctuary: He ſayth, *Pſal.*84.10. *He had rather be a doore-keeper in the Houſe of his God, then to dwell in the Tabernacles of wickednesſe.* And *Salomon* is highly commended by the Holy Ghoſt, 1.*King.*3.10,11. for chooſing a *wiſe and vnderſtanding heart, before riches and honour.* *Moſes* alſo (as we ſhall ſee afterward) had his choice, whether he would liue gloriouſly, and at eaſe, in *Pharaohs* Court; or with the Church of God in aduerſitie: now *Moſes* hauing the gift of diſcerning, *refuſed to be called the ſonne of Pharaohs Daughter, and choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.* Which holy examples, doe all teach vs; that when God ſetteth before vs diuers ſorts of his bleſſings, we in ſpirituall wiſdome, muſt make a choice of the beſt. On the contrary, *Eſau* had this choice ſet before him;

ABRAHAMS, SARAHS, him; his brothers *red-broth*, and his *birth-right*: but he choſe the worſt, and therefore in the newe Teſtament, the holy Ghoſt noteth him with this marke, to be *prophane Eſau* for his labour. And the Gadarens alſo are branded with a note of infamy to all ages, for chooſing their *Hogs* before *Chriſt*, and his ſaluation. And the like choice is ſet before vs euery day: for God of his mercie, in the preaching of the word, for his part, doth ſet forth vnto vs *Chriſt Ieſus* crucified: and in him remiſſion of ſinnes, and ſaluation: Now, on the other ſide, commeth the deuill, and ſetteth before vs, all ſorts of vaine pleaſures and delights; ſhewing to euery man thoſe ſinnes, to which he is giuen; and with them all the profits or pleaſures that vſually accompanie ſuch ſinnes. Now, moſt men hauing this choice ſet before them, doe leaue the true and ſubſtantiall bleſſings of God, and come to Sathans painted Pageants, and there make choice of ſinne, with thoſe baſe companions that doe attend her. This is too apparant to be denied: for howſoeuer the word of God bee preached vnto vs, and we doe heare the ſame, yet we preferre the vanities and pleaſures of the ſinnefull world, before *Chriſt crucified*: making no account of him, nor of our owne ſaluation by him, in compariſon of the preſent profits and pleaſures of ſinne. But we muſt pray to God to giue vs ſpirituall *wiſedome*, and the gift of diſcerning, that now when God ſets before vs things ſo farre differing, we may haue grace to diſcerne betweene them: and withall, to preferre and make choice of the beſt, and to refuſe the worſt. But as for them that are ſo mad in their choice, that they now preferre ſinne, before the bleſſings of God in *Chriſt*, they ſhall ſee the day, when they would wiſh themſelues to be Dogges, Toades, or Serpents, rather then men and women: and yet (though they would be glad of that exchange of ſtate) they ſhall neuer compaſſe it, but ſhall remaine woefull men and women for euermore, becauſe that once they made ſo profane a choice: when the path of life was ſet before them, they choſe the way of death rather then of life; and therefore when they would deſire death, they ſhall not haue it, but ſhall liue

V. 15, 16.

a life more bitter for euer, then any death in the greateſt pangs. Isaacs and Iacobs Faith.

Thus we ſee in generall their choice was of the better. Particularly the Text addeth,

That is, an heauenly.]

In which words is laide downe the laſt and chiefe point in this reaſon, to wit, that the Patriarchs deſired a better Country then the land of *Canaan*, and that was an *heauenly Countrie*, euen heauen it ſelfe; the proofe whereof is principally intended in this place.

Now whereas the Patriarkes, being our forefathers in faith, and patternes whom wee muſt follo we, *did deſire heauen*: by their example euery one of vs is taught the ſame duty to aime at another and a better *Countrey*, then that in which we liue, euen at the Kingdome of heauen: and not to thinke that this world is the countrey wee are borne for. This better Countrie we muſt all ſeeke for, whatſoeuer wee be, high and lowe, young and old, learned and vnlearned, if we will followe theſe godly Patriarches. And this we muſt doe not at death onely, ſeeking this world all our life long, for that is to deſpiſe heauen: but euen in the time of our youth, and ſtrength of our dayes muſt we ſet our hearts on heauen: endeauouring ſo to vſe this world, and the things thereof, that when we *die* we may come to heauen, that bleſſed Countrie, which we deſired and ſought for in our liues.

And to perſwade vs hereunto, conſider the reaſons following.

Firſt, worldly wiſedome teacheth this: If a man dwell on his owne land, and in his owne houſe, he is careleſſe: But if in another mans houſe, whereof he hath no leaſe, but contrariwiſe is certaine to be put out, hee knoweth not when: this man in time will prouide himſelfe of another, that ſo he may remoue into it, and not be deſtitute: and if it be within his power, he will prouide a better, that ſo hee may not remoue for the worſe. Behold, while we liue in this world, our bodies are tents & tabernacles wherin our ſoules do dwell for a time

ABRAHAMS, SARAHS, time: and beſides, this time is vncertaine; for there is no man that can ſay certainly, hee ſhall liue to the next houre. Therefore, we muſt euery one of vs, prouide for himſelfe a dwelling place in Heauen, where we may abide for euer in all bleſſednesse.

Againe, conſider the ſtate of all ſorts of men in the world: for ſinne, Atheiſme, and prophaneneſſe abound euery where, the blaſpheming of Gods holy Name, and the breaking of his Sabbath: beſides daily ſinne againſt the ſecond Table: Now all theſe cry continually for vengeance, and for Gods iudgements to bee inflicted vpon vs, and wee know not how God will deale with vs for our ſinnes; whether hee will take from vs our goods, and good name, our health, friends, or life it ſelfe; and therefore it ſtandeth vs in hand to prouide for our ſelues a reſting place, wherein wee may abide for euer, after this fraile life full of miſerie is ended.

Thirdly, if we ſhall not doe this, marke what followeth: this, and no other, is our eſtate; By nature wee are the Children of wrath, and of the Deuill: and by our manifold ſinnes, we haue made our caſe farre worſe: Now, what is due vnto vs, for this corruption, and for theſe tranſgreſſions? Surely, not Heauen, but another place; euen the contrary, the place of eternall woe and deſtruction, the bottomleſſe Pit of Hell. Now, if this be our due by nature, then let not ſinne, nor Satan deceiue vs; perſwading vs, that wee may come to Heauen, and ſtill continue in the ſtate of our corrupt nature: but let vs labour by all meanes to eſchew this place, which is due vnto vs by nature; that thorow the gift of Faith in Chriſt, we may come to the Heauenly Citie, which theſe godly Patriarches ſo ſeriouſly ſought for. But if wee remayne in our ſinnes, and ſo dye, we are ſure to goe to the place of deſtruction, and there to remayne in woe and torments, with the Deuill and his Angels for euermore: ſo that it ſtands vs in hand, to vſe all good meanes to come to Heauen, or elſe our caſe will bee moſt miſerable of all Creatures; for Perdition and Deſtruction will bee our Portion World without end.

This

V. 15, 16.

This muſt awake and ſtirre vp our dead and drowſie hearts, that are ſo beſotted with ſinne, that though we heare, yet we neyther learne nor practiſe, In worldly things wee can take care and paines: but if we will doe any thing for our owne euerlaſting good, let vs labour by all meanes to come to Heauen; for if we miſſe of that Citie, it had beene good for vs wee had neuer beene borne: or that wee had beene the vileſt creatures in the World, rather then men. For when the vnreaſonable creatures dye, there is an end of all their miſerie; but if wee dye, and bee not prepared for that place, our death will bee vnto vs the beginning of all woe and miſery. ISAACS and IACOBS Faith.

Wherefore God is not aſhamed of them to bee called their God, for he hath prepared for them a Citie.

In theſe words is layd downe a ſecond Reaſon whereby is prooued that theſe Patriarches *dyed in Faith, ſeeking their Country in Heauen.* The reaſon is drawne from the teſtimony of God himſelfe, recorded by *Moſes* in the Booke of *Exodus*, where God ſaith, Hee is *the God of their Fathers, the God of Abraham, Iſaac and Iacob, Exod.* 3. 6.

The Expoſition. Wherefore] that is, that this might appeare and be euident, that theſe Patriarkes dyed in the Faith, and ſought this Countrey of Heauen, God was content to vouchſafe and graunt vnto them this fauour, to bee called their God.

Was not aſhamed] To be, or not to be aſhamed of one, properly belongs to men; and it cannot bee affirmed properly of God, that he is *aſhamed* or *bluſheth* (as the word ſignifieth,) but the meaning is, that God vouchſafed vnto them this fauour, and ſhewed them this honour and dignitie. *Queſt.* What was this honour and dignity which hee ſhewed vnto them? *Anſwer. To be called their God.* By which is meant thus much, that God accepted them in his mercie, to be ſuch with whom he would make his Couenant of Saluation, & not with them alone, but with their Seed after them. Secondly, that hee choſe them, to make the Couenant in their names for all the reſt. Thirdly, he vouchſafed them a ſpeciall and extraordinary fauour, euen that himſelfe would beare their names, and they

ſhould

ABRAHAMS, SARAHS, ſhould beare his; making his glorious Name renowned to the Worlds end, by this title, *The God of Abraham, Iſaac, and Iacob*: Hereupon the reaſon is framed thus; God would not be called in ſpeciall manner the God of vnfaithfull men, but rather would beſtow ſuch a ſpeciall fauour vpon Beleeuers; but that fauour did GOD vouchſafe to theſe three Patriarkes; therefore doubtleſſe they liued and dyed in that holy Faith.

In that it is ſaid, *God was not aſhamed to be called their God*. Here firſt we learne, that God doth not vouchſafe his mercie equally to all men, but ſome men haue more prerogatiue in his fauours and mercies then others. *Kings* make choice among all their Subiects, of ſome men, whom they will preferre to be of their counſell or guard, and to whom they will giue ſpeciall countenance, and diſpenſe their fauours more liberally then to all; Euen ſo God among all *Abrahams* Kinred maketh choice of theſe three Perſons, *Abraham, Iſaac, and Iacob*, to beſtow on them ſuch ſpeciall honour, as he vouchſafed not to any of their fore-fathers afore them, nor Poſteritie afrer them. No maruell therefore, though he beſtow not his ſpeciall mercie vpon all, ſeeing he diſpenſeth not his inferiour fauours vnto all alike. And yet for all this, he is no accepter of *perſons*: for he onely is properly ſayd, to bee an accepter of perſons, that preferreth one before another, in regard of ſome qualitie in the perſon: but GOD vouchſafed this honour vnto theſe three, onely of meere mercie and good will, and not for any thing hee reſpected in them.

This confuteth the Conceite and Errour of many men broached abroad in this Age, that God doth equally loue all men as they are men, and hath choſen all men to Saluation, as they are men, and hath reiected none: for (ſay they) it ſtandeth with equitie and good reaſon, that the Creatour ſhould loue all his Creatures equally; and this Opinion they would build vpon the generall promiſe made to *Abraham*: becauſe that in *him* God ſayd *all the Nations of the Earth ſhould bee bleſſed, Geneſis* 22.18. But wee muſt vnderſtand, that (All) is

v. 15, 16.

is not alwayes taken generally, but ſometime indefinitely for many: and ſo *Paul* ſpeaking of this Couenant of grace in Chriſt, ſayth, The Lord made *Abraham a Father of many Nations*, *Romans* 4.17. where repeating the Couenant recorded by *Moſes*, he putteth *many* for *all*. Againe, grant that *Abraham* were the *Father of all Nations*, and that in him, *All the Kindreds of the Earth were bleſſed*: Yet it followeth not, that therefore God ſhould loue *all men* equally and alike: for hee may loue the *faithfull* of all Nations, and yet not loue all *men in all Nations*: for, in his bountifull mercie in Chriſt, hee preferreth ſome before others. And this Anſwere ſeemes the better, becauſe wee may haue ſome reaſon to thinke, that God will ſaue of euery Nation ſome, but no ground to imagine he will ſaue all of any Nation; much leſſe all of euery Nation. ISAACS and IACOBS Faith.

Secondly, Here we may ſee, *That God honoureth thoſe his Seruants that honour him*, as he ſaith to *Elie* the Prieſt, 1. *Sam.* 2 30. Which is a point to be marked diligently; for, this God is the glorious King of Heauen and Earth: yet hee abaſeth himſelfe, and is content to be named by his Creature, aduancing them by abaſing himſelfe to bee called their God, *The God of Abraham, Iſaac, and Iacob*. Where we may apparantly ſee, rather then God will not haue them honoured that honour him, hee will abaſe himſelfe, that they thereby may be honoured.

Hence we may learne many things. Firſt, that all that profeſſe Religion truly, muſt inure themſelues to *goe thorow good report & ill report*, & in al Eſtates to be content, for Gods honours ſake: as *Paul* ſaith; *I haue learned in whatſoeuer ſtate I am, therewith to be content: I can be abaſed, and I can abound; euery where in all things I am inſtructed, both to be full, and to be hungry; to abound and to haue want.* Thus ſpake that holy man of God: and ſo muſt we all endeuour to ſay, and accordingly to practiſe. And the reaſon is good, becauſe if a man honour God howſoeuer hee bee contemned, or not regarded in the World, yet God will honour him, and eſteeme highly Phil. 4.11.

of

ABRAHAM, SARAH, of him: that will proue the way to all true honour, as it hath done, euen in this world to all that tried it.

Secondly, Hence wee learne which is the true way to get sound honour amongst men; namely, to honour God. Good estimation in the world is not to be contemned, for the Lord commandeth all inferiours to honour their superiours, whereby he also bindeth euery man to preserue his owne dignitie. Now God honoureth them that honour him: therefore the surest way to get true honour amongst men is this. Let a man first lay his foundation well, and beginne with God, and set all the affections of his heart and thoughts on this, To honour God. *Question.* How may a man honour God? *Answer.* By forsaking the rebellious wayes of sinne and vngodlinesse, and walking in the way of righteousnesse thorough the course of his life. This doth God take to bee an honour vnto his high Maiestie. And when a man doth thus vnfaynedly, then God will honour him, euen among men, so farre forth as shall be for his good: for God hath all mens hearts in his hand, and will make them to honour those that honour him: so Saint *Paul* sayth, *If any man therefore purge himselfe from these, hee shall bee a vessell vnto honour*: not onely in glorie eternall after death, but also in grace and fauour with Gods Church. This confuteth the opinion, and condemneth the practice of many, who would faine haue good report in the world, and bee spoken well of by all men: but but what course (I pray you) take they to come by this good name? They doe not beginne with God, and lay their foundation by honoring him; but they striue to please men, whether it be by doing well or ill, they care not; their onely care is to please all; for that is their rule and resolution, all must be pleased; and because most men are ill, they rather choose oftentimes to doe ill, then they will not please the greater sort. But he that beginneth to get honour by pleasing men, beginneth at a wrong ende; for by the testimonie of the holy Ghost in this place, the way to get sound approbacion before men, is first to beginne with God, and to honour him.

2. *Tit* 2.21.

Thirdly, If God will honour them that honour him, then by the contrarie, conſider what a miſerable caſe many a man is in: *For thoſe that diſhonour God, God will diſhonour them againe*; as we may ſee at large, and verie plainely, in the example of example of *Elie*, and his two ſonnes: for *them that honour me*, (ſaith the Lord vnto him) *I will honour, and they that deſpiſe me, ſhall be deſpiſed*, 1. *Sam.* 2. 30. And in *Zacharie* we may read, that *the man that by blaſphemie, theft, or periurie, diſhonoureth God, the flying curſe of the Lord ſhall enter into his houſe, and remaine in the middeſt thereof, and conſume it with the timber thereof, and the ſtones thereof: Zach.* 5. 4. And becauſe *Elie did more honour his children then God*, 1. *Sam.* 2. 31. Therefore the Lord threatneth the deſtruction of him and his family: and according as the Lord had threatned, ſo it came to paſſe. For when the *Iſraelites* fought with the *Philiſtims*, *Chap.* 4. 11. his two ſonnes were ſlaine, and he at the hearing of the newes, *fell downe and brake his necke*. ISAACS *and* IACOBS *Faith.*

Now if this bee ſo, what ſhall wee ſay of our owne nation and people, amongſt whom it is as common to diſhonor God, as euer it was amongſt the Papiſts, or Pagans; partly by light vſing of his holy Titles, and taking his Name in vaine: and partly by ſwearing, and open blaſphemie; and ſometime euen by abhominable periurie. Nay, it is many mens rule, that they may ſweare, diſſemble, lie and forſweare for aduantage. Theſe ſinnes are ſome of them rife in all ſorts of people, and hardly ſhall you talke with a man, that doth not by vaine oathes diſhonour God: yea it is ſo common, that children, ſo ſoone as they can crawle or liſpe out a word; the firſt thing they can ſpeake, is to curſe, or ſweare, and take Gods Name in vaine, whereby God is diſhonoured euerie way: ſo as it is a wonder, that the earth doth not open, and ſwallow vp many men quicke, for their ſwearing and blaſphemie. And whereas Gods iudgements are often grieuouſly inflicted vpon vs, in many places of the Land; wee may perſwade our ſelues, that among other ſinnes it is for our blaſphemie, and taking Gods Name in vaine. And if it bee not ſpeedily redreſſed, it is to bee feared, leaſt GOD will raine downe his iudge-

ments vpon vs, and in his wrath ſweep vs all away; and take away the Father with the child, the good with the bad, becauſe there is no reformation of ſo vile, and yet ſo needleſſe a ſinne.

Abrahams Sarahs,

To be called their God.]

Obſerue here further, that *Abraham*, *Iſaac* and *Iacob* could all of them ſay, *God is my God.* Now that which theſe worthy Patriarkes could ſay of themſelues, we muſt euerie one of vs in our owne perſons labour for; for their example is and muſt be a rule for vs to follow. We therefore muſt labour for this aſſurance, by Gods grace to ſay, as the holy Patriarkes did ſay, *The true* IEHOVAH *is my God:* and of this I am reſolued, and vndoubtedly aſſured in mine owne conſcience.

Queſt. How ſhall wee be able to ſay vnfainedly, God is my God? *Anſw.* By becomming his ſeruants and people in deed and truth; for, to him who is one of Gods people, God is alwaies his God. But how ſhall we become Gods true ſeruants? *Anſw.* By ſetting our hearts vpon the true God, and giuing them wholly vnto him, and to his ſeruice; and reſtraining our ſelues from all occaſions of ſinne, becauſe ſinne diſpleaſeth him. *Queſt.* But how ſhall a man ſet his heart wholly on God? *Anſw.* This he doth, when he loueth him aboue all, and feareth him aboue all, and aboue all things is zealous for Gods glorie; when hee hath full confidence in Gods Word and Promiſes, and is more grieued for diſpleaſing God, then for all things in the world beſides Or more plainely thus; then a man doth ſet his heart on God, when his heart is ſo affected, that when God commands, hee is alwaies readie to obey: So the Lord ſaith, *Hoſea* 2. 23. *I will ſay to them that were not my people, Thou art my people; and they ſhall ſay, Thou art my God.* And in the *Pſalmes*, the Lord ſaith, *Pſal.* 27. 8. *Seeke ye my face:* then the holy mans heart, as an Eccho giueth anſwer, *I ſeeke thy face, O God.* And ſuch an one is the heart of him, that is indeed the ſeruant and child of God, and one of Gods people.

For he hath prepared for them a Citie.]

Theſe words are a reaſon of the former, prouing that God

God was not aſhamed to be called their God, becauſe he prepared a Citie for them. And indeed, this ſhewes euidently, that God was greatly delighted with them, rather then aſhamed of them; for had hee beene aſhamed of them, hee would haue ſhut them out of his preſence. Herein therefore hee declared his loue and fauour, that by preparing this Citie, hee procured that they ſhould liue in his ſight for euermore. ISAACs and IACOBs Faith.

Hence we learne, That he which hath *God for his God*, hath all things with him; according to the common prouerbe, *Haue God, and haue all.* And on the contrarie, *Lacke God, and lacke all.* And therefore *Dauid* ſaith, *Pſal.* 145.15. *Bleſſed are the people whoſe God is the Lord.* Other things which here might be added, haue beene handled before.

ABRAHAMS Faith.

VERSE XVII.

By Faith ABRAHAM *offered vp* ISAAC, *when he was tempted; and he that had receiued the promiſes, offered his onely begotten ſonne.*

XVIII. *To whom it was ſaid, in* ISAAC *ſhall thy ſeed be called.*

XIX. *For hee conſidered that God was able to raiſe him vp, euen from the dead: from whence hee receiued him alſo after a ſort.*

IN the former Verſes, wee haue the Faith of *Abraham*, *Iſaac* and *Iacob*, commended ioyntly together. Now the holy Ghoſt returneth to the commendation of their Faith; ſeuerally. And firſt, hee beginnes with *Abrahams* Faith; whereof hee had formerly propounded two workes or actions: Firſt, His going out of his owne Countrie. Secondly,

Abrahams *Faith.*

condly, His abode in a ſtrange Land. Now heere followeth the third, which is the moſt notable worke of all, wherein his Faith ſhines moſt gloriouſly; and his example heerein is vnmarchable. The particular points herein, are theſe: Firſt, The worke of his Faith is plainely laid downe, *in his offering vp of Iſaac.* Secondly, The ſame work of Faith is notably commended by three ſpeciall arguments; to wit, Firſt, By three great impediments that might haue hindred this work of Faith: as wee ſhall ſee in their place, Verſe 17. 18. Secondly, By his victorie ouer theſe impediments, Verſe 19. Thirdly, By the iſſue of this temptation, and his worke of Faith therein, in the end of the nineteenth Verſe.

For the firſt: The fact of *Abrahams* Faith here commended, is this: *That he offered vp Iſaac his ſonne.* It may firſt of all be demanded, How *Abraham* could offer vp his ſonne *by Faith*, conſidering it is againſt the Law of Nature, and the Law of God, for a man to kill his owne ſonne: which *Abraham* muſt doe, if he did offer him vp in ſacrifice vnto God. For anſwer hereunto, wee need goe no further then the Storie, *Geneſis* 22. where we may ſee, he had a ground for his Faith: for though the generall Commandement bee, *Thou ſhalt not kill*, yet hee had a ſpeciall Commandement, *Abraham, Kill thy ſonne:* and by vertue of that, hee did it: and did it in and by Faith. But if that be ſo, then thereupon riſeth another and a greater doubt: namely, How can theſe two Commandements ſtand together, one being contrarie to the other? *Anſw.* Heere a ſpecial point is to be obſerued: namely, That whenſoeuer two Commandements are ſo ioyned, that a man cannot practice both, but doing the one, the other is broken; then one of them muſt giue place to the other: For howſoeuer all Gods Commandements bind the conſcience, yet ſome bind it more, ſome leſſe, becauſe ſome are greater, and ſome leſſer then others. Whence this rule may be ſet downe; that when two Commandements of God croſſe one another, then a man muſt preferre the greater. As for example, this is Gods Commandement, *Honour God*, commanded in the firſt Table. Againe, the fift Commandement ſaith, *Honour Parents and Magi-*

Magiſtrates. Now if Parents or Magiſtrates command any thing, the doing whereof would diſhonour God, being contrarie to the firſt Table; then the fift Commandement giueth place vnto the firſt: and a man muſt rather diſobey Magiſtrates and Parents, then diſhonour God: for the maine duties of the firſt, take place before the maine duties of the ſecond. And therefore Chriſt ſaith, *If any man come to mee, and hate not his father and mother, wife and children, brethren and ſiſters, yea, his owne life alſo, he cannot be my Diſciple*; meaning, that if father or mother, wife or children, would draw vs from God, wee muſt hate them rather then diſobey God. Againe, a Commandement *ceremoniall*, and a Commandement of *Loue and Mercie* concurre together, and it ſo falleth out, that they ſhould be both kept and cannot: in this caſe therefore the Ceremoniall Law of the firſt Table, muſt giue place to the Law of Charitie and Loue in the ſecond Table: becauſe the Ceremonies are the inferiour duties of the firſt, but Charitie and Mercie, the principall duties of the ſecond Table. For example: the Lord inioyneth vs in the fourth Commandement to reſt on the Sabbath day. Now it falls out, that our neighbours houſe is on fire vpon the Sabbath day: whether then may I labour with my neighbour that day to ſaue his houſe? *Anſw.* I may; for the ſtrict obſeruation of reſt on the Sabbath day, is a Ceremonie: but the quenching of fire in my neighbours houſe, is a worke of mercie, and a maine dutie of the ſecond Table, and therefore muſt take place before a Ceremoniall dutie of the firſt Table. ABRAHAMS *Faith.*

Thirdly, God hath giuen vs tenne Commandements, concerning all ordinarie duties both of Pietie and of Mercie: yet if God giue vs a particular and ſpeciall Commandement contrarie to any of the tenne; that muſt ſtand, and the ordinarie Commandements muſt giue place and yeeld vnto it: as for example; the ſecond Commandement forbiddeth any man *to make any grauen Image*; yet *Moſes* by a ſpeciall Commandement, made a Braſen Serpent in the Wildernesſe, to bee a figure of Chriſt. So the ſixth Commandement, *Thou ſhalt not kill*, is an ordinarie Commandement, and bindeth the

Abrahams Faith. conſcience of euerie man to obey the ſame; yet God comes with a ſpeciall commandement to *Abraham*, and ſaith, *Abraham, Kill thy ſonne:* and therefore the ordinarie Commandement of the ſecond Table, giueth place for the time. And ſo all the Commandemnts, *Thou ſhalt doe thus and thus*, vnleſſe God command otherwiſe: for God is an abſolute Lord, and ſo aboue his owne Lawes, hee is not bound vnto them, but may diſpence with them, and with vs for the keeping of them, at his will and pleaſure. And thus was *Abraham* warranted to ſacrifice his ſonne; namely, By vertue of a ſpeciall, and perſonall Commandement to himſelfe alone.

But if *Abraham* had not had this particular Commandement, the ſacrificing of *Iſaac* had beene vnlawfull and obhominable; for the killing of a man is a hainous ſin: much more is the killing of a mans owne ſonne, without a ſpeciall Commandement; for that is againſt Nature: and therefore the Lord by *Ieremie* doth ſeuerely condemne the Iewes *for burning their ſonnes and daughters in ſacrifice, Ier.* 7. 31. without any warrant from him; though it may be they would pretend their imitation of *Abraham* in the ſacrificing of *Iſaac:* yet, and to ſhew his deteſtation of that fact, hee changeth the name of the place, calling it the *Valley of ſlaughter*, Verſe 32. and in the New Teſtament it is vſed to ſignifie *Hell*, *Matthew* 5.29, 30. And becauſe this ſinne is ſo odious, it is rather to be thought, that *Iephte* did not kill his daughter in ſacrifice to the Lord (as ſome thinke hee did) eſpecially being a man commended for his Faith by the holy Ghoſt: but thereof wee ſhall ſpeake when we come to his example, Verſe 32.

Thus we ſee *Abraham* had ground for this fact to doe it by Faith, euen Gods ſpeciall command. But here it will be ſaid, that *Abraham* did not offer vp his ſonne indeed; for though hee had bound him, and laid him on the Altar, yet when hee lifted vp the knife to haue killed him, the Angel ſtaied his hand, and ſuffered him not, *Gen.* 22. 11, 12. How then can it be true which is here ſaid, that hee offered him vp? For the Writer of the Storie muſt make true reports; but it ſeemes the Writer hereof is deceiued in the verie principall point, affirming

V. 17–19.

firming *Isaac* was offered, when in truth hee was not. *Answ.* God is the Author and Inditer of this Storie, and in Gods ſight & eſtimation he was offered, though not in the world: and therefore it is ſo ſaid, in regard of Gods acceptance; becauſe *Abrahams* purpoſe was to haue done it; and if he had not beene ſtaied, he had done it. ABRAHAMS *Faith.*

Where wee note a point of ſpeciall comfort, to wit, That God in his children and ſeruants, doth accept the will for the deed: ſo *Paul* ſaith, 2. *Cor.* 8. 12. *If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not:* ſpeaking of their releeuing of the poore he telleth them, that God regardeth not ſo much a mans worke, as the heart wherewith hee doth the worke. And therefore the poore *widow* in the Goſpel, *Luke* 21. 3. is ſaid by our Sauiour Chriſt, to haue caſt more into the Treaſurie (though it were but two *Mites*) then many rich men that caſt in great abundance: more in heart, not in ſubſtance.

This ſerueth to ſtay the heart of many a man that is found bruiſed in conſcience; for ſeeing his weake obedience, and the greatneſſe of his ſinnes paſt, he begins to call his election into queſtion: now what muſt a man doe in this caſe? *Anſw.* Surely he muſt goe on forward in obedience, and indeauour himſelfe to continue therein: and then though he faile many times through infirmitie, yet for his indeauour, God will accept of him, and be pleaſed with the ſame.

This Doctrine is verie comfortable to a diſtreſſed conſcience; but yet it muſt not make any man bold to ſin: for many abuſe this Doctrine, and ſay, That though they liue in ſinne, yet God will accept them, for they loue God in their heart. But they deceiue themſelues: for this mercifull dealing of God in accepting the will for the deed, is only towards thoſe that indeauour themſelues ſincerely to leaue their ſinnes, to beleeue in God, and to walke in obedience; but ſuch as flatter themſelues, lying in their ſinnes, *God will not bee mercifull vnto them, Deut.* 29. 19, 20.

Here further it may well bee demanded; How *Abraham* could take *Iſaac* and bind him, and lay him on the Altar to

Abrahams *Faith.* haue offered him: for though the common opinion be, that he was but thirteene yeres old, yet the more receiued opinion of the best Writers is, that *Isaac* fiue and twentie, or seuen and twentie yeeres old. How then could *Abraham* being an old man, of more then one hundred and twentie yeeres, be able to bind *Isaac* being a young and lustie man, and lay him on the Altar to kil him? For though *Abraham* had a commandement to kill *Isaac*, yet wee find not that God commanded *Isaac* to suffer himselfe to be killed; now Nature mooues euery one to seeke to saue his owne life, and to resist such as would kill vs. How then was *Isaac* brought to yeeld thus far to his Father?

For answer hereunto, we are to know, that *Abraham* was no ordinarie man, but a Prophet, and that an excellent and extraordinarie Prophet: So God himselfe testifieth of him to *Abimelech*; *Hee is a Prophet, and he shall pray for thee:* yea, he was esteemed and reuerenced as a Prophet, and an honourable man, euen of the Heathen. The *Hittites* tell him, *Thou art a Prince of God amongst vs, Gen.* 23.6.

Now being a man of so high place, and so great regard euen in the world; doubtlesse he was of much more authoritie in his owne house. It is therefore verie likely that he tells *Isaac* his sonne, that hee had a speciall commandement from God, to kill him in sacrifice. Now *Isaac* being a holy man, and well brought vp, hearing this, is contented to bee sacrificed, and obeyes his Father herein.

This I speake not as certaine, but as most probable; and it is the iudgement of the best learned, who haue good experience in the Scripture.

This circumstance well obserued, serues greatly for the commendation of them both: of *Abraham* the Father, that had so religiously brought vp his onely Sonne, that was most deere vnto him, that hee would not resist the Will of God reuealed vnto him, though it cost him his life. Oh that Parents would follow *Abraham*, in so doing to their children; then would it goe well with the Church of God. Againe, *Isaacs* behauiour is heere admirable, that hee would not resist his weake and aged Father, but suffered him

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to bind him, and to lay him on the Altar; yeelding himselfe vnto death when his Father told him, My Sonne, God will haue it so. ABRAHAMS Faith.

This Example must be a patterne of obedience, not onely for Children towards their Parents; but for vs all towards Gods Ministers, when they shall tell vs, what God would haue vs doe: we must submit our selues, and yeeld though it turne to our bodily paine and griefe; for *Isaac* yeelds, though it were to the losse of his life. But alas, who will follow *Isaac*? For let the Minister speake against our carnall pleasure, and vnlawfull gaine; let him crosse our humour, and affections, then wee refuse to heare, and will not obey. Nay, if the Minister of God, as the Lords Prieſt come with the sacrificing Knife of Gods Word, to the throate of our sinne, to kill the same in vs, that so wee may be pure and acceptable Sacrifices vnto God; doe wee not resist him, and say in our hearts, Wee will none of this Doctrine? Or, if he like a Prophet of God, come and offer to binde our consciences with the cordes of obedience, and to lay our affections on the Altar of the Law; then wee resist, and are eyther too young, or too old: too rich, or too learned; or too great to be taught and bound to obedience. But let vs know, that if wee will be true *Isaacs*, euen the sonnes of Faith and Obedience, and the true heires of *Abrahams* Faith (as wee would beare the World in hand) then as he did submit himselfe to bee bound of his Father; so must wee yeeld our selues to the Ministers of God, to bee bound by his Word: and suffer the same Word to be in vs, the two edged Sword of the Spirit, to cut downe sinne and corruption in vs, and to make vs new Creatures; that so both in bodie and soule, we may become pure and acceptable Sacrifices vnto our God. Thus much of the fact it selfe, wherein *Abrahams* Faith is set forth.

Now follow the Arguments, or Reasons, whereby the same worke of Faith is commended vnto vs. The first Argument is taken from the great impediments which might binder his Faith; and they are in number three: First, that he was brought

Abrahams, Faith. brought to this Worke, not by ordinary command, but by an extraordinary course in temptation: *Being tempted.* Secondly, that hee was to offer his owne Child: yea, *his onely begotten Sonne.* Thirdly, that he *who had receiued the promises*, must offer him and kill him, *in whom the promise was made.*

For the first impediment. In the ordinary Translation, it is read thus, *When he was tryed*: But that is not so fit, being rather an Exposition of the meaning, then a Translation of the word. For the very word signifieth, *to bee tempted*: and the meaning is, when he was *tryed*. I would therfore rather read it thus: *when he was tempted*: or *being tẽpted*, as the word signifies.

In the handling hereof, first we will intreat of the nature of this temptation, & then come to the circumstances belonging to the same. *Temptation* (as it is here vsed, may be thus described:) *It is an action of God, whereby he proueth, and makes experience of the loyaltie and obedience of his Seruants.* Firſt, (I say) *it is an action of God*: This is plaine by the testimony of *Moses* in *Gen.* 22. 1. where (if we reade the Historie) we shall find, that *God did proue Abraham. Obiect.* But against this it may be obiected, that Saint *Iames* saith, *Iam.* 1. 13. *God tempteth no man*; and therefore no temptation is the action of God? *Ans.* That place in *Iames* is thus to be vnderstood: *God tempteth no man*; that is, God doth not stirre vp, or moue any mans heart to sin. Yet further it will be said, That temptation is an action of Satan: for so in the Gospel wee may reade (*Mat.* 4. 3) that hee is called the *Tempter*? *Ans.* Some temptations are the actions of God, and some the actions of Satan: God tempteth, and Satan tempteth: but there is great difference in their temptations: first, in the manner: for, Satan tempteth a man to sinne against the will of God, and to doe some euill; God tempteth a man to doe something, which shall be onely against his owne affections, or his reason. Secondly, God tempteth for the good of his Seruants: but Satan tempteth for the destruction both of their bodies and soules.

Againe, I say, *Whereby he maketh tryall, &c.* Here some will say, God knowes euery mans heart, and what is in them, and what they will doe, long before; and therefore hee needeth

not

not to make triall of any man? *Answ.* God makes triall of his seruants, not because he is ignorant of that which is in their heart: for he vnderstandeth *their thoughts long before*: but because hee will haue their obedience made knowne; partly to themselues, and partly to the world: so that hee makes triall of his seruants, not for himselfe, but for our sakes. ABRAHAMS Faith.

Now further, God tempteth men three waies; first by his Iudgements & Calamities in this world: so the Lord saith to the *Israelites*, *Deut.* 8.2. *Thou shalt remember all the way which the Lord thy God lead thee this fortie yeeres in the Wildernesse, for to humble thee, for to proone and to know what was in thy heart.* That iourney might haue beene gone in *fortie dayes*, but God did lead them in it *fortie yeeres*, to prooue and trie by this vnwonted calamitie, whether they would obey him or not. So likewise God suffered *false Prophets*, and *Dreamers of dreames*, to come among the people for this end, *To proone them, and to know whether they loued the Lord their God, with all their heart, and with all their soule*, *Deut.* 13.3. Now this first kind of temptations, by *outward Iudgements*, is most grieuous, when the Lord layeth his owne hand vpon his seruants so heauily, as they shall thinke themselues to bee quite forsaken. In this temptation was *Dauid*, as we may read at large, *Psalme* the sixt, and *Psalme* thirtie eight, and *Iob* being afflicted not onely outwardly in bodie, but inwardly in mind, crieth out that the *Arrowes of the Almightie were in him*, *Iob.* 6.4. and through the whole Chapter hee bewaileth his grieuous estate by reason of this temptation.

Secondly, *God tempteth* his seruants by withdrawing his graces from them, and by forsaking them in part; and this temptation is as grieuous as the former: herewith was good King *Hezekias tempted*, for as we may read, God left him to a fiane of vaine glorie, and the end was *to trie him, and to proone all that was in his heart*, 2. *Chron.* 32.31. 2

Thirdly, God tempteth his seruants by giuing vnto them some strange and extraordinarie Commandement: As in the Gospel, when the *young man* came to our Sauiour Christ, and asked him what good thing *hee might doe to haue eternall life?* 3

Matth.

Abrahams, Faith. *Matth.*19.16. Christ biddeth him, *Goe and sell all that he had, and giue to the poore.* This Commandement had this vse, to be a Commandement of tryall *vnto the young man*, whereby God would proue what was in his heart, that the same might be made manifest both to himselfe and vnto others. And vnder this kind we must comprehend this temptation of *Abraham*: for when God said, *Abraham, offer vp thy sonne in Sacrifice*; it was not a Commandement requiring actuall obedience, (for God meant not that *Abraham* should kill his Sonne) but only of tryall, to see what he would do. And these are Gods temptations, whereby he proueth his Seruants.

Yet further the temptations of God whereby he tempteth his Children haue two ends. First, They serue to disclose and make euident the graces of God, that be hidden in the hearts of his Seruants: so S. *Iames* sayth, *My Brethren, count it exceeding great ioy when ye fall into diuers temptations:* *Iames* 1.2. The reason followeth: *Knowing that the tryall of your Faith bringeth forth patience, verse* 3.

Where we see this end of temptation set downe, To manifest the gift of patience wrought in the heart. And S. *Peter* sayth to the Church of God, *That they were in heauinesse through manifold temptations, that the tryall of their Faith beeing much more precious then Gold that perisheth (though it bee tryed with fire) might be found vnto their prayse, and honour, and glorie, at the appearing of the Lord Iesus*, 1. *Pet.* 1.6,7. Where temptations haue this vse, to make manifest the soundnesse of mens Faith in God, as the fire doth proue the Gold to be good and precious. So in this place, The temptation of *Abraham* serueth for this end, to make manifest his notable Faith and Obedience vnto God, with a reuerend feare of his Maiestie, as the Lord himselfe testifieth, saying, *Now I know that thou fearest God seeing for my sake thou hast not spared thy onely Sonne*, *Gen.*22.12. Meaning this: Now I haue made thy Faith, and Loue, and feare of mee so manifest, that all the World may see it and speake of it.

II. Secondly, Gods temptations serue to manifest hidden sins and corruptions, partly to a mans owne selfe, and partly to

v. 17–19.

to the World. And for this end God tempted *Hezekias*. For being recouered of his sickneſſe, after that the King of *Assur* his great enemie was vanquiſhed, eſpecially when the Embaſſadours of the King of *Babel* came *to enquire of the wonders which were done in the Land*; God left him that hee might ſee his ſinnes, and the corruptions of his nature, as pride and vaine-glorie, wherewith hee was puffed vp at the comming of the Embaſſadors to him. And thus he who little thought that pride and vaine-glorie could haue taken ſuch hold on him, perceiuing how his heart was lift vp in him, was doubtleſſe much humbled at the ſight of his ſo great corruption: for when the Prophet came vnto him, hee ſubmitted himſelfe to the word of reproofe, *Eſay* 39.18. ABRAHAMS Faith. 2.*Chr*.32.31

a First, whereas *Abraham* the Seruant of God was tempted, that is, was prooued and tryed by God himſelfe; Heere we are taught, that if we perſwade our ſelues to bee the Seruants of God, as *Abraham* was, then wee muſt looke to haue temptations, at Gods owne hand: for his example is a patterne for vs: and therefore in him we muſt ſee that which we muſt looke to haue; for it could not be needfull for *Abraham*, but may be alſo needfull vnto vs. In regard whereof, Saint *Peter* counteth it a thing neceſſarie, that men ſhould *fall into ſundry temptations, that the tryall of their Faith might bee vnto their prayſe*. So that in this life wee muſt looke for tryall: and the more glorious our Faith is, and the more like to our Father *Abrahams*, the more tryals ſhall we vndergoe. 1.*Pet*.1.16.

b Againe, ſeeing we muſt be tryed, therefore euery one of vs muſt labour for ſoundneſſe of grace in our hearts; as of Faith, Repentance, Hope, and of the loue of God (though they bee but little in meaſure:) for, wee muſt come to tryall, and it muſt appeare, whether we be hot or cold. Now, if wee haue not ſoundneſſe of grace in vs, in the time of tryall, then looke, as the droſſe conſumeth in the fire, when as Gold commeth out more cleare; ſo ſhall hypocriſie, formalitie, and all temporizing profeſſion, come to nothing, in the midſt of temptation; when ſound Grace, and a good Conſcience, ſhall paſſe thorow, and ſhine more pure and perfect after then before.

Third-

Abrahams, *Faith.*

Thirdly, considering we are to looke for *tryals and temptations* from God: therefore we must bee carefull to remember, and practise that counsell of Christ to his Disciples, before his Passion: *Watch and pray, least yee enter into temptation*, *Matth.*26.41. And because they were careleſſe in practising this dutie, therefore they fell into temptation: especially *Peter* fell most grieuously, by denying his Master. Wee must perswade our selues, that the same Commandement is giuen to vs: for God will proue vs by temptations to make manifest the corruptions that be in our hearts: we therefore considering our owne estate, we must pray for Gods assisting and strengthening grace, that when temptations shall come, wee may be found sound and stedfast in the tryall.

Thus much of the nature of *Abrahams* temptation; now follow the *circumstances* to be considered therein: And first, of the *time* when *Abraham* was tempted. Hereof we may read, *Gen.*22,1. *After these things*, saith *Moses*, *God did proue Abraham.* The words will admit a double reference. But this I take to be most proper and fit for that place, to wit; that after God had made most excellent promises vnto *Abraham*, and giuen him most wonderfull blessings and priuiledges, that *then he tempted him.*

Hence wee learne this notable Lesson: That those people in Gods Church, which receiue from God more graces then others, must looke for more temptations. This we shall see to be true in *Christ Iesus* the head of the Church: for when hee was *baptized, and had receiued the Holy Ghost*, *Matth.*3. in the forme of a Doue, and had this voice of God the Father pronounced vpon him, that *he was his wel-beloued Sonne in whom he was well pleased:* then presently followeth this, that he *was led into the wildernesse to be tempted of the Deuill*: *Matth.*4.1. being full of the Holy Ghost, as Saint *Luke* saith: So likewise when God had testified of *Iob*, that he was an *vpright and iust man, one that feared God, and eschewed euill*, *Iob* 1.8. then Satan tooke occasion thereby to tempt him: as in all the whole course of that Booke wee may plainly see, wherein are set downe most wonderfull temptations and tryals whereby he was

Luke 4.1.

V. 17–19.

was proued. So *Iacob* muſt *wreſtle with the Angell*, *Geneſis* 32. 24.28. and by the power of God, ouercome God himſelfe. This was a notable Prerogatiue, To preuaile with the Lord; but yet he muſt *prenayle with his foyle*, (*Verſe* 31.) and at the ſame time, and euer after draw one of his legs after him, euen to his dying day. Saint *Paul* was *rapt vp into the third Heauen, into Paradiſe, and heard words which cannot be ſpoken; yea, which are impoſſible for man to vtter: yet leaſt hee ſhould be exalted out of meaſure through abundance of Reuelations, there was giuen vnto him a pricke in the fleſh, the meſſenger of Satan to buffet him*: 2. *Cor.* 12.7. God will honour him with reuelations, but yet Satan ſhall haue leaue to buffet and beate him as it were blacke and blew. In all which we may ſee, to whome God vouchſafeth a greater meaſure of grace, to them hee appointeth ſingular tryals and temptations aboue other men. And the reaſon is: Firſt, becauſe Gods graces doe better appeare in temptations then out of them: as Gold is beſt tryed in the fire, and thereby proued moſt pure and perfect: Secondly, temptations ſerue to abaſe the Seruant of God, and to bring him downe in his owne conceit, that hee bee not proud of thoſe things that are in him, or puffed vp with conceite that there is more in him, then indeed there is. This wee ſaw in *Pauls* Example; *He was buffeted of Satan leaſt hee ſhould bee exalted with abundance of Reuelations*, We may ſee a type hereof in worldly affaires: The beſt ſhip that floateth on the Sea, when it carryeth in it moſt precious Iewels, is ballaced with Grauell or Sand, to make it ſinke into the water, and ſo ſayle more ſurely, leaſt floating too high, it ſhould bee vnſtable: euen ſo dealeth the Lord with his Seruants, when he hath giuen them a good meaſure of his graces, then doth hee alſo lay temptations vpon them, to humble them, leaſt they ſhould be puffed vp in themſelues. ABRAHAMS *Faith.*

The ſecond Circumſtance to bee conſidered in this temptation, is the *greatneſſe* thereof. It was the greateſt that euer was, for ought we reade of, That God *ſhould command him to kill his owne Sonne*. For, if God had told *Abraham*, that his *ſonne Iſaac* muſt haue dyed, it would haue beene very 2.

grie-

ABRAHAMS *Faith.* grieuous and sorowfull newes vnto him: and yet more grieuous, if he had told him, that he should haue dyed a bloudie death. But yet this was most grieuous of all, that *Abraham* himselfe with his owne *hand* should sacrifice his owne sonne; nay, his *onely* sonne; and that which is more, he must kill his ownely childe, in whom the Promise was made, that in *him should his seed be called*: this must needes bee a great wound vnto his heart; and yet to augment his griefe, he must not do it presently, nor where he would, but goe three dayes iourney in the Wildernesse. During which time, Satan vndoubtedly wrought mightily vpon his naturall affections, to dissuade him from obedience: which could not chuse but be far more grieuous vnto his soule.

Out of the grieuousnesse of this temptation we may learne this Lesson: that God in tempting a man, doth sometime proceed thus farre; not onely to crosse his sinnes and corruptions, but euen to bring him to nothing, in regard of humane reason and naturall affections. For, this Commandement (*Abraham kill thy sonne*) might haue made *Abraham* (if he had consulted with flesh and bloud) euen distracted in himselfe, and without reason, not knowing which way to turne himselfe. And accordingly, let all Gods Children, especially such as haue the greatest graces, looke for such temptations as shal lay their humane reason flat vpon the ground, and bring them to this point, euen vtterly to deny themselues.

3 The third Circumstance in this temptation, is this; What ABRAHAM did, when hee was tempted? the Text telleth vs, that *by Faith hee offered vp Isaac, being tempted.*

Abraham being thus tempted, whether hee would obey Gods Commandement, or not; obeyes God in offering vp his sonne, and yet layes hold vpon Gods promise made in him. For, wee must know, that *Abraham* had a promise of blessing, in *Isaac*: and being now commanded to kill *Isaac*, he did not now cast off his hope, and desperately thinke it could not bee performed, if this Commandement were obeyed; but by the great power of Faith, hee both obeyes the Com-

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V. 17, 18.

mandement, and yet ſtill beleeues the promiſe: For ſo ſaith the Text, *By Faith he offered vp Iſaac.* Therefore in the very action of killing *Iſaac*, hee beleeued the promiſe, that *Iſaac* ſhould liue. And this was the excellencie of *Abrahams* Faith. For, if God ſhould with his owne voice bid a man kill his ſonne, it may bee ſome would bee found, that would doe it; but to doe it, and ſtill to beleeue a contrary promiſe made before, betokeneth the vertue of an admirable Faith. ABRAHAMS *Faith.*

In this Circumſtance we may learne a good inſtruction; to wit, in all temptations that befall vs, ſtill to hold faſt the promiſes of God. Though in the Deuils purpoſe, they tend to the looſening of our hold; and in all common reaſon, wee haue good cauſe to let them goe: yet for all that, we muſt neuer let goe, but ſtill hold the promiſe faſt, and rather let goe all reaſon in the World, then Gods promiſe. And this is not onely true Faith, but euen the excellencie of Faith.

For Example: Gods promiſe is (*Iohn* 3. 16.) *God ſo loued the World, that hee gaue his onely begotten Sonne into the World, that whoſoeuer beleeued in him, ſhould not periſh, but haue euerlaſting life.* Now, when wee are in the extremitie of all temptations, we muſt ſtill hold faſt this promiſe, and venture our ſoules vpon the truth of it. This was *Abrahams* practice; for in this temptation, Gods meaning was to try *Abraham*, and to ſee what hee would doe: Now *Abraham*, hee holds faſt the promiſe, and yet obeyes God; though all the reaſon in the Earth cannot tell, how that promiſe, and that Commandement could ſtand together. But this was *Abrahams* Faith, though I know not, nor reaſon knoweth not; yet God knoweth: and therefore, ſeeing I haue his Commandement, I will obey it; and ſeeing I haue his word and promiſe, I will beleeue that alſo, and neuer forſake it. And euen thus muſt we ſtriue to doe in all temptations whatſoeuer; yea, euen in thoſe that come from Satan, which are full of malice and all violence.

In our heart and conſcience wee muſt ſtill hold and beleeue the promiſe of God: and this is euer the ſureſt and ſafeſt

Abrahams Faith.

way to get the victorie ouer Satan, to hold, That Gods promise shall be performed, though wee know not how, but rather see the contrary.

And though in humane reasoning, it bee a note of ignorance, and want of skill, to sticke alwayes to the conclusion and question; yet in spirituall temptations and tryals, this is sound Diuinitie, Alwayes to hold Gods promise, and to sticke fast to that conclusion: and not to follow Satan in his Arguments, neyther suffer him by any meanes to driue vs from it.

Further, in that this fact of offering vp *Isaac*, was onely *Abrahams* tryall; we may obserue, that it did not make him iust before God, but onely serued to prooue his Faith, and to declare him to be *iust*. And therefore, whereas Saint *Iames* saith, *Iames* 2.21. *That Abraham was iustified thorough workes, when he offered his sonne Isaac vpon the Altar.* His meaning is, that *Abraham did manifest himselfe to be iust before God*, by offering vp his sonne; and not, that by this fact *Abraham* of a sinner was made iust; or, of a righteous man was made more iust: For indeed good workes doe not make a man iust, but onely doe proue and declare him to be iust.

Thirdly, God gaue *Abraham* this Commandement; *Abraham, kill thy sonne*: but yet hee concealed from him, what was his purpose and intent herein; for God meant not that *Abraham* should kill his sonne indeed, but onely to try what he would doe; whether he would still *beleeue* and obey him, or not. Where we see, that God, who is Truth it selfe, reueales to *Abraham* his will; but not his whole will: whence ariseth this Question.

Whether it be lawfull for a man, according to this Example of God, when he tels a thing to another, to conceale his meaning, in whole, or in part? For answere hereunto, wee must know, there are two extremities, both which must bee auoyded in this case.

First, That a man must alwayes expresse all that is in his minde.

Secondly, That in some cases a man may speake one thing, and

and thinke another, ſpeaking contrary to his meaning. But this latter is no way lawfull, and the other is not alwayes neceſſary. We therefore muſt hold a meane betweene both; to wit, that in ſome caſes a man may conceale his whole meaning, ſaying nothing, though he be examined: namely, when the concealing thereof, doth directly ſtand with the glory of God, and the good of his Brother. ABRAHAMS Faith.

Thus godly Martyrs haue done: for, being examined before Tyrants, where and with whom they worſhipped God; they haue choſen rather to dye, then to diſcloſe their Brethren: and this concealing of their mindes was lawfull, becauſe it touched immediately the glory of God, and the good of his Church.

Secondly, a man may conceale part of his minde: but that muſt be alſo with theſe two caueats; Firſt, that it ſerue for Gods glorie: Secondly, that it bee for the good of Gods Church.

Thus did *Ionas* conceale the condition of mercie from the *Niniuites*, when he preached deſtruction vnto them, ſaying; Within forty dayes and *Niniue* ſhall bee deſtroyed: though it is euident by the euent, that it was Gods will they ſhould be ſpared, if they did repent. But that condition God would haue concealed, becauſe, it would not haue beene for the good of the Niniuites to haue knowne it; ſith the concealing of it cauſed them more ſpeedily, and earneſtly to repent.

But out of theſe caſes, a man (being called to ſpeake) muſt declare the whole truth, or elſe he ſinnes greatly againſt Gods Commandement, forſaking the property of the godly, *Pſal.* 15. 2.

And thus much of the firſt impediment of *Abrahams* Faith.

The ſecond impediment to *Abrahams* Faith, is contayned in theſe words,

Offered his onely begotten Sonne.]

We know that the loue of Parents deſcends to euery Child naturally, but eſpecially to the onely begotten; vpon whom (being but one) all that is beſtowed, which, when there are many, is diuided among them. And therefore in all

Abrahams Faith. reason, this might greatly hinder *Abrahams* obedience, That God should command him to offer his sonne, yea, his only begotten sonne: But yet by Faith he ouercommeth this temptation, breakes through this impediment, and offers vp his *onely sonne.*

Where we note, that true *Faith* will make a man ouercome his owne nature. Loue is the strongest affection in the heart, especially from the Father to the Childe, euen his onely Childe: And a man would thinke it impossible to ouercome this loue in the Parent, vnlesse it were by death; there beeing no cause to the contrary in the Childe. But yet behold *Abraham* by Faith subdued this speciall loue which hee bare to his onely Childe: God himselfe testified of *Abraham*, that his loue to *Isaac* was great, *Gen.*22.2. and by Faith he ouercommeth this his loue.

This Point is carefully to be marked, as declaring the great power of true sauing Faith; for, if Faith can ouercome created and sanctified Nature, then vndoubtedly the power thereof will inable man to ouercome the corruptions of his nature, and the temptations of the World: for it is an harder thing to ouercome our nature which wee haue by Creation, then to subdue the corruption thereof, which comes in by transgression. And hence such excellent things are spoken of Faith: it is called *the victorie that ouercommeth the World*, 1.*Iohn* 5.4. And *God* is sayd *by Faith to purifie the heart: Faith strengtheneth the heart*, *Acts* 15.9. And *through Faith wee are kept by the power of God vnto Saluation.* 1.*Pet.*1.5.

Is this the power of Faith to ouercome nature, and the corruption thereof? then howsoeuer Religion bee receiued, and Faith professed generally among vs, yet vndoubtedly there is little true Faith in the World: for, euen among the Professors thereof, how many be there that subdue the sinnes of their liues, and suppresse the workes of their wicked nature? surely very few. Now where corruption beareth sway, and sinne raigneth, there sound Faith cannot bee: for if Faith were found in men, it would *purifie their hearts*, and clense the corruptions thereof, and bring forth obedience in life.

Second-

Secondly, this power of true Faith in mans heart muſt teach vs, not to content our ſelues with a generall Faith and knowledge in Religion, but to goe further, and to get a ſound Faith that may *purifie the heart*, at leaſt in ſome true meaſure; for, ſauing Faith will cleanſe a man in euery part of ſoule and bodie, and ſtrengthen his ſoule in temptations. ABRAHAMS Faith.

Queſt. Here it may bee asked, how it can bee truely ſayd, that *Iſaac* was *Abrahams* onely begotten ſonne, ſeeing *Iſmael* was alſo his ſonne, and was borne before *Iſaac*, as is euident, *Gen.*16? I anſwere two wayes: firſt, that *Iſmael* by Gods appointment was put out of *Abrahams* houſe, (for it was the expreſſe Commandement of God, *to put forth the bond-woman and her ſonne, Geneſis* 21.10. and ſo was made no child of *Abraham*. Secondly, *Iſmael* was his child indeed, yet not by *Sarah*, but by *Agar* a bond-woman; and ſo was (as I may ſay) baſe borne, whereupon he is reputed for no ſonne; but *Iſaac* is his onely begotten lawfully: which may be an *Item* to beware of the bed defiled, ſeeing ſuch off-ſpring is ſo debaſed with the Lord.

Now followeth the third impediment of *Abrahams* Faith; which is alſo a notable Circumſtance whereby the ſame Faith is commended: and it is taken from the perſon of *Abraham*; in theſe wordes, *who had receiued the promiſes.*

The meaning of the words. Who] This muſt bee referred to the perſon of *Abraham*, of whom the holy Ghoſt here ſpeaketh. *Receiued the promiſes*] That is, by Faith; for when God made his promiſes vnto *Abraham*, hee did not onely heare them; but (which is the principall point of all) hee beleeued them, and applyed the ſame effectually vnto his owne ſoule; ſo much doth the word [*receiued*] import. Now it is ſayd that he receiued (not one promiſe) but the *promiſes* plurally; for theſe cauſes; firſt, becauſe God hauing made one mayne promiſe vnto him touching Chriſt, did repeate and renue the ſame diuers times. Secondly, becauſe God had made diuers particular promiſes vnto him; as firſt, *that hee would be his God, and the God of his Seed: Gen.*17.7. Secondly, *that he would*

Abrahams Faith. *giue him a Child in his old age: Gen.*17.19. Thirdly, *that vnto him and his Seed, hee would giue the Land of Canaan for euer: Gen.*13,15. Fourthly, *that in Isaac he would blesse all the Nations of the Earth, Gen.*21.12.

And becauſe the receiuing of Gods promiſes in generall, could ſeeme no great impediment to *Abrahams* worke of Faith; therefore the holy Ghoſt annexeth his receiuing of a particular promiſe in *Isaac* in the eighteenth Verſe, *To whom it was ſayd, in Isaac ſhall thy Seed be called.* Which might ſeeme impoſſible to ſtand with the doing of this Worke in ſacrificing his ſonne; and therefore the conſideration of it in *Abraham*, muſt needs be a great impediment to him in this worke: for, he goes about to kill *Isaac* (in obedience to Gods command) in whoſe life he beleeued to receiue the bleſſings promiſed of God.

Here then obſerue a moſt wonderfull impediment to *Abrahams* Faith, which aboue all might haue hindred him from obeying God: for, how could hee chuſe, but reaſon thus with himſelfe? God hath made vnto me many gracious promiſes, and that which is more, he hath ſaid, *That in my ſonne Isaac the ſame muſt bee accompliſhed*; and, *in him all the Nations of the Earth muſt be bleſſed*: Now then, if I ſhall kill and ſacrifice my ſonne, how ſhall theſe promiſes bee accompliſhed? And reaſon in this caſe would ſay, I ſee no way, but that the promiſe is gone, and all hope loſt. But what doth *Abraham* in this caſe? for all this, he doth *ſacrifice his ſonne*, and that *by Faith*; ſtill beleeuing and holding aſſuredly, that though *Isaac* were ſacrificed and ſlaine, yet in him ſhould all the Nations of the Earth be bleſſed.

Here then we note this ſpeciall point, wherein the Faith of *Abraham* doth notably appeare; That when *Abrahams* caſe, in reſpect of inioying the promiſe of God, might ſeeme deſperate, and void of all hope and comfort, then he beleeueth: for, when *Isaac* was dead, in all reaſon he could haue no hope of the accompliſhing of Gods promiſes vnto him, becauſe they were made to him in *Isaac*: *Isaac* was the man in whom *all the Nations of the Earth ſhould bee bleſſed*; and yet when

all hope is past in mans reason, then good *Abraham* set his heart to beleeue. ABRAHAMS *Faith.*

This practice of *Abraham* must be a patterne for vs to obserue and follow, all our liues long, in the matter of our Saluation: if it fall out that we shall doubt of our Saluation, and feele many things in vs that would carrie vs to Despayre; when wee are in this case, and feele no comfort, then let vs call to minde *Abrahams* practice, who beleeues Gods promise, when the foundation thereof is taken away: euen so let vs doe at the same instant, when the promise of God seemes to be frustrate, and we haue no hope of the accomplishment thereof, then we must cast our soules vpon it. For wee must not onely beleeue, when we feele comfort in our conscience concerning Gods mercies; but euen then when God seemes to stand against vs, and when we feele in our soules the verie gall of Hell, then (I say) we must beleeue.

In *Pauls* dangerous Voyage towards *Rome*, when he was in the ship with the Mariners and Centurion, there arose a great Tempest, *and neyther Sunne nor Starres appeared for many dayes*: so that, as the Text sayth, *All hope that they should be saued was taken away, Acts* 27.20. Now, what sayth *Paul* in this extremitie of danger? *Now I exhort you to be of good courage: for there shall be no losse of any mans life, saue of the ship onely,* (*Verse* 22.) and so perswaded them to take bread. Euen so, when our case fals out to be this; that eyther by reason of sinne and of the temptation of Satan, or else by reason of some outward calamities and troubles, we feele our soule (as it were) ouer-whelmed with sorrow, and euen entring into destruction, and can neyther see (as it were) *light of Sunne or Starres*; then wee must set before vs Gods promises, and labour to beleeue the same. So *Dauid* being in great affliction, and grieuous temptation, saith thus of himselfe, *Psalme* 77.2.7,8,9,10. *In the day of my trouble I sought the Lord, my sore ranne and ceased not in the night, my soule refused comfort.* Yet at the verie same instant hee prayed, *When his spirit was full of anguish*; and though hee seemed (as it were) to Despayre (when hee sayd) *Will the LORD*

Abrahams Faith.

absent himselfe for euer? And will hee shew no more fauour? Is his Mercie cleane gone? Doth his Promise fayle for euermore? And hath GOD forgotten to bee mercifull? &c.) yet he checkes himselfe, and saith, *This is my death and my weaknesse.* Euen so, euery true member of Gods Church, in the extremitie of all temptations, and in the time of Desperation, is bound to beleeue the promises of God; and indeed, that is the fittest time for *Faith* to shew it selfe in: for *Faith* (as wee haue before heard) *is the ground of things hoped for, and the subsisting of things which are not seene.*

Now further it is said, *Abraham receiued Gods promises*; that is, hee applyed them to his owne soule and conscience, and beleeued them, and made them his owne by Faith. This is a notable point, and worthy the marking: God made his promises to *Abraham*: now *Abraham* hee doth not onely heare, and learne the promises; but applyes them to himselfe, and by Faith makes them his owne. And thus ought wee to doe with all the gracious promises made in Christ. But the manner of our dayes is farre otherwise; for when the mercifull promises of God are layd down vnto vs in the ministerie of the Word, we are content to heare, and (it may be) to learne and know the same: But where is the man to bee found, that will apply them to his owne conscience, and by Faith make them his owne? Men commonly are like vnto way-faring men, or Trauellers on the Sea, that passe by many goodly faire Buildings, rich Townes and Islands; which, when they behold, they admire, and wonder at: and so goe their way, without making purchase of any of them. And thus deale the most men with Gods mercifull promises. In the ministerie of the word, God layes open vnto them his rich mercies, and bountifull promises in Christ; and men approue thereof, and like them well: whereupon, many doe willingly apply themselues to know the same, but for all this, they will not *receiue them by Faith*, and so apply them to their owne soules.

But we must take a better course: and when wee heare of the promises of God made vnto vs in Christ, we must not con-

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V. 17, 18.

tent our ſelues with a bare knowledge of them, but labour to beleeue them, and apply them vnto our ſelues, to our ſoules and conſciences: and ſo by Faith make them our owne. As it is ſaid of *Abraham*, and in him, of all the faithfull; *The bleſſing of Abraham came on the Gentiles, through Ieſus Chriſt, that wee might receiue the promiſe of the Spirit, through Faith: Gal. 3. 14.* ABRAHAMS Faith.

Further obſerue, the holy Ghoſt ſetteth downe that particular promiſe which God made to *Abraham*, in his ſon *Iſaac*: *Towhom it was ſaid, in Iſaac ſhall thy ſeed be called, Gen. 21. 12. Rom. 9. 7.* In which places it is ſaid, That *in Iſaac ſhould his ſeed be called.* The meaning whereof is plaine, and thus much in effect: *Iſmael ſhall not be thy ſonne and heire, but Iſaac is the child which ſhall be thy heire; hee it is, in whom I will accompliſh the promiſes of life and ſaluation made to thee.*

From the wordes thus explained, firſt wee muſt obſerue *Pauls* collection, gathered from Gods dealing with theſe two perſons (*Rom. 9. 7.*) namely, That God before all worlds hath choſen ſome men to ſaluation in his eternall counſell, to manifeſt the glorie of his Grace; and hath refuſed and reiected others, leauing them vnto themſelues, to ſhew forth his Iuſtice vpon them.

This Doctrine is gathered out of this place, after this manner: Such as is Gods practiſe and dealing towards men, in time; ſuch was his eternall counſell and decree (for as God before all time determined to deale with men, ſo in time he dealeth with them.) Now Gods practiſe and dealing with *Iſaac* and *Iſmael* is this; *Iſmael* is vouchſafed to bee made partaker of Temporall bleſſings; but yet hee is cut off from the Spirituall Couenant of Grace, and *Iſaac* is the man that muſt receiue the Couenant, and by vertue thereof, be made partaker of life euerlaſting. And ſo accordingly it is with others; God hath decreed to chuſe ſome men to ſaluation, and theſe are admitted into the Couenant: others hee hath decreed to reiect, and they are cut off from the Couenant, and from life euerlaſting. Theſe two perſons, *Iſaac* and *Iſmael*, are Types of theſe two ſorts of people whom God doth elect and reiect:

Abrahams Faith.

iect: *Isaac* representeth those that are chosen to saluation, who become the true members of Gods Church; and *Ismael* is a Type of those that are reiected. Now in regard of this different dealing of God with mankind, chusing some, and refusing others, wee must all put in practise Saint *Peters* lesson, with feare and trembling, being verie carefull, and *giuing all diligence to make our election sure*, 2. *Pet.* 1. 10. for all bee not elected to saluation, but some are reiected; all be not *Isaacs*, but some are *Ismaelites*. If all were elected and chosen to saluation, then no man needed to care for it; but seeing some are reiected, and neuer vouchsafed to come within the Couenant indeed, therefore it standeth vs greatly in hand to take the good counsell of the Apostle, and *to giue all diligence to make our election sure*.

Secondly, whereas it is said, *Not in Ismael, but in Isaac shal thy seed be called*: We may note the state of Gods Church in this world, in regard of the different sorts of men that liue therein. For *Abrahams* Family was Gods Church in those dayes, and therein were both *Isaac* and *Ismael*; though both his children, yet farre differing in estate before God. *Ismael* indeed was borne in the Church, & there brought vp, taught, and circumcised; but yet hee was without the Couenant in Gods sight: Now *Isaac* was not onely borne, and brought vp in the Church, and circumcised, but also receiued into the Couenant; and herein differed farre from *Ismael*: for he is the sonne of *Abraham*, in whom God will continue the Couenant of Grace vnto life euerlasting, to his posteritie. And so it is with Gods Church at this day; in it there bee two sorts of men; one, which are baptized and brought vp in the Church, heare the Word, and receiue the Sacrament; but yet are not saued, because they haue not the promise of the Couenant effectually rooted in their hearts. The other sort are they, which being baptized in the Church, heare the Word effectually, and receiue the Lords Supper worthily to their saluation, because God doth establish his Couenant in their hearts. This difference is plaine in Scripture, in the parables of the Draw-net, (*Matth.* 13.) of the Sower, and of the Tares:

V. 17, 18.

Tares: as alſo by Chriſts behauiour at the laſt Iudgement, (*Matth.* 25.32.) ſeuering the Sheepe from the Goates, both which liue together in the Church. And by Saint *Paul*, who ſpeaking of thoſe which are borne and brought vp in the Church, ſaith; that ſome are *children of the fleſh*, and ſome *children of the promiſe*, *Rom.* 9.8. ABRAHAMS *Faith.*

This being ſo, that euerie one which liues *in the Church*, is not *of the Church*; that is, is not a true member of the Church, and the true child of *Abraham*; it muſt make vs all carefull to vſe all holy meanes, whereby we may be fully aſſured that the Couenant of grace belongs vnto vs; for, it is not enough for vs to dwell in the Church, to heare the Word, and to receiue the Sacraments (for ſo did *Iſmael*, and yet neuer was ſaued) vnleſſe therewithall we haue the Couenant of Grace belonging vnto vs, and the aſſurance thereof ſealed in our conſciences by Gods holy Spirit.

Againe, conſider who ſpake theſe words; *But in Iſaac ſhall thy ſeed be called*: We ſhall find in *Geneſis* 21.12. it was God himſelfe. *Let it not* (ſaith God vnto *Abraham*) *bee grieuous in thy ſight for the child, and for the bond-woman: in all that Sarah ſhall ſay vnto thee, heare her voice*; which was, to *caſt out the bond-woman and her ſonne Iſmael. For* (ſaith God) *in Iſaac ſhall thy ſeed be called.*

Here obſerue a notable practiſe of *Abraham*, as a good direction how wee ought to iudge of all thoſe that liue in the Church, ſubmitting themſelues outwardly to the Miniſterie and Regiment thereof. *Abraham* here hath two ſonnes, *Iſaac* and *Iſmael*; hee circumciſeth them both, and inſtructs them both (for *hee taught all his houſhold* to know God, and to feare and obey him, *Gen.* 18.19.) he iudgeth them both to be in one ſtate, in regard of Gods Couenant; though they were not: but that difference is made by God. *Abraham* doth not on his owne head, and by his owne will, put *Iſmael* out of the Church, which was in his Family; but God bids him put him out, and then hee put him out, and not before: till ſuch time he kept in, and held him to be within the Couenant, as well as *Iſaac* was. Euen ſo muſt wee deale towards thoſe that

Abrahams Faith. that liue in the Church: ſecret iudgement muſt bee left to God; and (till God manifeſt the contrarie) in the iudgement of Charitie, we muſt hold them all elect. This is the practiſe of Saint *Paul* in all his Epiſtles: writing to the *Corinthians* (1.*Cor.*1.2.) he calls them *all ſanctified*: and to the *Galatians* (*Gal.*1.2.) he calls them *all elect*: ſpeaking ſo in the iudgement of Charitie, although he knew that among them, there were many profane and wicked men; and though he reprooue many great errours and hainous ſinnes among them.

And thus much of the firſt argument, whereby *Abrahams* Faith is commended vnto vs; namely, The great impediments which might hinder the ſame.

Now followeth the ſecond Argument or reaſon, whereby his Faith is commended, to wit, *Abrahams* victorie ouer theſe impediments, or the meanes whereby hee ouercame them, and induced himſelfe to obey God, in theſe words.

Verse XIX.

For hee conſidered, or reaſoned, that God was able to raiſe him vp, euen from the dead.

HEre is the true cauſe that made *Abraham* to offer his ſonne, and yet beleeue the promiſe, *That in him his ſeed ſhould be called.* Wee may perſwade our ſelues, that *Abraham* had rather haue died himſelfe (if it might haue ſtood with the will of God) then to haue ſacrificed his ſonne. How then doth he induce himſelfe to offer him vp? *Anſw.* By this which is here ſet downe: *He reaſoned that God was able to raiſe him vp, euen from the dead.*

Heere are diuers points to bee conſidered of vs: Firſt obſerue, the Text ſaith not, That *Abraham* murmured, or *reaſoned againſt God*: but *reaſoned with himſelfe, that God was able to raiſe vp his ſonne againe*: and thereby induced himſelfe to ſacrifice his ſonne vnto God.

Hence wee learne, That when God laies vpon vs any hard

Com-

Commandement, wee muſt not plead the caſe with God, or murmur, againſt him: but with all quietneſſe and meekeneſſe obey. This is a notable grace of God commended vnto vs by God himſelfe: *In reſt and quietneſſe* (ſaith God, *Eſa.*30.15.) *ſhall be your ſtrength: in quietneſſe and confidence ſhall yee bee ſaued.* Many thinke it impoſſible, to indure or doe ſome things, which God impoſeth on his children: But our ſpirituall ſtrength ſtands in theſe two, in *ſilence* or *reſt*, and in *quietneſſe*; by theſe we ſhall be inabled When *Nadab* and *Abihu*, the ſonnes of *Aaron*, offered ſtrange fire before the Lord, which hee had not commanded, *There went out a fire from the Lord, and deuoured them; ſo they died before the Lord.* Now when *Aaron* their father asked *Moſes* a cauſe hereof, *Moſes* ſaid, *It was that which the Lord ſpake, he would be glorified in all that came neere him; which when Aaron heard*, the Text ſaith, *He held his peace, and ſaid not a word*: ſo *Dauid* behaued himſelfe in the caſe of diſtreſſe; *I held my peace and ſaid nothing, becauſe thou Lord diddeſt it.* And this is a ſpeciall point for vs to learne and practiſe; wee muſt not grudge or repine at Gods hard Commandements, nor plead the caſe with him, but in all quietneſſe and ſilence obey God in all that he ſaith vnto vs. ABRAHAMS Faith.

Againe, whereas it is ſaid, that *Abraham reaſoned, that God was able, &c.* Here wee learne, that it is a neceſſarie thing for a man that beleeues, to haue good knowledge in Gods Word: that when a temptation comes againſt his Faith, by knowledge and reaſoning out of Gods Word, hee may bee able to put backe the ſame; for all our reaſoning in matters of Faith, muſt be grounded on the Word: ſo doth *Abraham* in this place againſt this ſtrong temptation, reaſon out of Gods Word to ſtay himſelfe: ſo that knowledge in the Word of God, is neceſſarie to him that beleeues. And therefore that Doctrine of the Church of *Rome* is erroneous, and heere condemned, which ſaith; that if a man become deuout, and beleeue as the Church beleeueth (though hee know not what the Church beleeueth) yet this Faith will ſaue him: but this is a meere deuice of their owne, and hath no ground

in

Abrahams Faith.

in the Word of God: for (as wee see heere) knowledge in the Word is necessarie for him that hath true Saving Faith.

But what is *Abrahams* argument, whereby he moues himselfe to obey God? Surely this; *He reasoned that God was able to raise vp Isaac from the dead.* One part of his reason he takes for granted, which heere hee conceales: for this promise was made vnto him, *In Isaac shall thy seed be called.* Now this hee takes for granted, *That God will neuer change his promise.* From whence he reasoneth thus: *God is able to raise vp Isaac my sonne from the dead to life againe*; and therefore I will sacrifice my sonne according to his commandement: for, this I know certainly, that *in Isaac shall my seed be called*, seeing God hath promised that, as well as he commandeth this other.

In this example, we see a meanes set downe vnto vs, to induce vs to obey God in all hard and difficult cases imposed by God: which is a point to be considered carefully of euerie one of vs. For, say that any of vs shall be so touched in conscience for our sinnes, that we euen despaire of our owne saluation: What must wee doe in this case? Wee must take *Abrahams* course, and dispute with our selues for our selues, and wee must draw our arguments from the *promise* of God, and from the *power* of God; wee must ioyne the promise and power of God together. As for example: thus wee must say; *God hath made this promise*, this I haue heard, and I doe beleeue it, *That God so loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.* This is Gods promise, and it shall neuer bee changed. Now therefore howsoeuer my case bee heauie and desolate, yet God is able to comfort mee, and to bring my soule out of hell, and from this case of desperation; therefore though hee kill me, I will trust in him, and I will vse all holy meanes whereby I may ouercome this hard and grieuous temptation. So if it shall please God to call vs, to suffer any thing for the name of Christ, and his holy profession; flesh and blood we know, is weake, and Nature will make this obiection, *That life is sweet*: what course therefore shall we take? Wee must doe as

Ioh. 3. 16.

Abraham

Abraham here doth; vnto the certaintie of Gods *promiſe*, we muſt adioyne his *power*, and reaſon thus; *God hath made this promiſe*, that hee will bee with them that ſuffer any thing for his owne name ſake, and I know that he is able to deliuer me: and though he will not, yet he can make me able to beare it; therefore I will patiently ſuffer and abide whatſoeuer his holy hand ſhall lay vpon mee. Thirdly, is a man ſo troubled with ſome ſinne, that hee cannot get out nor ouercome it? Then alſo let him ſet before him this fact of *Abraham*; and vnfainedly indeuour to doe hereafter. For that which is paſt, let him labour to beleeue this promiſe of God, *At what time ſoeuer a ſinner doth repent him of his ſinne, hee will put all his wickedneſſe out of his remembrance.* And for the time to come (being firſt reſolued, that God can inable him to leaue his ſinnes) let him ſtriue by good meanes to leaue his ſinne, auoiding the occaſions of it, and praying againſt it; and this will bee a Cable-rope to draw him out of the pit of ſinne. This courſe wee muſt take, and this doe, in euerie hard caſe that ſhall befall vs. ABRAHAMS Faith.

And thus much of the meanes whereby *Abraham* induced himſelfe to obey God.

The third and laſt reaſon, whereby *Abrahams* Faith is commended vnto vs, is the iſſue and euent thereof, in theſe words,

From whence he receiued him alſo after a ſort.]

From whence; that is, from death. *After a ſort*, or (as it may be read) *in ſome ſhew.* This is ſaid, becauſe *Iſaac* in the thought and purpoſe of *Abraham*, was but a dead man: for *Abraham* was fully reſolued with himſelfe vpon Gods command, to haue ſacrificed him; yea hee had gone farre, as to put the ſacrificing knife vnto his ſonnes throat, and had ſlaine him indeed, had not the Angel of God ſtaied his hand: and therefore when the Angel ſaid, *Lay not thy hand vpon the child, neither doe any thing to him*, euen then did *Abraham* in ſome ſhew receiue *Iſaac* from death.

Heere wee learne diuers points: Firſt, That whoſoeuer ſhall reſt on Gods prouidence and good pleaſure, euen in caſes

Abrahams Faith.

caſes of extremitie, when hee ſhall bee out of all hope with himſelfe, ſhall at the laſt haue a good iſſue. This we ſee to be true by *Abrahams* example in this place. As we ſaid before, he himſelfe (no doubt) had rather haue died tenne thouſand times, then to haue *Iſaac* ſlaine, in whom the promiſe was made: but yet, beleeuing Gods promiſe, that that ſhould neuer change, hee reſts himſelfe on Gods good pleaſure and prouidence, and goes on in obedience; and ſo in the end receiued a bleſſed iſſue. This is verie cleerely ſet downe vnto vs in the Hiſtorie recorded by *Moſes*. For when *Abraham* had gone three dayes iourney in the Wilderneſſe, and had built an Altar, then *Iſaac* ſaid vnto *Abraham*, *Gen.* 22. 7. *Father, here is the fire and the Wood, but where is the Lambe for the burnt offring?* Then *Abraham* ſaid, *My ſonne, God will prouide him a Lambe for a burnt offering*, Verſe 8. And thus yeelding himſelfe to Gods good pleaſure and prouidence, he receiued his ſonne againe; as a dead child reſtored to life. So when we are in caſes of extremitie, when all goes againſt vs, and when wee can ſee no hope of any good iſſue or end, and all good meanes ſeeme to faile vs; if wee can then caſt our ſelues on Gods prouidence, and rowle our ſelues vpon God; we ſhall haue comfort in the end, and a good iſſue out of all. We doe all of vs in word acknowledge Gods prouidence: but when we come to the pinch, that wee fall into caſes of extremitie; then wee vſe vnlawfull meanes, and doe not with *Abraham* caſt our ſelues vpon God, but ſeek helpe of the Deuil, and wicked men. But all ſuch perſons muſt looke for a curſed iſſue. They therefore that feare the Lord, being put to any plunge, or extremitie, muſt caſt themſelues vpon God wholly, and waite for his good time and pleaſure: and then will the iſſue bee both ioyous and comfortable vnto their ſoules.

Here ſome circumſtances of this fact are to be conſidered, out of the larger Storie. The firſt is this: What did God vnto *Abraham* at this time, when hee was about to kill his ſonne? *Anſ.* God now gaue him a Commandement, to *ſtay his hand, and not to ſlay his ſonne:* by vertue whereof, *Abraham* ſtaies his hand. God before commanded him to goe *three dayes*

dayes iourney in the wildernesse, and there to sacrifice his sonne: Hereupon *Abraham* goes; but now being come to the place, hauing bound his sonne, and being readie to cut his throat; God bids him *stay his hand*: and then also *Abraham* obeyeth God, and doth not kill his sonne. Here wee see *Abraham* is at Gods command, and as wee say, at his becke: Hee doth not follow his owne will and pleasure, but when God calls, he is wonderfull pliable to doe Gods command, whatsoeuer it be, one way or other. ABRAHAM: *Faith.*

This practice of *Abraham* must be a looking-glasse for vs, wherein to see what manner of persons we ought to be. Look what God commands vs to doe, that must we doe; and what he forbids vs, that we must not doe. But this is a rare thing to be found in these dayes: our practice generally is contrarie; for in our liues we follow our owne humours and affections, neuer regarding what God doth either will or nill. But if we will be *Abrahams* children, we must follow *Abrahams* practice in this place; *For the sonnes of Abraham will doe the works of Abraham, Ioh.* 8.39. Good seruants will come and goe, doe and vndoe, at their Lords pleasure: and forget themselues to obey their masters: And so must it be with vs, if we call God our good Lord and master. *Matth.* 8.9. *Luk.* 6.46.

The second circumstance to be considered, is the *time* when *Abraham* receiued his sonne from death; to wit, at the very same time when his knife was at his sonnes throat, and hee himselfe readie to offer him vp for a sacrifice vnto the Lord: at the same instant God spake vnto him by his Angell from heauen, and sayd, *Abraham stay thy hand, Genes.* 22.10. This circumstance is worth the marking: for God lets him alone three whole dayes in great perplexitie; and *Abraham* goes forward, according to Gods command, euen to lay his knife to his sonnes throat.

Here then wee see, what is the Lords dealing with his seruants; He lets them alone for a long season in temptation and pittifull distresse: and at the length, when it comes euen to the extremitie, & when the knife is (as it were) at the throat; then he shewes himselfe, and brings comfort vnto them.

ABRAHAMS *Faith.*

The Spouse (in the *Cantieles*) which is the Church of God, or a true Christian soule, whether you will (for it is true both in the generall and particular) *Cant.* 3.2,3. *Shee seekes Christ euery where, in the streets and open places, but shee finds him not; then shee goes to the watch-men* (which are Gods Ministers) *and there enquires after him whom her soule loued*, and they cannot tell her where shee might find him: so that now all hope of finding him might seeme to bee past: but when shee was a little from *them, then shee found him*, and Christ comes to her when shee was most in feare not to haue found him at all.

The people of *Israel*, were many yeeres in bondage in *Egypt*: and when the time came that *Moses* was sent of God to fetch them thence, and to bee their guide and deliuerer, when he had brought them out, and caried them to the red sea, then came *Pharaoh* with a huge armie after them to destroy them, *Exod.* 14.25. Before, they had beene in great affliction and bondage: but now they were quite past all hope of recouerie; for they had before them the red sea, and on each side of them great hilles and mountaines, and behind them the huge hoast of *Pharaoh*; and therfore they cried out vnto *Moses*; who then by Gods commandement did diuide the red sea, and made it drie land, and deliuered them through the midst of the red sea: but as for their enemies, *Pharaoh* and all his hoast, the Lord drowned them in the midst thereof.

So for our selues, when God shall exercise any of vs in cases of extremitie, wee must looke to bee so dealt withall at Gods hand; He will let vs alone for a time, and neuer helpe vs till the pinch: and therefore, wee must wait for his good pleasure with patience; for this hee will doe to trie vs to the full, and to make manifest the graces of God wrought in vs.

The third circumstance to bee considered, is this: *In what manner did Abraham receiue his sonne from the dead.* This wee may reade of, *Gen.* 22.13. Hee must take a *Ramme that was caught behind him in a bush, and offer him in stead of Isaac:* so *Isaac* is saued, and the Ramme is sacrificed and slaine.

Now

Now whereas *Abraham* offered *Isaac* in sacrifice to God, and yet *Isaac* liueth, and the Ramme is slaine in his stead: Hence some gather this vse, and wee may profitably consider of the same; to wit, that the sacrifices which wee offer vnto God, now vnder the Gospell, must be liuing sacrifices: for *Isaac* he was offered in sacrifice to God, and yet hee liued and died not, but the Ramme is slayne for him. So must wee offer our selues in sacrifice vnto God, not dead in sinne, but liuing vnto God in righteousnesse and true holinesse. And thus shall wee offer vp our selues liuing sacrifices vnto God, when as wee consecrate our selues vnto Gods seruice, and obey him in our liues and callings. And looke as vnder the Law, the burnt offerings were burnt all to smoke and ashes; so must wee in our liues, wholly and altogether, giue our selues vnto God, and renouncing our selues, bee nothing to the world, but wholly dedicated to God. Neither must we come vnto him in our sinnes: for sinne makes our sacrifice dead, lame, halt, and blind, which God doth abhorre; but wee must bring our selues liuing sacrifices vnto God (as *Paul* sayth, *Rom.* 12. 1.) *I beseech you brethren, by the mercies of God, that you giue vp your bodies a liuing sacrifice, holy and acceptable vnto God, which is your reasonable seruice of God.* ABRAHAMS *Faith.*

Hence also some gather, that this sacrificing of *Isaac* was a signe and type of Christs sacrifice vpon the crosse. For as *Isaac* was sacrificed and liued, so did Christ; though hee died, yet rose againe, and now liueth for euer: but because it hath no ground in this place, though it be true which is said of both, therefore I will not stand to vrge the same.

And thus much of this third reason, whereby *Abrahams* Faith is commended, with the circumstances thereof: and consequently of all the examples of holy *Abrahams* Faith.

Isaacs Faith.

Isaacs Faith.

Verse XX.

By Faith Isaac *blessed* Iacob *and* Esav, *concerning things to come.*

IN the three former verses, the holy Ghost hath particularly commended the Faith of *Abraham*: Now in this verse, hee proceeds to set downe vnto vs the Faith of *Isaac* particularly also. Wherein wee are to marke these foure points. First, a blessing wherewith *Isaac* blessed *Iacob* and *Esau*: Secondly, the *cause* of this blessing, that is, his Faith: Thirdly, the parties blessed, which are *Iacob* and *Esau*: Fourthly, the nature and matter of this blessing in the end of the verse; *Concerning things to come.* Of these in order.

First for the blessing. That wee may know the nature and qualitie of it, wee must search out the kinds of blessings how many they bee.

In Gods Word we find three kinds of blessings; First, whereby *God blesseth man.* Now, God blesseth man, by giuing vnto him gifts and benefits, either temporall or spirituall: and so he blessed all his creatures in the beginning, but especially man.

The second kind of blessing, is that, whereby *man blesseth God*: and this man doth by *praysing God*, and *giuing thanks vnto him who is the Author of all blessings.* So *Paul* sayth, *Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessings in heauenly things in Christ*: Ephes. 1.3. beginning his Epistle with this kind of blessing, that is, by *praysing God.* And so *Zacharie* after the birth of his sonne, and the receiuing of his sight, hee sings vnto God this song of praise, *Blessed be the Lord of Israel*, Luke 1.68. that is, praise and thanks-giuing be vnto the Lord &c.

The third kind of blessing, is that, wherby one man doth blesse another: and vnder this kind we must vnderstand *Isaacs* blessing in this place.

Now

Now further, this kind of bleſſing whereby one man bleſ-
ſeth another, is eyther *priuate* or *publike*. A *priuate bleſſing* is
that, whereby one priuate man whatſoeuer he be in his place,
prayes to God for a bleſſing vpon another. And this is com-
mon to all men: for euery man may bleſſe another, that is,
pray to God for a bleſſing vpon another; but eſpecially it be-
longeth to Parents thus to bleſſe their children, by praying
to God for a bleſſing vpon them. And therefore the comman-
dement goes thus, *Honour thy father and thy mother, that they*
may prolong thy dayes in the Land which the Lord thy God giueth
*thee, Exod.*20.12. Now Parents prolong their childrens daies
by bleſſing them; that is, by teaching and inſtructing them in
Religion, and by praying vnto God for a bleſſing vpon them,
that he would bleſſe them. Secondly, There is a publike kind
of bleſſing, which is done by the miniſter of God, in the name
of God. And after this ſort *Melchiſedech bleſſed Abraham, as*
*he returned from the ſlaughter of the Kings, Hebr.*7.1. *and with-*
out all contradiction, (ſayth the Author of this Epiſtle) *the leſſe*
*is bleſſed of the greater, verſ.*7. Further, theſe publike kind of
bleſſings are of two ſorts; either *ordinarie*, or *extraordinarie*.
An ordinarie kind of publike bleſſing is that, which is pro-
nounced, and vttered out of Gods Word by an ordinarie mi-
niſter vpon the people. Example of this wee haue in the ordi-
narie Prieſts in the old Teſtament; whoſe duty was in the ſer-
uice of God, to bleſſe the people before their departing. And
the form of bleſſing which they ſhould vſe, is preſcribed vnto
them by *Moſes*, after this manner from the Lord: *Thus ſhall ye*
bleſſe the children of Iſrael, and ſay vnto them: The Lord bleſſe
thee, and keepe thee, the Lord make his face to ſhine vpon thee, and Num. 6 23.
be merciful vnto thee. The Lord lift vp his countenance vpon thee,
and giue thee peace. Where we ſee the manner of the Prieſt was
to bleſſe the people, not in his owne name, but in the name of
God, ſtretching out his hand ouer the heads of the people.

ISAACS *Faith.*

This kind of bleſſing was then ordinarie, and yet ſome way
figuratiue; ſignifying vnto them the bleſſings which Chriſt
Ieſus the Mediator, God & man, ſhould not only pronounce,
but euen giue vnto the Church in the new Teſtament which

ISAACS *Iaith.* our Sauiour accordingly performed to his Diſciples at his Aſcenſion. For the Storie ſayth; When he was riſen againe, hee led them to *Bethania* (where hee aſcended) *and lift vp his hands and bleſſed them.* And Saint *Paul* declareth this bleſſing of Chriſt more at large, ſaying, *Epheſ.*4.8,11,12. *Chriſt aſcended on high, and led captiuitie captiue, and gaue gifts vnto men: ſome to be Apoſtles, ſome Prophets, & ſome Euangeliſts, and ſome Paſtors and Teachers; for the gathering together of the Saints, for the worke of the miniſterie, and for the edification of the bodie of Chriſt.* Where we ſee, that our Sauiour Chriſt did not onely pronounce a bleſſing vpon his Church, but was alſo the author thereof from God his Father. And as the Prieſts in the old Teſtament, had an ordinarie kind of bleſſing the people: ſo the Miniſters of God in the new Teſtament, they haue the ſame in ſubſtance; for the Miniſters may bleſſe their people two wayes: Firſt, by praying vnto God for them: Secondly, by pronouncing a bleſſing vpon them, according to Gods holy Word. A forme of this bleſſing we haue from the Apoſtle Saint *Paul*, who bleſſed the *Corinthians* after this ſort; 2. *Cor.*13. 13. *The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion* (or fellowſhip) *of the holy Ghoſt be with you all.*

Secondly, an extraordinarie kind of bleſſing is, when an extraordinarie Prophet, or ſeruant of God, doth ſet downe and pronounce a bleſſing vnto any, and fore-telleth their eſtate from God. Thus did *Noah* bleſſe his two ſonnes, *Shem* and *Iaphet*, *Gen.*9.25,26,27. and pronounced a curſe vpon wicked *Canaan.* This he did, not as an ordinarie father, but as an extraordinarie Prophet, not onely praying for a bleſſing vpon his two ſonnes, but alſo fore-telling them what ſhould bee their condition or eſtate afterward. So in this place, whereas *Iſaac bleſſeth Iacob and Eſau*, it is no priuate bleſſing, but a publike; and yet indeed, not an ordinarie publike bleſſing, but extraordinarie, by telling vnto *Iacob* and *Eſau* beforehand, what ſhould be their particular eſtates and conditions, and what bleſſings they ſhould haue from God, both in this life, and in the life to come. For wee muſt not here conceiue of *Iſaac*, as an ordinarie Father, but as an holy Patriarke and

Pro-

Prophet of the Lord, and an extraordinarie man; fore-seeing and fore-telling by the Spirit of prophecie, the particular estate of his two sonnes; and also what particular blessings they and their posteritie should receiue from God. Isaacs Faith.

The meaning then of these words, *Isaac blesseth Iacob and Esau*, is this; that *Isaac* being a Prophet, an extraordinarie man, and a famous Patriarke, did by the Spirit of prophecie fore-see and set downe, and tell before-hand, what should be the particular estate of his two sonnes, *Iacob* and *Esau*: and as hee did fore-tell it, so likewise hee prayed vnto God that the same might come to passe; as it did afterward. And thus much for the meaning.

Now though this were an extraordinarie kind of blessing, which *Isaac* vsed; yet from hence wee may all of vs learne an ordinarie dutie; for looke as *Isaac* blessed his two sonnes, so wee by his example must learne to abstaine from all wicked speeches; as cursing and banning, and exercise our tongues in *blessing*, not making them the instruments of sin, to curse, and reuile as many do: for *vengeance is mine, sayth the Lord.* He must curse that hath absolute power and authoritie to inflict the same, when he wil. But we are not absolute lords ouer any man, nor any creature; and therfore we must remember Saint *Peters* lesson, 1. *Pet.* 3. 9. *Wee must not render euill for euill, nor rebuke for rebuke; but contrariwise blesse:* and hee rendreth a reason, *Knowing that wee are thereunto called, to bee heires of blessing.* Farre bee it from vs therefore, to open our mouthes to curse either men or any of Gods creatures: and indeed vile and abominable is the practice of many, who exercise their tongues in cursing and banning, not onely men, but also other creatures of God. But let such as feare God, both learne and practise the contrarie.

The second point to be considered, is the cause of this blessing; to wit, *Isaacs* Faith; *By Faith Isaac blessed Iacob & Esau.*

Here first we are to consider, how *Isaacs* Faith blessed *Iacob* and *Esau*? surely thus: Hee did most notably gather together all the promises of God made to him, and to his two children, which were specially three. First, *I will be thy God,*

Isaacs Faith.

and the God of thy seed. Secondly, God had promised, that *he and his seed should possesse the Land of Canaan.* Thirdly, That his two children should bee two mightie Nations, and that *the elder should serue the younger.*

Now *Isaac* doth not consider these blessings apart one from another, but hath them all in memorie; and on them all (receiuing them by a liuely Faith) he builds his blessings; for by Faith in these promises, hee did certainely fore-see what should be the future estate of his two sonnes, and accordingly doth he pronounce particular blessings vpon them both.

But it may be thought, that *Isaac* did not blesse his sonnes by Faith; for if we reade the Historie in *Genesis*, we shall see, that he blessed them by errour, and was deceiued therein: for, he was purposed to haue blessed *Esau* onely with the speciall blessing, when as he gaue the same to *Iacob* vnwittingly; how then could he doe this by Faith? For the answering of this, wee must consider two things: First, it is true indeed, that *Isaac* was blinded ouer-much with a fond affection toward *Esau*, and loued him otherwise then hee ought, and therefore was purposed to haue blessed *Esau* with the speciall blessing. This was a fault in *Isaac*: but yet it takes not away *Isacs* Faith, nor makes it to be no Faith; But it shewes that *Isaacs* Faith was weake, and ioyned with some infirmitie in forgetting Gods particular promises. Secondly, howsoeuer at the first, *Isaac* erred in his purpose for the blessing of his children, yet afterward he corrects himselfe for it. For as wee may read in the Historie, after hee had indeed blessed *Iacob*, supposing it had beene *Esau*, when *Esau* came for his blessing with his venison, the Text saith, That *Isaac was stricken with a maruailous great feare*, and said, *I haue blessed him, and therefore hee shall be blessed*: correcting his fault in his former purpose: yea, and though *Esau* sought it with teares, yet hee could not moue *Isaac* to repent himselfe of blessing *Iacob*, *Heb.* 12. 17. wherefore it is vndoubtedly true, that hee gaue these blessings vnto his children by Faith.

Now from this, that *Isaac blessed his children by Faith*, wee learne many instructions. The first concerneth Parents; that how-

howsoeuer they cannot as *Isaac* did, like Prophets and Patriarkes, pronounce blessings vpon their children, and foretell what shall be their particular estate afterward: yet if Parents would as farre as they may, follow the practice of *Isaac*, they should bring great comfort and consolation to their owne soules, both in this life and in the life to come. ISAACS Faith.

Isaac set before his eies all the promises that God had made both concerning him and his sonnes, and by Faith in these promises, is moued to blesse his children; so if Parents would haue true comfort in their children, they must search through the whole booke of God, and see what promises God hath made vnto the godly and to their seed; and withall, they must by Faith apply vnto their owne soules, all those gracious promises, endeuouring also to make their children to know the same, and to walke worthie thereof: and then as their obedience shall increase, so will their ioy increase, not onely in God, but mutually one in another. This will stay their hearts in all assaults, yea euen in death it selfe.

Secondly, whereas *Isaac* blessed his children by Faith: here we may take iust occasion to speake of such wicked persons as are commonly called blessers; who are too much esteemed of, by many at this day, and their wicked practices counted blessings, and good meanes of helpe, when as indeed they are most vile and wretched creatures. This may bee thought a hard censure, because they are taken for cunning men and women, and for good people, following *Isaacs* example in blessing mens children and cattell: they are thought to doe no harme at all, but much good by helping strange mischances that befall men in their bodies, children, or goods. Thus would some excuse and defend these wizards and blessers, who are the wretched limbs of the deuill: but let vs know, that if they will blesse aright, it must be by Faith. Now what Faith haue they: hath God made any promise to them, that by their meanes he will helpe those that come to seeke helpe at them for their children and cattell? nay verily, there is no such matter: God neuer made promise to any such; nay, hee hath flatly forbidden, not only such practices as they vse, but

also.

Isaacs Faith. Leu.19.31.

alſo for men to *ſeeke* to any ſuch perſons: and therefore they cannot bleſſe mens children and cattel by Faith. But they ſay, they doe theſe things by Faith: yet it is by Faith in the deuill, and in his promiſes. For this is certaine, that as God hath his lawes and Sacraments for thoſe that enter couenant with him; ſo on the contrarie, the deuill hath words, ſpells, and charmes, as his lawes and rites, wherein hee exerciſeth his ſlaues: and by a Satanicall faith in the deuils word and promiſe, doe theſe wizards and wiſe-women bleſſe mens goods and children. This is true by the common confeſſion of many of them, to omit all other proofe. And therefore we muſt hold them for the limbs of the deuill, and his wicked inſtruments to draw men from God; and ſo in no caſe goe to them for helpe: for in ſo doing, we *forſake the liuing Lord* and his help, and ſeeke for helpe at the deuill; then which, what can bee more odious? But ſay we receiue ſome outward help by their meanes: yet marke the iſſue; the Lord hath ſayd, *Leuit.* 20.6. *If any man turne after ſuch as worke with ſpirits, and after ſoothſayers, to goe a whooring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.* Therefore vnleſſe wee feare not the curſe of God, wee muſt bee warned hereby, not to ſeeke for helpe at their hands. For they are graceleſſe people, who haue no feare of God before their eyes: but they ſet themſelues againſt God and his Word. And indeed theſe common bleſſers, which ſeeme to doe no hurt, but to bleſſe mens children and cattell, are more dangerous then notorious witches, who can onely hurt mens bodies and goods, when God permits; whereas theſe bleſſers enſnare the ſoule, and draw whole Townes and Countries to the approbation and partaking of their wickedneſſe.

Iſa.8.19, 20.

The third point to bee conſidered is, the parties bleſſed, that is, *Iacob* and *Eſau*. Here marke firſt the order which the holy Ghoſt vſeth: hee ſetteth *Iacob* in the firſt place, and yet *Eſau* was the elder brother: what is the reaſon of this? *Anſwer.* Wee muſt know, that the Scripture vſeth a three-fold order in the naming of perſons.

Firſt, The order of *Nature*, as when the firſt-borne is put

firſt.

first. And thus *Dauids* ſonnes are numbred according to their age; firſt *Ammon*, then *Daniel*, the third *Abſalom*, &c. ISAACS Faith. 1. Chron. 3. 1, 2, 3.

Secondly, The order of *Dignitie*, when as thoſe are put in the firſt place, not which are the eldeſt, but which are the beſt, and moſt in Gods fauour. This order the holy Ghoſt vſes in naming *Noahs* ſonnes, *Gen.* 5. 32. ſaying, *Noah* begat *Shem*, *Ham*, and *Iapheth*; when as *Iapheth* was the eldeſt, and by order of nature, ſhould haue beene put firſt: yet with *Shem* God continued the couenant.

Thirdly, The order of *Hiſtorie*, when as one that is firſt or chiefe in dignitie, is placed laſt, becauſe his hiſtorie beginnes in the laſt place. So our Sauiour Chriſt is mentioned laſt in the Genealogie made by Saint *Matthew*, becauſe his Hiſtorie beganne in the laſt place, though in dignitie hee were the firſt and principall. To applie this to our purpoſe: The order which the holy Ghoſt here vſeth, is not the order of *hiſtorie*, nor of *nature*, but of *dignitie*; becauſe *Iacob* was chiefe in fauour of God, therefore the holy Ghoſt putteth him in the firſt place.

Here then wee ſee in this order of dignitie, that the firſt bleſſing (of life euerlaſting) belongs to *Iacob*: *Eſau* muſt haue his bleſſing, but in the ſecond place.

Here obſerue theſe two things: Firſt, *Iacob* is receiued into Gods couenant, and *Eſau* put by; *Iacob* gets the principall bleſſing, and *Eſau* loſeth it: but what? are theſe things ſo for *Iacobs* deſert, or for the default of *Eſau*? Nay verily: the good pleaſure of God is the chiefe cauſe hereof: for as touching the bleſſing; if we reade the Hiſtorie, we ſhall ſee, that *Eſau* at his fathers commandement, went and hunted, and tooke paines, and got his Father veniſon, and told him nothing but truth. But *Iacob* neuer went to hunt, but gets a Kid dreſſed, and comes to his Father with it; and while hee talks with his Father, doth foulely gloſe and lie: ſo that in all reaſon it might ſeeme, that *Eſau* deſerued the better bleſſing: yet God will haue it otherwiſe, and the principall bleſſing belongs to *Iacob*. Wherein wee may note, that Gods ſpeciall loue to a man, whereby he receiues him into his couenant,

Isaacs faith. uenant, is not grounded on mans behauiour, but on his owne good will and pleasure.

Secondly, in that *Iacob* here had the principall blessing: we learne that the counsell of God doth ouer-rule the will of man. For, Father *Isaac* had purposed to haue blessed *Esau* with the chiefest blessing: but yet Gods counsell was contrarie, and the same ouer-rules *Isaacs* will. For, though *Isaac* had cause to suspect that it was not *Esau*, both because he came so soone, as also for that the voice was apparent not to be *Esaus*, but *Iacobs* voice: yet Gods counsell ouer-ruled his will: and when he came to handle his sonnes hands, hee could not discerne between a Kids skinne, and the skinne of a man: whats the cause hereof? Surely it was Gods will and counsell, that *Iacob* should haue the chiefest blessing: and therfore he ouer-rules *Isaacs* will, and blinds his senses, and make him to bless *Iacob* with the chiefest blessing.

The consideration hereof is profitable vnto vs: for it is a receiued opinion with many at this day, that God did purpose to saue all men. Now when question is made, Why then are not all men saued? They answer, because men will not, though God will. But this opinion is erroneous: for, it makes mans will to ouer-rule Gods counsell: as if they should say, God willeth it not, because men will it not: or else (which is worse) God willeth it, but it commeth not to passe, because men will not doe it. But Gods will and counsell is the highest and chiefest cause of all: and looke whatsoeuer he willeth, that bringeth he to passe: and because all men are not saued, therefore we may safely thinke and say, that God did neuer decree to saue all men.

Now further, more particularly of *Iacobs* blessing: first, it may be asked, How could *Iacob* bee blessed, seeing hee came dissemblingly and lying to his father?

Answ. Wee must know, that howsoeuer *Iacob* sought the blessing by fraud, yet hee might be blessed: for he failed not, neither did amisse in seeking for the blessing, but onely in the manner of seeking it: it was his dutie to seeke it, though not after that manner which he did: he should rather haue staied that

V. 20.

that leiſure and time, wherein God had cauſed *Iſaac* to bleſſe him, without his ſinne in ſeeking it. ISAACS *Faith.*

Secondly, conſider the manner how *Iacob* receiues his fathers bleſſing; namely, in his elder brother *Eſaus* garment. Here we may ſee a notable reſemblance of Gods manner of bleſſing vs: When wee looke for a bleſſing at Gods hand, we muſt not come in our owne garmeuts, in the rotten ragges of our owne righteouſneſſe; but we muſt put on Chriſts garment, the long white robe of his righteouſneſſe. And ſo comming vnto God, as *Iſaac* ſaid of the ſauour of *Eſaus* garments, which *Iacob* had put on, (*Gen.* 27.27,28.) *Behold, the ſmell of my ſonne is as the ſmell of a field; God giue thee therefore of the dewe of heauen, and the fatneſſe of the earth, and plentie of wheate and wine:* So will God ſay vnto vs, that the *righteouſneſſe of Chriſt*, which we haue put on by faith, *is a ſweet-ſmelling ſauour in his noſthrils, Eph.*5.2. Now ſeeing all the bleſſings we enioy, come to vs in Chriſt, and our acceptance with God, is in his righteouſneſſe; wee therefore muſt labour to put on Chriſt euery day, by becomming new creatures: we muſt ſeeke to reſemble him in knowledge, righteouſneſſe, and holineſſe: ſo ſhall our aſſurance of Gods bleſſings increaſe vpon vs more and more.

Laſtly, marke, that howſoeuer *Iacob* was bleſſed otherwiſe then *Iſaac* had purpoſed; yet, after the bleſſing is pronounced, it muſt needes ſtand; for, ſo when *Eſau* came, *Iſaac* ſaid vnto him, *I haue bleſſed Iacob; therefore he ſhall be bleſſed: Eph.*27.33. Euen ſo, the Miniſters of Gods word, in the aſſembly of the Church, who haue power to pronounce Gods bleſſings vpon the people; howſoeuer they be but weake men, and may be deceiued, beeing ſubiect to error, as other men are: yet when they pronounce Gods bleſſing vpon their congregation in the miniſterie of the word; if they doe it in ſincerittie of heart, and vprightneſſe of conſcience, that bleſſing ſhall ſtand. And ſo on the contrary, looke whome they curſe, for iuſt cauſe out of Gods word, their curſe ſhall ſtand.

Further, as *Iſaac* bleſſed, but knew not whom; ſo the Miniſters of God, in the diſpenſation of the word, they muſt bleſſe

Isaacs *Faith.*

bleſſe Gods people, though they know not who they are particularly, that doe receiue it.

Thus much of *Iſaacs* bleſſing *Iacob.* Now I come to his bleſſing of *Eſau:* for he alſo was bleſſed as the text ſaith: yet in the ſecond place though he were the elder brother. *Queſt.* How could *Eſau* be bleſſed at all, ſeeing *Iſaac* had but one bleſſing? *Anſw. Eſau* was onely bleſſed with temporall bleſſings, and not with ſpirituall. *Obiect.* But ſome will ſay, *Eſau* was a bad man, and wicked; now it is ſaid, that to the *impure all things are impure*: how then could the beſtowing of temporall things, be bleſſings to him? *Anſw.* Temporall things beſtowed on the wicked are bleſſings, and no bleſſings: they are bleſſings in regard of God that giues them; but they are no bleſſings, in regard of men that receiue them and vſe them amiſſe.

Queſt. How came it to paſſe, that *Eſau* being the elder brother, looſeth his birth-right, and bleſſing both; how came it to be *Iaacobs?*

Anſw. The cauſe was his profaneneſſe, as we may ſee and read in the next Chapter; where it is ſaid, *Heb.*12.16. that *he ſold his birth-right for a portion of meat*, euen for a meſſe of red-broth; and being ſo profane, as to contemne ſo high an honour, he muſt be content to haue his bleſſing in the ſecond place. And hence we may obſerue a good inſtruction.

There is many a young man in theſe our dayes baptized, as *Eſau* was circumciſed, and liuing in the Church, as he did *Iſaacs* houſe; who, during the prime of his youth, is giuen to nothing but to his pleaſure; that is as good to him as *Iacobs* red-broth was to *Eſau:* take this pleaſure from him, and take away his life: herein is all his ioy, and he delighteth in nothing ſo much, as to ſpend his time in hunting, hauking, dicing, gaming, wantonneſſe, and drinking. Now knowe for certaine, this is a right *Eſau*; and yet many ſuch haue we among vs, who thinke of themſelues, that they are the iolly fellowes, and they onely carrie the braue mind: but as for *Iaacob*, and ſuch as make conſcience of their wayes and word; thoſe alas are ſilly fellowes. Now, what is to bee ſaid or thought

thought of these? Surely this, if they doe not (and that in time) looke to their estates, and to themselues, it will cost them their liues, euen the life of their soules. *Esau* lost his birth-right by his profanenesse: and so will these men doe if they continue in this estate; they will blotte their names out of the booke of life, and roote themselues quite out of the kingdome of heauen. Therefore let all young men whatsoeuer they be, high and lowe, take heede how they liue in sinne, and goe on in their wickednesse; for if they take *Esaus* course, and continue in profanenesse, doubtlesse they will haue *Esaus* end. How wonderfully doth Sathan bewitch them, that while they goe on in sinne, they should thinke so highly of themselues, and so basely of those that make conscience of their waies? Wherefore in the feare of God, let such betime redresse their wayes and courses; least when Gods curse is vpon them, they crie to late for mercie. And thus much of the parties blessed. ISAACS *Faith.*

The fourth point to be considered, is the nature or matter of this blessing, in the end of the verse;

Concerning things to come.]

The meaning of these words is this: That olde *Isaac* their father did pronounce blessings vpon his sonnes, not only for the time present, but for the time to come; in blessings temporall and spirituall, (as we may reade, *Gen.* 27. 28. 30.) where he giueth to them both the *fatnesse of the Land, and plentie of wheate and wine:* and especially to *Iacob*, that he should bee Lord *ouer his brethren.* But some will say, it may seeme to proue otherwise; for while *Iacob* liued, hee was alwayes humble and subiect to *Esau:* and when hee came to his owne country from among the *Aramites*, as he met with *Esau:* and sent presents to him: and when he saw him, hee *went before, and bowed himselfe to the ground seuen times, vntill hee came neere to his brother.* *Answ.* That prophesie of *Iacob*, and *Esau*, that the *elder should serue the younger*, must not be restrained to the persons of *Iacob* and *Esau*, but referred to their posteritie; especially in the dayes of *Dauid* and *Salomon:* for then were the *Edomites* who came of *Esau*, in subiection

to

Iacobs Faith.

to the *Israelites*, the posteritie of old *Israel*. Whereupon *Dauid* speaking as a King, saith, *Psal.*60.8. *Moab shall be my wash-pot, ouer Edom will I cast my shooe:* meaning thereby, that hee would bring the posteritie of *Esau* into a base and low estate of subiection vnto him; according as wee may see verified, 2.*Sam.*8.14.

But some will say, that *Isaac* when he blessed *Esau*, pronounced that he should haue a fertile *soyle, and the fatnesse of the earth should be his dwelling place, Gen.*27.39. whereas in *Malachie*, the Lord saith, *Malach.*1.3. *hee hated Esau.* And a token thereof, was this; *that hee had made his mountaine waste, and his heritage a wildernesse for dragons:* meaning, that he should dwell in a barren Land. How can these two agree?

Answ. First, we may say thus: that the land of Edom was a fertile land; but yet in respect of the land of *Canaan*, but a barren and waste land. Secondly, *Isaac* speakes here of *Idumea*, as it was in his time, not as it was afterward: for it might be fertile in *Isaacs* time, and yet after become barren: for God wil curse a Land, by turning *fruitfulnesse into barrennesse, for the wickednesse of them that dwell therein, Psal.*107.34.

And thus much for the example of *Isaacs* faith. Now follow the examples of the faith of *Iacob*.

Iacobs Faith.

Verse XXI.

By faith Iacob *when hee was dying, blessed both the sons of* Ioseph, *and worshiped on the end of his staffe.*

IN these words, the holy Ghost layes downe the notable and worthie example of *Iacobs* faith: which is here commended by two actions. First, his blessing of the two sonnes of *Ioseph*: Secondly, his *adoring or worshipping of God*. In the first action consider these points.

First

First, The *blessing* it selfe: Secondly, The circumstances belonging to the same; As first, *the time* when *Iacob* blessed them, that is, *when he was dying*: Secondly, By what meanes he did blesse them, namely, By *Faith*: Thirdly, The *parties* blessed: *Ephraim and Manasses*. Of these in order. IACOB: *Faith.*

First, For the *blessing*: Of this kind of blessing wee intreated in the former Verse, in the example of *Isaacs* Faith; and therefore need not now repeat the same. Onely this we must remember, that this blessing of *Iacob*, is not the common or ordinarie blessing of a father, but the extraordinarie blessing of an holy Patriarke and Prophet of God. The blessing it selfe stands in three things: *Iacob* makes the sonnes of *Ioseph* his owne sonnes, adopting them and taking them into his Family. And this is the meaning of those words in *Genesis*, where *Iacob* saith, as he is blessing them, *Let my name be named vpon them, and the name of my Fathers, Abraham and Isaac, Genesis* 48. 16. that is, They shall be receiued into my Family, and be my children, called after my name.

Secondly, He giues them two portions in the Land of *Canaan*: for *Iacob* was made an instrument of God, by way of prophesie, to distinguish and diuide the Land of *Canaan* among his children.

Thirdly, He doth as a Prophet, by the Spirit of prophesie, foretell the condition and estate of *Ephraim* and *Manasses* in their posteritie; to wit, That they should be great Nations, and of them should come two great people; in these three things doth *Iacobs blessing* consist.

Out of this blessing of *Iacob*, we learne two things: First, that God alloweth this libertie to a Master of a Family, to adopt and chuse for the vpholding of his house, a child or children, in the want of issue from his owne bodie. For here old *Iacob*, for the continuance of his posterity, & the inlarging of the Church of God, adopteth his sonnes sonnes into his owne Family, to bee his owne sonnes: And this hee doth by *Faith*. And therefore a Lord and Master in his Family may do the like: but yet with this caueate; hee must euer take heed, that in this adopting he do not vniustly hinder his owne issue [illegible]dred.

Iacobs Faith.

Againe, whereas *Iacob blesseth these two sonnes of Ioseph*, by fore-telling the particular estate of their posteritie, for their portion in the Land of *Canaan*; here we learne, that in many things, God doth vouchsafe to reueale his will and counsell, in a speciall manner vnto them that be his children: As in this place he reuealeth vnto *Iacob*, the particular estate of the two *sonnes of Ioseph*. In like manner, when God was to destroy the *Sodomites: Shall I hide* (saith the Lord) *from Abraham that thing which I doe, seeing that Abraham shall bee indeed a mightie Nation? For I know him that hee will command his sonnes and his household after him, that they keepe the way of the Lord.* And the Prophet *Amos* saith, (*Chap.* 3.7.) *Surely the Lord will doe nothing, but hee reuealeth his secrets to his seruants the Prophets.* So saith our Sauiour Christ to his Disciples, *Ye are my friends*: and he giueth a reason, *because* (saith hee) *I haue reuealed vnto you all that I haue heard of my Father*, *Iohn* 15.15. So that those which are (in Christ) the friends of God, they shall in a particular and speciall manner know those things, which God will not reueale vnto others. And looke as this is heere verified to *Iacob* in a speciall manner, so it is true generally in all Gods seruants and children; hee reuealeth some particular things vnto them, more then he doth vnto others. For, besides that generall knowledge, which they haue in his Word, he reueales particularly vnto them the knowledge of their owne *Election, of their Iustification, Sanctification, and Glorification to come*: though not by way of prophesie, yet by the working of his Spirit in the Ministerie and and meditation of his Word. And thus much of the blessing. Now follow the circumstances.

The first circumstance to bee considered, is the time when *Iacob* blessed the two sonnes of *Ioseph*; noted in these words, when *he was dying*: that is, being readie to die, not in the act of dying.

In this circumstance, wee may learne two speciall duties: one for Masters of Families; the other for the Ministers of Gods Word: For here *Iacob* beares the person, not onely of a Father, but of a Prophet. First, Masters of Families are here

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taught to set in order their Houses and Families whereof they haue charge, before they die: for *Iacob* hauing a great charge, and many children, calls for the sonnes of *Ioseph*, *Ephraim* and *Manasses*, before his death, and makes them his owne, to perfect his Family. IACOBS *Faith.*

Quest. How (will some aske) must a man set his house in order when he dies. *Answ.* By doing two things after *Iacobs* example: for first, hee disposeth of his Temporall things, and distributeth his Temporall Inheritance in the Land of *Canaan*. Secondly, Hee giues them charge of some duties concerning himself & some others, especially concerning religion and Gods Worship, and then he dies: and it is said, *When hee had made an end of giuing charge vnto his sonnes, he plucked vp his feet into the bed, and gaue vp the ghost*, Gen. 49. 33. So likewise Masters of families, they must set their houses in order by the like two duties: First, By a due disposing of their Temporall goods and possessions: And secondly, by giuing exhortation and charge vnto their Children and Family, concerning the worship of God, and the practice of true Religion. This (as we may also read, 1. *Kings* 2.) was the practice of good King *Dauid*: when hee was about to die, and as hee saith, *To goe the way of all flesh*, he calls for *Salomon* his sonne, and makes him King in his stead, and giues him a most notable charge concerning Gods worship, Verse three, read the place, it is worth the marking. So the Prophet *Isaiah*, when he comes to *Hezekiah* from the Lord, hee aymes at these two: and bids him *Set his house in order, for he must die and not liue*, Esa. 38. 1. and so ought euerie master of a Family, after their example, both learne and practise these two duties.

Secondly, Gods Ministers must hence learne their dutie: for, *Iacob* was a notable Minister and Prophet in Gods Church, which was then his Family. *Iacob he blessed the sonnes of Ioseph*, that hee might receiue them into his Family, and into the Couenant; that so hee might continue and preserue the Church of GOD after his death: for, looke as *Isaac* his Father did call him into the Couenant, and blessed him, so dealeth hee with the two sonnes of *Ioseph*. And accordingly

Iacobs *Faith.*

dingly euerie Minister of God, in his place ought to haue speciall care to conuey and deriue true religion, and the Gospel of Christ from hand to hand, so much as they can while they liue; that so after their death it may bee published and maintained. In the New Testament wee haue a worthy Commandement for this purpose; Saint *Paul* hauing instructed and taught *Timothy* in the wayes of godlinesse and religion, chargeth him, *That what things he had heard and learned of him, the same hee should deliuer to faithfull men, which should bee able to teach others also*: that so Gods Gospel and Religion going on from hand to hand, and from person to person, might increase from time to time. Saint *Peters* practise herein, was notable, 2. *Pet.* 1. 15. *I will indeauour therefore alwaies, that ye may be able to haue remembrance of the things of God after my departure*: hauing professed before, that *while he liued he would stirre them vp, by putting them in remembrance*, Verse 13. And in like sort, all Gods faithfull Ministers must doe their whole indeauour before they die, that the Gospel may bee preached when they are gone.

Second *Circumstance*: By what meanes did *Iacob* blesse the two sonnes of *Ioseph*. *Ans.* By *Faith* in the promises of God; so the Text saith, *By Faith Iacob blessed the two sonnes of Ioseph*. And if we consider the matter well; we shall see it was a notable Faith: for he was now a poore Pilgrime in *Egypt*, and yet by Faith giues them portions in the Land of *Canaan*.

Quest. Why (will some say) did he not keepe himselfe in the Land of *Canaan*.

Answ. Iacob indeed dwelt there for a time, but yet as a sojourner, hauing no more liberties then hee bought for himselfe; no not so much as water for his Camels, or a place to burie the dead; and besides, hee was driuen out of this his owne Land by Famine, and was faine to flie into *Egypt* for food and sustenance; and there to liue as a poore Pilgrime and Stranger, forth of his owne Countrie: and yet for all this extremitie (as though he had beene some mightie Potentate of the world, or some Emperour) he makes his Will, and bequeathes vnto his children the Land of *Canaan*, allotting to

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euerie one his part and portion; which muſt needs be a worke of a notable Faith, wonderfully apprehending and applying the promiſe of God. Iacobs Faith.

In his example, we are taught a notable dutie in the matter of our ſaluation; when as any of vs (by reaſon of the rigorous temptation of Sinne and Sathan, and by their aſſaults) ſhall ſeeme to our ſelues to be (as it were) thruſt out of our inheritance in the heauenly *Canaan*, what muſt we doe? We muſt not deſpaire; but euen then ſet before our eyes, and call to remembrance, the promiſes of God made vnto vs in Chriſt, concerning life euerlaſting: and thereon we muſt reſt and ſtay our ſelues. Then let temptations aſſault vs, and driue vs whether they can: ſtill we muſt hold faſt the promiſe, with both hands of Faith; and aboue hope, *by Faith* appoint and deſigne vnto our ſelues, a part and portion in the Kingdome of Heauen. And ſo doing, wee ſhall bee true *Iſraelites*, and true followers of this faithfull Patriarke; who by Faith (beyond all likelihood) allots the Land of *Canaan* to his poſteritie.

The third *circumſtance*. The *parties* whom he bleſſed; namely, *The two ſonnes of Ioſeph, Manaſſes and Ephraim*. Hereof wee may read at large, *Geneſis* 48. 8, 9, &c. where among many things, obſerue this one: *Ioſeph* brings his two ſonnes, *Manaſſes* and *Ephraim*, vnto *Iacob* his Father, that he might bleſſe them, as he lay on his bed. Now *Ioſephs* mind was, that *Manaſſes* (the elder) ſhould haue the chiefeſt bleſſing; and therefore he ſet *Manaſſes* at *Iacobs* right hand, and *Ephraim* (the younger) at his left: But *Iacob* being to bleſſe them, layes his hands a-croſſe, putting his right hand on *Ephraims* head, and the left on the head of *Manaſſes*: whereby hee gaue the Birth-right (which was a principall prerogatiue) vnto *Ephraim*, contrarie to *Ioſephs* deſire. Vnto *Manaſſes* hee gaue a bleſſing alſo, but farre inferiour to *Ephraims*. Now here we may not thinke, that *Iacob* did this vpon any fond affection (as Parents oftentimes doe, becauſe they loue one child better then another) but hee did it after a ſpeciall manner: by the direction and inſtinct of Gods Spirit, which ſo appointed it. For when *Iacob* bleſſed them, hee knew not (of his owne

Iacobs Faith.

knowledge, by the benefit of his ſenſes,) which was *Ephraim*, and which was *Manaſſes*. Againe, looke as *Iacob* gaue the bleſſing at this time, the principall vnto *Ephraim*, and the leſſer to *Manaſſes*; ſo afterward they came to paſſe. For (as we may read) the Tribe of *Ephraim* was farre more populous, and more glorious then the Tribe of *Manaſſes*. And therefore, in the Bookes of the Prophets (*Hoſ.* 4. 16. and 5.9. and 6.4. &c.) wee ſhall find, that the name *Ephraim* is giuen to all the tenne Tribes, and they are called by that name, becauſe it was the moſt noble Tribe of all, and the moſt valiant, and (as it were the ſhelter of all the reſt. Yea further, of this Tribe came (1. *Chron.* 7.27.) *Iehoſuah*, that noble Captaine: and (1. *Kin.* 11.26) *Ieroboam*, and many other mightie Kings of *Iſrael*.

Where we may learne, that God is the diſpoſer of honours and dignities in this world; he giueth thoſe to whom he will, to ſome more, and to ſome leſſe, as pleaſeth him: yea ſometime hee raiſeth vp men of baſe and low degree, to great dignitie; as *Dauid* ſaith, *Pſal.* 113.7. *Hee raiſeth the needie out of the duſt, and lifteth the poore out of the doung.* Now whence comes this? Is their learning their great ſtrength, their beautie, or wonderfull skill and knowledge, the cauſe of their preferment? Or the wealth of their Parents, or any thing in them? No ſurely: If wee ſpeake of the firſt cauſe, wee ſee in this example, that the preferment of *Ephraim* aboue *Manaſſes*, was for no cauſe in *Ephraim*; for, what was in *Ephraim*, that was not in *Manaſſes*, when *Iacob* bleſſed them? Surely, nothing: for, he was but a child as the other was, and a younger child alſo; but he was preferred, by reaſon of Gods good will towards him. And ſo it is with all thoſe that are aduanced to preferment in this world. Wherefore, ſeeing honour and dignitie commeth not from themſelues, or any thing in them: therefore they muſt not aſcribe it to their owne wit, learning, ſtrength, or friends; but wholly to the gift of God, as the firſt cauſe: and ſo muſt labour to vſe it to the honour of him that onely giues it, of his good pleaſure; elſe they ſacrifice to their owne Net, *Hab.* 1. 16.

Queſt. Why doth the holy Ghoſt in this place put *Ioſephs*

name

name downe, who was not blessed, and conceale the names of the two children that were blessed? *Answ.* If we read the Historie in *Genesis*, wee shall see the reason hereof. For, when *Ioseph* heard that his Father *Iacob* was sicke; though hee was a mightie Prince, and a noble Potentate among the *Egyptians*, and his Father but a poore Pilgrime: yet he comes to his sicke Father before his death, and brings his two sonnes with him, to haue his Father to blesse them before hee died; and therefore the holy Ghost here nameth *Ioseph*, to shew vnto vs what respect he had of his Fathers blessing: he made more account thereof, and did more esteeme it, that so hee might haue his sonnes within the Couenant, then of all the Kingdomes in the world: and therefore hee brings them both to his Father to be blessed, a little before his death. Iacobs Faith.

Now looke what mind and affection *Ioseph* beares, the same should be in euerie one of vs. Whatsoeuer our estate be, whether honourable, or base and meane; we must with *Ioseph* esteeme more of Gods Couenant, and to be members of Gods Church, then of all the honour in the world besides; and we must esteeme our place and preferments that we haue, or our children may haue, to be nothing in comparison of the blessing of God, and his fauour. Yea, we must chuse with *Ioseph*, rather to leaue our honours and dignities for a time, or (if it were) for euer, then to loose the blessing of Gods grace: and blessed shall those Fathers bee with *Ioseph*, who had rather haue their children blessed of God, then aduanced in the world. The second action of *Iacobs* Faith, is in these words, *And worshipped on the end of his staffe*: and it is a notable worke for the commendation of his Faith. But before we come vnto it, there are certaine questions which may profitably bee considered: As first, for the translation; how the words should bee read. The Papists read them thus: And adored the toppe of his Rod: that is (say they) the top of *Iosephs* Scepter, who came to visite him. From whence they would gather and ground their abhominable Idolatrie, in the Adoration of creatures, and namely of holy things, as Crucifix, Reliques, Images, as also of God, at and before such holy things.

Iacobs Faith.

things. But we muſt know that their tranſlation is falſe and erronious, & cannot be iuſtified, howſoeuer they may bring ſome mens witnes and teſtimony for the ſame. For in reading it thus, *and adored the top of his Rod*; they leaue out a ſubſtantial word of the text, to wit, this word *vpon*; wherby they corrupt the Text, and depraue the meaning of the holy Ghoſt.

Againe, their obſeruation and collection hence, is moſt abhominable: for, to worſhip an Image or other holy thing, or God himſelfe in or at the ſame, is flatly forbidden in the ſecond Commandement, *Thou ſhalt not make to thy ſelfe any grauen Image, &c. Thou ſhalt not bow downe to them.*

But our Tranſlation in this place is true and right, according to the words of the Text, and the meaning of the holy Ghoſt, *That he worſhipped vpon the end of his ſtaffe.*

Yet further, there may bee a queſtion mooued about the words: for if we read the Hiſtorie in *Geneſis*, it is there ſaid, that *Iacob worſhipped towards the end or toppe of his bed*, *Geneſis* 47. 31.

Now, there is a great difference betweene theſe two, *To worſhip on the top of his ſtaffe: and on the top of his bed.*

How therefore can they ſtand together? *Anſw.* They may ſtand well together, and bee both true: for when *Iacob* was about to giue vp the Ghoſt, and was readie to die, hee raiſed vp himſelfe vpon his pillow towards the beds head, and theron reſted his bodie. Now becauſe his bodie was weake and feeble, he ſtaid himſelfe alſo vpon his ſtaffe: and thus comparing the places together, wee ſee there is no repugnancie in them. Againe, this wee muſt know, that the ſame ſentence of Scripture, may bee diuerſly read in diuers places of Scripture, without any impeachment to the truth, certaintie, or perfection of Scripture: for, when the holy Ghoſt ſpeaketh the ſame thing often, yet in different tearmes (as in this place) the diuerſitie of words doth inlarge or open the ſenſe and meaning, but no way corrupt or depraue the ſame. And thus much for the words.

Now to come to the fact it ſelfe: in *Iacobs* worſhip, three circumſtances are to bee conſidered: Firſt, The occaſion:

Secondly,

Secondly, The time: Thirdly, The manner of it. IACOBS Faith.

The occaſion of *Iacobs* worſhip here ſpoken of (as we may reade, *Gen.* 47.) was this when the time drew neere that *Iacob* muſt dye, he called for his ſonne *Ioſeph*, and charged him deeply, That he *ſhould not burie him in Egypt when he was dead but that he ſhould carry him thence and burie him in the Buriall of his Fathers*; *Ioſeph* conſents vnto his Fathers requeſt; and yet *Iacob* for certaintie makes him to *ſweare* that he ſhall doe ſo, and *Ioſeph* ſware vnto him. Now vpon this iſſue that *Iacob* had with *Ioſeph*, the Text ſaith, *That Iſrael worſhipped towards the Beds head*: that is, hee prayſed God, and gaue thankes vnto him for this benefit that hee ſhould bee buried with his Fathers, *Abraham*, and *Iſaac*. And yet this benefit did not ſo much concerne himſelfe as his Children: for, the carrying of his bones thither, was to bee a token and pledge, and a certaine aſſurance vnto them, that the Land of *Canaan* ſhould be theirs, and that God would bring them thither againe.

In this Circumſtance, obſerue a notable duty belonging vnto Fathers and Maſters of Families: they muſt in their life time haue care of their Poſteritie, and vſe all meanes to helpe them, and benefit them in their Faith; not onely while they are aliue, but alſo after they are dead, after the Example of this holy Patriarke: and when they haue obtayned this benefit for them, they muſt be glad in their hearts and reioyce, and thereupon take occaſion to prayſe the Lord, as *Iacob* did in this place.

The ſecond Circumſtance. The *manner how hee worſhipped*: Which is ſet downe in theſe words, *on the end of his ſtaffe*. This Circumſtance is worth the marking: for, good *Iacob*, by reaſon of the weakneſſe of his bodie and old age, was not able to come forth of his Bed, and kneele downe or proſtrate himſelfe; but rayſeth himſelf vp vpon his Pillow towards his Beds head: and by reaſon of feebleneſſe being not yet able to ſit vpright, he doth leane and beare himſelfe vpon his ſtaffe.

Heere wee learne, that wee muſt not onely worſhip God with our ſoules and hearts, but with our bodies alſo: for God hath created both, and therefore will be worſhipped in both

Iacobs *Faith.*

both, 1. *Cor.* 6.20. Old *Iacob* might haue excuſed himſelfe, that by reaſon of the weakneſſe of his bodie, hee was not able to adore God with any bodily reuerence: but yet wee ſee hee leanes vpon his ſtaffe; and ſo, making ſupply to his bodily weakneſſe, adoreth God with his bodie.

Queſt. In what kinde of geſture then muſt wee worſhip God with our bodies?

Anſwer. The Word of God doth not preſcribe any, by way of limitation. For ſometimes our Sauiour Chriſt prayed *kneeling*, *Luke* 21.41. ſometimes *groueling*, *Matth.* 26.39. ſometimes *ſtanding*, *Iohn* 11.41. as alſo did the Apoſtles. And the Scripture approueth the Publican, who ſtood a-farre off and prayed, *Luke* 18.13. *Elias* alſo, 1. *Kings* 18.42. is ſaid to pray *with his head betweene his legs*; ſo that wee haue no certaine forme preſcribed vs: onely this, wee muſt vſe that geſture which may beſt ſet forth and declare our humble heart, and holy affection vnto God:

Here then is confuted an opinion of thoſe, which thinke that a man may worſhip God with his heart, and yet worſhip Images with his bodie; that hee may be preſent at Idolatrous worſhip, yet keepe his heart vnto God. But *Iacobs* behauiour, in this place, doth both confute and condemne them: or, hee thought his bodie as due to God his ſoule; and therefore worſhipped GOD with both.

The third *Circumſtance*: *The time* when hee worſhipped GOD; thus, namely, *when he was dying*, euen then he worſhipped God. In this Circumſtance we may note diuers things.

Firſt, here behold the bad practice of the World; for, many men when they are dying now-adayes, are ſo farre from following *Iacobs* example, in worſhipping and prayſing God; that then they are faine to call for men to teach them how they ſhould worſhip God: hauing ſpent the former part of their life careleſly, in regard of their ſoules; following worldly profits and pleaſures, neuer thinking of their duty to God till they dye. But what a fearefull courſe is this, that men ſhould thus brutiſhly goe on from day to day, not knowing how to worſhip God? Well, all ſuch as loue their own ſoules,

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and would bee like to godly *Iacob*; or (as our Sauiour Christ sayd to *Nathaniel*) would be true *Israelites*, *Iohn* 1.47. the naturall sonnes of old *Israel* indeed; they must haue care so to liue in this World, that they may worship God when they dye: and therefore they must not deferre, but learne betime the knowledge and feare of God; that when death comes, they may be able to shew forth, and practise the same. It is a lamentable thing, to consider how the Deuill bewitcheth mens hearts, so as they liue in the World, as though they should neuer goe out of it; neuer caring for Religion till the day of death come vpon them, and then it is too late to learne. But this is to follow *Esau* and not *Iacob*; who is therefore condemned by the Holy Ghost. IACOBS *Faith.*

Secondly, Againe, in this that *Iacob* worshipped God at his death, we learne this; *That as men liue, so they dye, for the most part*: *Iacob* was brought vp in Gods worship, and therein liued all his life long; and looke as he liued, so hee dyed: for, when he dyed, *he worshipped God, resting his bodie on the end of his staffe.* This same truth is verified now, and shall bee for euer; let a man worship God through the course of his life, and when hee dyeth hee shall bee able to worship and prayse God. On the other side (take notice of it) hee that liues in Couetousnesse, in Prophaneneſſe, in Fornication, and Wantonneſſe, for the most part so dyes: Come to a couetous man at his death, and talke with him, and you shall find nothing in him ordinarily, but rauing, and talking about his Bargaines, his Bils and Indentures, and other worldly things. And so we may say of other lewd liuers: looke what minde they had while they were liuing, and that shall you finde most in their mouthes while they are dying: which shewes plainly, that as men liue, so they die.

But some will say, that oftentimes the godly man raues and speakes lewdly, and (it may bee) prophanely, before his death. *Answ.* It is true indeed: the best man is not freed from any kind of bodily sickneſſe, but is subiect to them, as well as the wicked; as to burning Feuers, and such like: by the violence and rage of which diseases, they are often driuen to raue, [illegible]ake fondly, and sometimes lewdly; yea (it may be) pro-[illegible]ly.

But

Iacobs *Faith.*

But what is that to the purpose? for though a godly man (for the time of his fit) cannot expresse the grace of his heart, but rather corruption of his nature; yet when he hath recouered himselfe, he is sorrie for the same, and is then ready and willing to prayse God with all his heart. So that if we would dye well, as *Iacob* did, praysing God, then let vs leade our liues as he did; namely, by Faith, and the direction of his Word and Promises. Then come Death when it will, and how it will: wee may indeed bee sore assaulted by sicknesse and temptation, but yet wee shall neuer bee ouercome: for God is faithfull that hath promised an issue to his children in temptation, 1. *Cor.* 10. *Verse* 13.

Lastly, whereas *Iacob worshipped God at his death*; Here we learne, that *sound zeale will neuer decay*. Many men haue zeale indeed, but it comes onely from the strength and soundnesse of their bodily constitution: and looke, as strength decayes, so doth that kind of zeale. But sound zeale will not decay and weaken with the bodie: but (as *Dauid* saith of the righteous, *Psal.* 92. 13. 15.) will *flourish like a Palme Tree, and grow like a Cedar in Libanon, it shall still bring forth fruit in a mans age, and flourish.* This we see was true in *Iacob*; for though hee were old, and feeble with sicknesse, yet hee shewed forth sound zeale in his heart, at the houre of his death. Euen so will it be with vs, that professe Religon: if zeale be sound in our hearts, it will shew it selfe: and the older wee are, the more fruites of grace wee shall bring forth: and then shew forth more true Zeale, then in younger yeares. For though bodily strength decay, yet sound zeale will neuer decay: but when strength fayleh, then will zeale flourish (if it be sound) like to the Palme Tree, which will bud and and sprout, though the roots of it bee cut off. Wherefore, if wee would shew forth zeale in our age, wee must get soundnesse of it in our youth: for that will put forth it selfe in the time of death. And thus much of *Iacobs* Example.

Io-

IOSEPHS Faith.

IOSEPHS Faith.

VERSE XXII.

By Faith, IOSEPH *when he dyed made mention of the departing of the Children of Israel, and gaue commandement of his bones.*

WEe haue heard in the former Verſes the ſeuerall Examples of the Faith of the three Patriarkes, *Abraham*, *Iſaac* and *Iacob*. Now in this Verſe the Holy Ghoſt ſetteth downe the Example of *Ioſephs* Faith. The wordes in this Verſe are plaine and eaſie, and need no Expoſition: They are a plaine & briefe ſumme of the end of the fiftieth Chapter of *Geneſis*. Let vs therefore come to the points of Doctrine, and inſtructions which are to bee learned and gathered forth of the words.

Firſt, note in generall, the great reſemblance of this Example with the former of *Ioſeph* a godly ſonne, with *Iacob* a godly Father: for, both of them ſhew forth their Faith when they dye. For, it is ſaid of both, *By Faith when hee dyed*: So that in ground and Circumſtance of time, they both agree.

Herein we may obſerue: Firſt, that the good Examples of *Superiours* (whether they bee Ciuill or Eccleſiaſticall) are of great force to bring other men on, and to make them forward in the duties of Religion: their Zeale (as *Paul* ſaith to the *Corinthians* in this caſe of Almes) prouoketh many. *Iacob* the Father, a worthy Prophet and Patriarch, and giuing an holy and bleſſed Example vnto *Ioſeph* and his Children, doth ſhew forth at his death moſt notable behauiour: wherein he worthily expreſſeth the truth of his Faith. Now, his Example workes with *Ioſeph*, and hee in his death behaues himſelfe in the ſame manner that his godly Father did before him: and therefore *Superiours* muſt looke to all their ſayings and doings care-

Ioseph's Faith.

carefully, that they may bee worthy Examples to their *Inferiours*, to draw them on in Religion, and in the feare of God.

Secondly, hence Inferiors also must learn to follow the godly, holy and religious Examples of their Gouernours and Superiours (whether they bee Ciuill or Ecclesiasticall:) as wee may see in this place, *Ioseph* doth imitate the godly Example of his Father *Iacob*. Hereof Saint *Paul* giueth straite charge vnto the *Philippians*, saying, *Brethren, be followers of mee, and looke on them which walke so, as yee haue vs for an Example*, Phil. 3.17. And in the next Chapter, exhorting them to honest conuersation, hee bids them *doe those things which they had heard, receiued, and seene in him*. But are these duties practised among vs? be the elder sort teachers of good things to the yonger? and doe the yonger follow their elders in well-doing? nay, verily: but such as our times, too many among vs, both those that giue, & those which follow good Exãples, are as *signes and wonders*, as the Prophet speaketh; they are made a reproch, & a by-word among men, and are fouly disgraced by odious tearmes, *Esay* 8.18. But this indeed is a practice of *Ismael*, that mocked *Isaac*, *Gen.* 21. *Verse* 9. And wee againe must vndoubtedly know, that vnlesse it bee reformed, that hand of God which hath beene stretched out against vs in many fearefull Iudgements, will not bee pulled backe, but stretched out still, till it bring vs to destruction: for, God will not suffer his Ordinance to be contemned, and his holy ones to bee abused; hee looketh for better fruites at our hands, and therefore wee must learne of these godly Patriarkes, both to giue and to follow good Examples.

In the Example of *Ioseph*, more particularly we are to obserue two points:

First, *Iosephs* Faith.

Secondly, the actions of his Faith, wherby it is commended.

For the first: it is said, that *by Faith Ioseph when he dyed, &c. Ioseph* for ought we find in Scripture, had not such meanes to come by Faith, as his Anecstors had before him. For the three Patriarkes, *Abraham, Isaac, and Iacob*, had other-whiles the appearance of God vnto them, other-whiles his holy Angels

gels brought them Meſſages from God, and ſometime they had his will reuealed vnto them by Dreames and Viſions; all which were notable helpes and meanes both to beginne and to increaſe *Faith* in them: but *Ioſeph* wanted all theſe meanes, or at leaſt many of them. For, reade his whole Hiſtorie, and you ſhall not find, that either Angell appeared vnto him, or elſe that God by Dreames and Viſions ſpake vnto him; and no maruell, for hee liued out of the viſible Church where Gods preſence was, in Superſtitious and Idolatrous *Egypt*: and yet for all this, he is here matched in the matter of Faith, with the three worthy Patriarkes. IOSEPHS *Faith.*

It is then a good Queſtion, how *Ioſeph* ſhould come by this Faith?

Anſw. We muſt know this, that though hee had not the like extraordinary meanes with the Patriarkes, yet he wanted not all meanes: for, in his yonger dayes, hee was trayned vp in his Father *Iacobs* Family, and by him was inſtructed in the wayes of God, and in the practice of Religion; and in his latter dayes alſo, he had the benefit of his Fathers company and inſtructions in *Egypt*. Now *Iacob* was not an ordinary Father, but a notable Patriarke and an holy Prophet; in whoſe Family God hath placed his viſible Church in thoſe dayes, wherein *Iacob* was the Lords Prophet and Miniſter. Now *Ioſeph*, both in his yong age, and alſo after his Father came to *Egypt*, did heare and learne of him the waies of God; and by that meanes came to that excellent Faith, for which he is ſo commended here, and matched with his Fathers the holy Patriarkes.

Here wee learne, that the preaching of Gods Word by his Miniſters (though extraordinarie meanes, as Reuelations, and Viſions, be wanting) is ſufficient to bring a man to Faith; yea, to ſuch a Faith as the three Patriarkes had. Indeed in the Miniſterie of the Word, he which ſpeaketh vnto vs, is but a man as others are; but yet the Word which hee deliuereth is not his owne, but the mightie Word of God: & look what is truly pronounced by him vnto vs out of Gods Word, the ſame is as certainly ſealed vnto vs by his Spirit, as if God himſelfe from

Ioseph's *Faith.* from Heauen should extraordinarily reueale the same. And howsoeuer in former times men had Visions and Dreames, and Angels from God himselfe to reueale his will vnto them: yet this ministerie of Gods Word in the New Testament, is as sufficient a meanes of the beginning and increasing of true Faith, as that was then.

This plainly confuteth all those that neglect or contemne the Ministerie and preaching of the Word, and looke for extraordinarie Reuelations, and for Visions and Dreames, for the begetting and increase of Faith and Grace in their hearts. But our Sauiour Christ doth notably checke all such in the Parable of the Rich man, by the words of *Abraham* to *Dines*; saying of *Dines* Brethren, that they *had Moses and the Prophets; if they will not heare them, neyther will they beleeue though one should come from the dead againe,* (*Verse* 31.) insinuating, that if a man will not beleeue by the preaching of the Word, there is nothing in the World will make him to beleeue; neither Reuelations, nor Visions, no not the words of them that rise againe from the dead.

Secondly, the consideration of the sufficiencie of Gods Ordinance in the holy Ministerie, to beget and increase true Faith, must stirre vs vp to all care and diligence, not onely to heare the Word of God preached vnto vs, but to profit by it both in knowledge and obedience: and thus much for the first point.

The second point to bee handled, is the commendation of *Iosephs* Faith by two actions thereof: to wit, First, His *mention of the departure of the Children of Israel out of Egypt*: Secondly, His *Commandement concerning his bones.* Of both which we will speake briefly, because the speciall points herein were handled in the former Verse.

For the first: *Ioseph when he dyed made mention of the departing of the Children of Israel*, that is, *out of Egypt into Canaan.*

Here we may obserue a most notable Worke of *Faith*: it makes a man to keepe in memorie the mercifull promises which God had made vnto him. This is it which commends Io-

V. 22.

Ioſephs Faith for a liuely Faith, That being about to dye, hee remembreth this mercifull promiſe of God, made to his forefathers touching their Poſteritie; to wit, that *after they had continued as Seruants in a ſtrange Land foure hundred yeares, they ſhould then haue a good iſſue and a happy deliuerance, and bee brought into the Land of Canaan, Gen.*15.13. This is a notable worke of Faith, as may appeare by two notable effects hereof in the life of a Chriſtian. IOSEPHS *Faith.*

For firſt, by this remembrance of Gods mercifull promiſes, the Seruant of God in all times, and in all diſtreſſes and extremities doth find comfort vnto his ſoul. This brings to his memory the wonderfull goodneſſe and mercie of God, by which he is comforted. When *Dauid* was in a moſt deſperate caſe, ſo as he cryed out by reaſon of affliction and temptation, *Will the Lord abſent himſelfe for euer, and will hee ſhew no more fauour? Is his mercie cleane gone? doth his mercie faile for euermore? Pſal.*77. with ſuch like moſt fearfull ſpeeches. How then did hee comfort himſelfe in this diſtreſſe? *Anſw.* Surely, by *remembring the workes of the Lord, and his wonders of olde, and by meditating on all his workes*, and gracious Acts which he had done for him. So likewiſe in another place, in great anguiſh of ſpirit, he ſaith to his ſoule, *Why art thou caſt downe my ſoule, and why art thou diſquieted within me? Pſal.*43.5 Yet in the next words hee thus ſtayes himſelfe; *Waite on God, for I will yet giue thankes vnto him: hee is my preſent helpe, and my God.* How came *Dauid* to ſay ſo in this diſtreſſe? *Anſw.* By meanes of Faith, which doth reuiue and refreſh the death of man, by bringing to his remembrance the mercifull promiſes of God.

Saint *Paul* preſſed with corruption, cryed out: *O wretched man that I am, who ſhall deliuer me from the bodie of this death? Rom.*7.24. Yet in the next words hee ſayth, *I thanke my God thorough Ieſus Chriſt our Lord: Then I my ſelfe in my minde ſerue the Law of God, &c.* How come the latter words to follow on the former? *Anſw.* In the firſt words indeed, hee is caſt downe with the view and ſight of his natural corruption, which drew him headlong into ſinne: but yet the latter words

Ioseph his Faith.

remembrance of the mercifull deliuerance from ſinne, which God had wrought in him by *Chriſt*: and therefore hee breaketh out to this ſaying, *I thanke my God thorough Ieſus Chriſt, &c.*

Secondly, the remembrance of Gods promiſes ſerueth to bee a meanes to keepe a man from ſinne: for mans nature is as readie and prone to ſinne, as fire is to burne when fewell is put to it. But when by Faith he cals to minde Gods mercifull promiſes, eſpecially thoſe which are made vnto him in Chriſt; then hee reaſoneth and ſtriueth againſt temptation, and layes the Word as a ſhield vnto his ſoule, to keepe out the fiery Darts of Satan; yea, hee applyes the ſame Word to his owne ſoule, as a corraſiue vnto corruption: whereupon it is ſaid, that *Faith purifieth the heart, Acts* 15.9. How? namely, beſide the applying of Chriſts bloud, it brings to memorie Gods mercifull promiſes in Chriſt; which ſtayes a man from committing ſuch things, as would pollute and defile the heart. And therefore is *Faith* ſaid to be *our Victory ouer the World*, 1. *Iohn* 5.4. becauſe by applying to our ſoules Gods promiſes in Chriſt, wee doe not onely contemne the World, in regard of Chriſt; but alſo ſtand againſt the aſſaults thereof: ſo that it is a moſt notable and excellent work of Faith.

Laſtly, obſerue the Circumſtance of Time, when *Ioſeph* made remembrance of their departing. The Text ſaith, *When hewas dying.* Heereof wee haue ſpoken in the former Verſe; yet this one thing may here againe bee well remembred: *Ioſeph* cals to minde the promiſes of God at his death, which concerne the temporall deliuerance of his people: and wee by his example, when we are dying, muſt learne to call to remembrance the gracious promiſes which God hath made vnto vs in Chriſt, touching our eternall Deliuerance from the ſpiritual bondage of the Deuil. Oh! great wil be the fruit hereof, not onely for inward comfort to our owne ſoules, and ioy to ſuch as loue vs: but alſo wee ſhall hereby giue a worthy euidence to the World, that wee haue beene ſound in the Faith: wherein we ſhall leaue a good preſident to thoſe that follow vs.

The

V. 22.

The ſecond fact of *Ioſephs Faith* is this: *He gaue commandement concerning his bones.* The meaning thereof is this: that *Ioſeph* lying on his death-bed, gaue a ſolemne charge to his Brethren, to haue ſpeciall care how and where they buried him: that his bones might not be loſt, but ſo preſerued while they ſtayed in *Egypt*, that at their departure they might bee carried into the Land of *Canaan*, and their buried in the Sepulchre of his Fathers. The cauſes why *Ioſeph* gaue this Commandement were theſe: IOSEPHS *Faith.*

First, Hereby to teſtifie vnto his Brethren and Poſteritie, that howſoeuer he liued a long time in the pompe and glorie of *Egypt*, yet his heart was neuer ſet thereon: but hee had greater delight, and more eſteemed to bee counted a true member of the Church of God, then to be a noble Prince in the Land of *Egypt*. For if hee had loued & liked the pompe of *Egypt*, he would haue had his Sepulchre among thē; but giuing commandement to the contrarie, it ſheweth plainly, that his heart was neuer ſet on that glory and pompe in which hee liued.

By whoſe Example we are taught, that in vſing the World, and the things thereof, wee muſt not ſet our hearts on them; but as the Apoſtles ſayth, 1. *Cor.* 7. 31. *Vſe them as though wee vſed them not*: ſtill haue our affections ſet on Heauen, which is our ſpirituall *Canaan.*

Secondly, Hereby *Ioſeph* would teſtifie vnto his Brethren, what he eſteemed his chiefe happineſſe: namely, that in Faith and Hope he was ioyned vnto his Fathers and Anceſtors, that beleeued in God; and that hee was of their Religion, and looked for a Reſurrection and an other life, as they did. And this hee would haue knowne, not onely to his Brethren and Poſteritie, but to the *Egyptians* alſo, among whom hee liued.

Thirdly, *Ioſeph* hereby intended principally to confirme the Faith of his Brethren and Poſteritie in Gods Promiſe, for enioying and poſſeſſing the Land of *Canaan* after his death: & this was a notable way to ſtrengthen their Faith. For, when they ſhould ſee or remember his corps, it was vnto them as a

IOSEPHS *faith.* liuely Sermon, to shew them plainly, that howsoeuer they liued for a while in bondage in *Egypt*: yet the day should shortly come, wherein they should bee set at libertie, and brought (as Free-men) into the Land of *Canaan*. And vndoubtedly, *Ioseph* would therefore haue his bones kept among them, that they might bee a pledge vnto them of their deliuerance.

Yea, note further, the Story saith, (*Gen.*50.15.) that *Ioseph* did not onely charge his Brethren generally; but bindes them by an oath to carry his bones: hereby shewing, that it was a matter of great waight which he did enioyne them; euen a signe and pledge of the truth of Gods promise in their deliuerance. Whence wee learne, that it is a matter of great moment, for euery Christian, both carefully and reuerently to vse the *Sacraments*, which God hath giuen as pledges of his Couenant of Grace, made with vs in Christ. For shall *Ioseph* cause his Brethren and Posteritie to sweare concerning his bones, that so they might more reuerently regard that pledge and signe of their outward Deliuerance? And shall not wee with reuerence and good conscience, both esteem & vse those holy pledges of our eternall Deliuerance by Christ Iesus.

The Papists, from this place, would iustifie their practice, in reseruing and honouring the Reliques of Saints. Now by Reliques, they meane the parts of the bodies of Saints departed; as the Head of *Iohn Baptist*, the armes or bones of this or that Saint, the Milke of the Virgin *Mary*, and also the parts of the Crosse whereon Christ suffered, with such like.

Answ. First, let vs know, that their Reliques are nothing else but forged Deuices of their owne, and no true Reliques of Saints; as by one instance may appeare. For the parts and parcels of wood kept in *Europe*, which they say are parts of the Crosse whereon Christ dyed, are so many, that if they were all gathered together, they would load a ship: which shewes plainly, that herein they vse notorious Forgerie, for it was no greater then a man may beare. And the like is their behauiour in the rest.

Secondly, the keeping of *Ioſephs* bones, was for a good end and purpoſe; namely, to teſtifie his owne Faith, and to confirme theirs, in beleeuing Gods Promiſe for their deliuerance out of the bondage of *Egypt*: but their Reliques ſerue rather to extinguiſh Faith in Chriſt, then to confirme it: for they nouriſh men in fond deuices, and fowle Superſtions, and not in the truth of Gods Promiſes. Moſes Parents Faith.

Thirdly, wee doe not reade in all the Bible, that *Ioſephs* bones were euer worſhipped; and therefore from this place they haue no ground whereon to build their ſupeſtitious *worſhipping of Reliques*. And thus much of the Example of *Ioſephs* Faith.

Moſes Parents Faith.

Verse XXIII.

By Faith, Moſes *when he was borne, was hid three Monethes of his Parents, becauſe they ſaw hee was a proper Childe: neyther feared they the Kings Commandement.*

IN this Verſe the Holy Ghoſt proceedeth further, and ſetteth downe vnto vs a notable and worthy Example of the Faith of *Moſes Parents*. If wee would ſee the Hiſtorie at large, we muſt reade the ſecond Chapter of *Exodus*, of which, theſe words are an Abridgement, or briefe Epitome. Now, heere the Faith of *Moſes* Parents is commended vnto vs by two notable actions: Firſt, The hiding of *Moſes* their Childe when hee was borne: Secondly, Their courage and boldneſſe in that action; in *not fearing the Kings Commandement*. Of their hiding of him, wee will firſt

Moses Parents Faith.

entreate generally, and then come to the Circumstance thereof.

In generall, Their hiding of the childe was this: They kept him close, and vnknowne to the *Egyptians* for three monethes space; because the King had giuen commandement and charge to all his people, that they should *drowne euery Man-childe borne among the Hebrewes*, *Exod.*1.22. In this action of their Faith, we may obserue some speciall points.

First, *Moses* was to be a worthy Prophet and Captaine, or Guide vnto the people of *Israel*: and therefore howsoeuer other men-children were drowned vpon the cruell command of *Pharaoh*, yet the Lord prouides for him so soone as hee is borne, that he shall be hid, and so preserued from the tyranny and rage of *Pharaoh*.

Whence we learne, that God in the middest of all Persecution, doth euermore preserue the Seed of his Church. There be two estates of Gods Church in the World: the first is quiet and peaceable, when the Gospel is publikely professed, taught and receiued without hostile opposition, as by Gods great mercie it is in our Church at this day. The second is an hidden estate, when as it cannot shew it selfe visible, but the open profession of the Gospel is suppressed by the rage of the Enemie the Deuill, and by wicked and cruell men that be his instruments. Thus God suffered his Church sometimes to bee shadowed, and in these times many of his deare Children to be slaine and put to death for the sinnes of his Church, yet so, as that alwayes he preserues the Seed of his Church. When *Esay* had shewed the *Iewes* the fearefull Desolation of their Land; that the Cities should be wasted without Inhabitant, and their houses without man; yet then hee sayth, *There shall be a tenth in it, and the holy Seed shall bee the substance or vnderproppe thereof*, *Verse* 13. God doth not deale with his Church, as hee doth with the Enemies thereof: hee but lops off the branches in his Church, when as hee stockes vp the roote of his Enemies, *Esay Chapter* 27. *Verses* 7, 8. When hee visited *Sodome* and *Gomorrha*, hee destroyed them vtterly out of the Earth; but the Lord doth euer keepe fast the

Esay 6.11.

Seed

Seed of his Church, that when the ſtorme of Perſecution is blowne ouer, his Church may ſpring and flouriſh afterward. Moſes Parents Faith.

Here ſome may ſay, Seeing God purpoſed to make *Moſes* ſuch a worthy man ouer his people, why did hee not by ſome wonderfull, powerfull, and mightie manner, preſerue him againſt the rage of *Pharaoh*? *Anſw.* God indeed was able to haue ſent a Legion of Angels for his preſeruation, or to haue done it after ſome ſtrange viſible manner; but yet he would not: for we muſt know and remember, that it is Gods pleaſure to ſhew his power in weake meanes. Hee can preſerue euery Seruant of his from all kinde of iniury: but hee will not alwayes doe ſo, when Chriſt himſelfe our Sauiour, was in his Infancie perſecuted by *Herod*, God his Father was then able to haue preſerued him in *Iudea*, and to haue ouerthrowne his Perſecutor by many Legions of Angels; yet hee would not, but onely vſeth the poore helpe of *Ioſeph* and *Marie*, with the ordinarie weake meanes of flight; and all this he did, that he might be glorified in the weakneſſe of his Seruants; for when all meanes faile, then doth he magnifie his Power and Prouidence in preſeruing thoſe that truſt in him. And thus much of this Action in generall.

The Circumſtances to be conſidered in the hiding of *Moſes*, are foure: Firſt, The time when hee was hid: the Text ſayth, *When hee was borne, Moſes* (as wee ſaid) muſt bee afterward a notable Seruant, and a worthy Inſtrument of GOD, whereby he would worke the deliuerance of his people, out of the bondage of *Egypt*: and yet we ſee, hee is fayne to bee hid ſoone as he is borne.

Hence we learne; that thoſe that bee the Seruants of God, and are in ſpeciall fauour with him, muſt looke for trouble and affliction in this life, from the Cradle to the Graue, from the day of their Birth, to the houre of their death; *Moſes* is in danger of his life by *Pharaoh*, ſo ſoone as he is borne. And ſo was our Sauiour Chriſt by *Herod*, when he was but a babe: whereupon his Parents fled with him into *Egypt* for his ſafetie. And anſwerable to their infancy was the reſt of their life; full

Moses Parents Faith.

danger, full of trouble: And as it was with them, so is it with others; 2. *Tim.* 3. 12. *He that will liue godly must suffer persecution:* and he that *will be Christs Disciple, must take vp his Crosse euery day, and follow him. Luke* 6. 23

This is a point which all of vs must marke; wee must not looke to haue ease and ioy in Earth: it is enough for vs to enioy that after this Life. If Christ himselfe carrie his crosse out of the gate, we then with his Disciples, *must take vp our crosse and follow him euery day.*

The second Circumstance to bee considered is this, How long was *Moses* hid? namely, *three Monethes.* *Exod.* 2. 3.

Quest. Why was he hid no longer?

Answ. Because they could not; for it is likely, there was search for him, and therefore they *made a Basket of Reede, and dawbed it with slime and pitch, and layd the Child therein, and put it among the Bul-rushes by the Riuers brinke.*

Thus did the Parents aduenture the Childes life, for the sauing of their owne: wherein wee may see a great want and weakenesse in their Faith: for they kept their Childe a while by Faith; but afterward committed him to the dangers of the waters, of wilde beasts and fowles of the Ayre. So that it is plaine their Faith was weake, and mingled with feare, and with some doubting. For in keeping the child three moneths, they shew forth liuely Faith; but when as they expose him to danger for their owne safetie, herein they bewray some want of loue, and weakenesse of Faith: and yet wee see they are here commended for their Faith. Which sheweth plainly, that if a man haue true and sound Faith, though it bee but weake, yet God in mercie wil take knowledge of it, and commend it, passing by the weakenesse of it; yea, and vnto that Faith will giue the promises of life euerlasting made in Christ.

The third Circumstance to be considered, is this; Who it was that kept *Moses* three Moneths. In *Exodus* it is sayd, that his *Mother kept him*: but heere it is said, *his Parents kept him*: where the Holy Ghost includes his Father also. How can both these be true? *Answ.* Wee must know, that the Mother was the chiefe doer, in this work; & the Father, though he was *Exod.* 2. 3.

V. 23.

not a doer, yet he gaue his conſent. Now we muſt remember, that conſent is a kind of doing, whether it be in good things or in euill: for, when *Saul* did but *keepe the perſecutors clothes that ſtoned Stephen* (*Act.*7.58.) whereby he ſignified his conſent; thereupon he confeſſeth himſelfe to *be guiltie of his death*, *Act.*22. Verſe 20. Faith. of Moſes parē

Laſtly, Obſerue the Cauſe, or rather the *Occaſion* that mooued the Parents to ſaue their child. It was a notable *comelineſſe* and *beautie*, which did appeare in the bodie of the child, when he was borne. This mooued them to reaſon thus with themſelues: Surely, God hath giuen ſuch beautie and comelineſſe vnto this child, that it is verie likely hee will vſe him hereafter, to bee ſome notable inſtrument of ſome great worke; we therefore will keepe him aliue. This point muſt be marked of vs: for beſide their naturall affection, this alſo was a motiue to make the Parents ſaue the child.

Hence we may learne, That thoſe whom God will imploy aboue others, in ſome ſpeciall ſeruice for his owne glorie, he vſually endowed with ſome ſpecial gift aboue others; yea, many times with outward grace and comelineſſe in the body. For, this beautie in *Moſes* bodie, mooued his Parents to ſeeke to ſaue his life; they perſwade themſelues that God had not imprinted that in him for nought. *Saul* (we know) was made King ouer *Iſrael*: and it is noted, that the Lord had giuen him a goodly ſtature; for hee was *higher then any of the people from the ſhoulders vpward*. And ſo *Dauid had a good countenance, and a comely viſage*: for the Lord purpoſed to make him King ouer *Iſrael*. Now, as he did excell his brethren in beautie and comelineſſe, ſo he was to bee farre aboue them in this ſpeciall ſeruice of God, in gouerning his people. 1.*Sam.*10. 27. 1.*Sam.*16. 12.

Hence wee learne; Firſt. That comelineſſe and beautie is a gift of God: Secondly, That thoſe which excell others in theſe gifts of Nature, muſt looke alſo that anſwerably they excell them in holineſſe, and zeale in the ſeruice of God, and doing good vnto men, as *Moſes* and *Dauid* did. But alas, wretched is the practice of theſe times: for commonly thoſe which haue comelineſſe and beautie aboue others, doe vſe it

as

Moses Parents Faith.

as a baite and occasion vnto all sinne and naughtinesse; as to whooredome and lasciuiousnesse, that thereby they may more fully satisfie their owne wretched and Satanicall lusts: but this must carefully be looked vnto, of all such as haue the gifts of Nature in more excellent manner then others. For if they vse them, or rather abuse them to bee meanes of sinne, and to set forth the pride and vanitie of their hearts, they haue much to answer for vnto God, at the dreadfull Day of Iudgement. Hath God giuen thee beautie and comelinesse: and doest thou vse it as a baite to in-snare others, for the-satisfying of thy lust? Then looke vnto it thou euill seruant, for thou doest not hide, but consume thy Masters Talent, imploying it to his dishonour; therefore it shall be taken from thee: and in stead thereof, thou shalt haue vglinesse and deformitie, and so in soule and bodie bee tumbled into hell, with vncleane spirits. And thus much of the first action of their Faith, with the circumstances thereof.

The second action, whereby the Faith of *Moses* Parents is commended vnto vs, is this; *They did not feare the Kings Commandement*: These words must not be vnderstood absolutely and simply, but with limitation. For many places of Scripture are spoken simply, which must bee vnderstood with respect; as when it is said, *Matth.* 11. 18. *Iohn came neither eating nor drinking*, that is not, *eating nothing at all*, but *eating little*: and *Christ* saith, *Matth.* 10. 34. *Hee came not to bring peace, but the sword*: that is, (as *Luke* expounds it, *Luke* 12. 51.) *rather debate then peace*. And so in this place, *Moses* Parents feared not the Kings commandements; that is, They did not feare it ouermuch, or wholly, or onely, or so much as others did in this like case.

Here then first we may learne, how farre forth we must obey Superiours and Magistrates: wee must obey them not simply, but in the *Lord*, *Ephes.* 6. 1. that is, In all their lawfull commands; but when they command things euill and vnlawfull, then we must stay our selues, least obeying them we rebell against God. For this we haue sufficient warrant in this place, as also in the Apostles; who being commanded (*Act.* 4. 18, 19.)

That

That in *no wise they should speake, or teach in the Name of Iesus*: answered, *Whether it be right in the sight of God, to obey you rather then God, iudge ye.* And the *Mid-wiues* of *Egypt* are commended by the holy Ghost, *Exod.* 1. 17. for sauing the young children aliue, against the Kings commandement. And the three men of the Iewes, *Shadrach*, *Meshach* and *Abednego*, are renowned with all posteritie, for disobeying the commandement of *Nebuchadnezzar*, (*Dan.* 3. 16, 17.) of worshipping the golden Image. By which examples, we may see plainely, that our obedience to men, must bee in the Lord onely. Neither is our refusing to do their vnlawful commands, any disobedience indeed: because the fift Commandement in this case ceaseth to bind, and giues place to the Commandements of the first Table, which are greater, as we shewed before, v. 17. Moses *Parents Faith.*

Secondly, See here this godly boldnesse, in not ouermuch fearing the Kings commandement, is made a worke of Faith: whence wee learne, that true Faith in the promises of God, doth serue to moderate a mans affections. There is no man, but if hee be left to himselfe, he will goe too farre in the sway of his affections: experience sheweth that many through anger and ioy, haue lost their liues; some for feare haue forsaken Religion, and sorrow hath cost many a mans life: yea, any affection if it be not moderate and staied, will bereaue a man of his senses, and make him a beast and no man.

But behold, the vse and power of true Faith: It serueth to mitigate a mans affections: so as if a man bee angrie, it shall be with moderation: and so we may say of feare, ioy, hatred, or any other affection: Faith will asswage and stay the rage thereof. For vndoubtedly, *Moses* Parents might haue beene ouerwhelmed, with feare of *Pharaohs* tyrannie and crueltie, but that God gaue them Faith, which did moderate this feare. There is none of vs, but if we looke well into our selues, wee shall see that wee are excessiue in many affections, sometime in feare, sometime in anger, sometime in sorrow, and such like. Now would wee know how to bridle these strong passions? Then get true Faith: it is the meanes whereby a man may moderate and stay the rage of his affection, so as they

Moses Faith. they ſhall not breake out in extremitie. Is a man angrie? Why, if hee haue Faith, hee will bridle his anger. Is he ſorrowfull? Yet it is in meaſure: and ſo for the reſt, Faith will rule them all, and yet extinguiſheth none. Which ſhould greatly prouoke vs to labour for true Faith, ſeeing it is of ſuch vſe and power in the ſtay of our affections.

Moses Faith.

Verse XXIIII.

By Faith, Moses *when he was come to age, refuſed to be called the Sonne of* Pharaohs *daughter.*

XXV. *And choſe rather to ſuffer aduerſitie with the people of God, then to inioy the pleaſures of ſin for a ſeaſon.*

XXVI. *Eſteeming the rebuke of Chriſt greater riches, then the treaſures of Egypt: For hee had reſpect vnto the recompence of reward.*

HEre the holy Ghoſt comes to the commendation of *Moſes* Faith, and in theſe three Verſes propounds a moſt notable example hereof.

By *Moſes Faith*, in this place, we muſt vnderſtand *Saving Faith*; which is nothing elſe, but a gift of God, whereby *Moſes* receiued the promiſe of God, touching ſaluation by the *Meſſias*, and of the promiſed Land, made to *Abraham*, and to his ſeed after him, and applied the ſame vnto himſelfe particularly.

Now in the firſt entrance of this example, the holy Ghoſt ſetteth downe a wonderfull thing of *Moſes*; namely, That *Moſes* had Faith, and by it did this great worke. This (I ſay) is ſtrange, becauſe hee was brought vp by *Pharaohs* daughter in the Court of *Pharaoh*, where was no knowledge of the true God, and indeed nothing but Idolatrie, wantonneſſe, and profaneneſſe. And yet heere it is teſtified of him, by the Spirit of God which cannot lie, that he

hee had Faith; which is a wonderfull thing. And the like is recorded of others in the Word of God: As in *Ahabs* Court (who was a King that had *ſold himſelfe to worke wickedneſſe*) yet the Spirit of God teſtifieth, that euen there was good *Obadiah, a man that feared God greatly.* And *Herod* was a moſt deadly enemie to Chriſt: and yet *Ioanna* the wife of *Chuza, Herods* friend, miniſtred of her goods vnto Chriſt. And *Paul* ſaith, *The Saints which are of Cæſars houſhold ſalute you:* Where by *Cæſars* houſe, is meant the Court of *Nero*, who was a moſt bloodie man, and a wicked perſecuter; and yet in his houſe were the profeſſours of Chriſts Goſpel. By theſe examples we learne, that Chriſt hath his children and ſeruants in the middle among his enemies: for theſe three Courts, of *Pharaoh, Herod* and *Nero*, may bee called a kind of hell; and yet there were ſome of Gods ſeruants in them all. Which ſheweth vs clearely the truth of Gods Word, which ſaith of Chriſt, that hee *raigneth in the middle among his enemies.* How-ſoeuer they rage, and ſeeke to blot out his name, and root out his Kingdome, yet maugre their throats, hee will rule in the middle of their Kingdomes, and there haue thoſe, which truly ſerue him and feare his Name, *Reuel.* 2. 13. God had his Church in *Pergamus*, where Sathans throne was.

Moſes Faith.

1. *King.* 8. 3.

Pſal. 110. 2.

Againe, this fact of *Moſes* ſerues to checke many a man in this age, that is brought vp in the Church of God, and vnder godly Parents and Gouernours, and yet is a hater and mocker of the Religion of Chriſt. Surely *Moſes* in the Day of Iudgement ſhall ſtand vp againſt all ſuch, and condemne them. For hee had Faith, though hee were brought vp in a moſt profane place: and they are void of Faith, nay, enemies vnto it, though they liue in the boſome of the Church.

But let vs come to the ſtrange fact which *Moſes* did, for which his Faith is ſo commended. The Text ſaith of him firſt of all, That *when he was come to age, hee refuſed to be called the ſonne of Pharaohs daughter.* How *Moſes* became her ſonne, wee may read at large, *Exodus* 2. where it is ſaid, that ſhee hauing found *Moſes in the baskes*, preſerued him aliue, and brought him vp as her owne child, purpoſing to make

him

Moses *Faith.* him her owne ſonne and heire. But this honour of hers hee would not accept; this hee refuſed by Faith, and this is that notable and famous act, for which is Faith is here commended vnto vs.

But ſome will ſay, This fact of *Moſes* may ſeeme rather worthy of blame then praiſe, as being a practiſe of great rudeneſſe and ingratitude: for ſhee preſerued his life from death, and brought him vp as her owne child, and vouchſafed him this ſpeciall fauour, to make him her heire; and therefore *Moſes* ſhould not thus haue contemned her fauour. *Anſ.* Indeed it had bin *Moſes* part to haue ſhewed himſelfe thankfull, in accepting this fauour at her hands, and alſo inioying the ſame, if he might haue done it with the feare of God, and keeping a good conſcience. But that he could not doe: for if he had dwelled ſtill with her, and beene her ſonne and heire, he ſhould haue beene vndutifull vnto God. Now this is a rule to be remembred and practiſed alwayes; that in duties of like nature, the Commandements of the ſecond Table, doe bind vs no further, then our obedience thereto, may ſtand with obedience vnto the Commandements of the firſt Table: and when theſe two cannot ſtand together, then wee are freed from obedience vnto the ſecond Table; as, for performing honour and thankefulneſſe vnto men, when we cannot therewithall performe obedience and ſeruice vnto God. And this was *Moſes* caſe; becauſe hee could not both ſerue God, and continue his thankfulneſſe to *Pharaohs* daughter, (for in ſtaying with her, he ſhould haue made ſhipwracke of true Religion) therefore he forſaketh her fauour and honour; and for this cauſe is heere commended vnto vs. The like did our Sauiour Chriſt: for when *the people would haue made him King, he refuſed it, and fled from them, Ioh.6.15.* becauſe it would not ſtand with that calling, for which hee was ſanctified and ſent into the world: therefore *Moſes* fact was commendable, and doth greatly ſet forth vnto vs his holy Faith.

In this fact of *Moſes*, thus generally conſidered, obſerue a notable fruit of true Faith: It maketh a man eſteeme more, of the ſtate of adoption to be the child of God, then to bee the

child

child or heire of an earthly Prince. This is plaine in *Moſes* in this place. And the like we may ſee in *Dauid*: for though hee were a King, yet he ſet all his Royaltie & Maieſtie at naught, in regard of Gods bleſſing of adoption; and therefore hee ſaith, *The Lord* (not the Kingdome of *Iſrael*) *is my portion*. And againe, when hee was kept from the Lords Tabernacle, and the company of Gods Saints, through perſecution; hee ſaith, *The Sparrowes and the Swallowes were more happie then hee*, *Pſal.*84. becauſe they had neaſts where they might keepe their yong, and ſit and ſing; but he could not come neere the Lords Altar. And yet more fully to expreſſe, the earneſtneſſe of his affection this way; he ſaith, hee had rather bee a man of baſe office, euen a *doore-keeper in the houſe of God*, then a man of renowne *in the Tents of wickednesse*. But howſoeuer, theſe men were of one mind herein, yet come to our Age, and ſeeke in Towne, Country and people, and we ſhal ſee this fruit of Faith is rare to bee found: for generally (though I will not ſay all) the moſt of thoſe that are borne of good parentage, as the ſonnes of Knights or Squires, and eſpecially of Nobles, are ſo bewitched with the pride of their earthly Parentage, that they haue ſcarce a thought after adoption in Chriſt. Gods heauenly Graces will take no place in their hearts, but they vtterly contemne all other eſtates of life in regard of their owne. And this is the common ſinne of the whole world: for, at earthly preferments men will ſtand amazed; but ſeldome ſhall you find a man that is rauiſhed with ioy in this, That he is the child of God, as *Moſes* was. But this practiſe muſt be a preſident for vs to follow: we muſt learne to haue more ioy in being the ſonnes of God, then to bee heires of any worldly Kingdomes; & to take more delight in the Grace of adoption through Ieſus Chriſt, then in the ſon-ſhip of any earthly Prince

Moſes Faith.

Pſalm. 16.

It is a great prerogatiue to bee heire to a King or Emperour, but yet to be the child of God, goes farre beyond it, euen aboue compariſon. For, the ſonne of the greateſt Potentate may bee the child of wrath: but the child of God by grace, hath Chriſt Ieſus to be his eldeſt *brother*, with whom he is *fellow heire* in heauen; hee hath the holy Ghoſt alſo for his

Com-

Moses *Faith.*

Comforter, and the Kingdome of Heauen for his euerlasting *Inheritance*. And therefore we must learne of *Moses*, from the bottome of our hearts, to preferre this one thing, To be the child of God, before all earthly things, either pleasures, riches, or any other prerogatiues whatsoeuer.

Now more particularly in the fact of *Moses*, note two circumstances: First, The *manner how*: Secondly, The *time* when, he refused to be called the sonne of *Pharaohs* daughter.

For the first; his refusall was not in word, but in deed: for if we read the whole Historie of *Moses*, we shal not find, that either he spake to *Pharaoh* or to his daughter, or to any other to this effect, that hee would not bee her heire, nor called her sonne; but wee find that hee did it indeed: for when he came to age, hee left the Court oftentimes, and went to visit his brethren, to comfort them, to defend them, and to take part with them. And hence wee must learne, not so much to giue our selues to know, and to talke of matters of Religion, as to doe and practise the same, both before God and men. This did *Moses*. It is the common fault of our age, that we can be content to heare the Doctrine of Religion taught vnto vs; yea, many will learne it, and often speake thereof: but few there bee, that make conscience to doe the things they heare and speake of. But let vs learne of *Moses*, to put those things in practise which we learne and professe, and in silence to doe them: for, the fewer words the better, vnlesse our deedes bee answerable. If any of vs were to walke vpon the toppe of some high mountaine, we would leaue off talking, and looke vnto our steps for feare of falling. Behold, when wee enter the profession of Christianitie, we are set vpon an high mountaine: for the way of life is *on high*; and Christianitie is the *high calling of God*. Wee therefore must bee *wise*, as *Salomon* saith, *Prou.* 15.24. and looke well to our conuersation, hauing a strait watch ouer all our waies, through the whole course of our liues, euen to the end of our dayes; and not stand so much on speaking and talking, as on doing; *For the doer of his worke shall be blessed in his deed*, *Iames* 1.25. This is the thing we must looke vnto, as the onely ornament of our profession, declaring

Phil. 3.14.

V. 24.

declaring that we haue the power of godlineſſe; but if deeds bee wanting, our religion is vaine, wee are like the *Fig-tree* which Chriſt curſed, *hauing leaues and no fruit.* Moses Faith. Mat. 21. 19

The ſecond circumſtance to bee conſidered, is the time when hee refuſed this honour: namely, *when hee came to bee a man of yeeres and diſcretion.* A man in common reaſon would iudge thus of *Moſes* fact: *Moſes* hath rare fortune offered him, hee might haue beene ſonne and heire to a Princeſſe: ſurely this is a raſh fact of his, and voide of conſideration, to refuſe it; vndoubtedly hee farre ouer-ſhot himſelfe herein, either through raſhneſſe or ignorance. But to preuent ſuch carnall ſurmiſes, the ſpirit of God ſets downe this circumſtance of time; ſaying, that hee did not refuſe it in his youth: but when hee *was come to age, that is, to perfect yeeres of diſcretion*, and by reaſon thereof muſt needs haue conſideration and iudgement to know what hee did; then did hee refuſe this honour, to bee *Pharaohs* daughters ſonne and heire. In the ſeuenth of the *Acts*, wee ſhall ſee that hee was *fourtie yeeres old* when he did this. And therefore this is true which is here ſaid, that *when he was come to age* and ſtayednesſe, then hee refuſed this honour: for, fourtie yeeres is a time, not only of ripeneſſe for ſtrength, but of ſtayednesſe in iudgement and diſcretion.

Out of this circumſtance wee learne two points. Firſt, that it is a common fault of young yeeres, to bee ſubiect to inconſideration and raſhneſſe: for, *Moſes* did not refuſe the honour of *Pharaohs* daughter, when hee was young, leſt it ſhould ſeeme to bee a point of raſhneſſe: but *when he was come to age* (as the Text ſayth:) inſinuating, that if hee had done it when hee was young, it might haue beene eſteemed but a raſh part, and done in ſome haſtie paſſion of youth. Euery age of man hath his faults: and this is the fault of youth, to bee headie and raſh in their affaires, for want of conſideration and experience. And therefore all young perſons muſt haue care of theſe ſinnes of youth, and watch the more againſt them, becauſe they are ſo incident to their yeeres. Now the way to auoyde them, is to follow Chriſts example, *Luke*

Moses Faith.

2.52. to labour to *growe, as in yeeres, so in wisedome and in grace:* and to obey the counsell of *Paul* to *Timothie*, 2. *Tim.* 2.22. to *flie the lusts of youth, following after iustice, faith, charitie, and peace, with all that call vpon the name of the Lord with a pure heart.*

Secondly, this circumstance of time, noting *Moses* deliberate stayednesse in this fact, doth plainely aduertise vs, what is or should bee, the vertue of old age, and the ornament of yeeres; namely, *stayednesse* and *discretion*: whereby I meane, not onely that naturall temper of affection, which old age bringeth with it; but such religious discretion, whereby men of yeeres doe all things in Faith, so as their workes may bee acceptable and pleasing vnto God. For, when a man is growne in yeeres, and hath had experience and obseruation in the Church of God, hee must not onely haue a generall knowledge and wisedome, but a particular wisedome, whereby hee may doe in Faith, whatsoeuer hee takes in hand, and therein please God. But alas, this may be spoken of old men in these dayes, that in regard of this wisedome they are very babes: a thing greatly disgracefull to their condition. For, *Paul* biddes the *Corinthians*, 1. *Cor.* 14.20. that *they should not be children in vnderstanding, but ripe of age:* yea, and he forbids the *Ephesians*, *Eph.* 14.4. to bee *children still, wauering and carried about with euery winde of doctrine.* Whereby wee may see, that aged persons doe quite degenerate from that they ought to bee, when they are babes in knowledge, voide of spirituall wisedome. Indeed, wee must grant that our aged persons are worldly wise; and hee must haue a cunning head, and (as wee say) rise early, that herein goes beyond them: But bring them to the booke of God, and to giue a reason of their actions, that they are done in Faith; herein, they are meere babes, and ignorant: neither can they tell what it is to doe a thing in Faith, so as it may be acceptable to God. Herein, many that are young in yeeres, doe quite out-strippe them. What would wee thinke or say of a child that being set to a good schoole, should still be in the lowest forme, though he had long continued at it? Surely we should iudge

judge him either exceeding negligent, or deſtitute of ordinarie capacitie. Moſes Faith.

Behold the Church of God is the ſchoole of Chriſt: and if a man haue liued long therein (as twentie, or fourtie yeeres) and yet be no wiſer in religion, then a young child; is it not a ſhame vnto him? and ſhall wee not condemne him of great negligence? Wherfore, let all aged perſons here learne their dutie; which is, to grow to ripeneſſe in ſpirituall wiſedome, that ſo their *age may be to them a crowne of glorie, being found in the way of righteouſneſſe, Prou.* 16.31.

VERSE XXV.

And choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.

THe meaning of theſe words is this: *Moſes* caſt with himſelfe, that if hee ſhould yeeld to become heire to *Pharaohs* daughter, hee muſt liue with her, and pleaſe her in all things, and ſo altogether leaue Gods Church and people, in Gods holy religion; which thing to doe, he abhorred in his heart: and withall, he muſt leaue and loſe the eternall bleſſednesſe of Gods children, for the honours and ſinfull pleaſures of the Court, which were but momentanie. Theſe things conſidered, he chooſeth rather to bee in affliction and miſerie with the people of God, then vpon theſe conditions, to liue in *Pharaohs* Court, and to become his daughters ſonne and heire.

And becauſe this may ſeeme a ſtrange choiſe, the holy Ghoſt doth afterward render a reaſon hereof, which is this; Becauſe *Moſes* liked rather to enioy the prerogatiues of Gods Church (though it were in miſerie) then to enioy any honour in a wicked Court, ſuch as indeede *Pharaohs* was.

In this verſe therfore, we are to note a ſecond fruit of *Moſes* Faith; to wit, that he preferred the fellowſhip and com-

Moses Faith.

munion of Gods Saints, before all other societies in the world. The same also was *Dauids* practice, *Psal.* 16.3. *All my delight* (sayth hee) *is in the Saints that dwell on the earth.*

This fruit of *Moses* Faith, doth discouer vnto vs a grieuous fault which raigneth in this age; to wit, the neglect and contempt of the communion and societie of Saints. There is a societie and fellowship that is loued and magnified among vs: but what manner of societie is that? surely, of such as giue themselues to drinking, iesting, scoffing, riot, mirth, gaming. This is the common and generall good-fellowship: through which, God is greatly dishonoured. For most men set their delight therein, and are neuer merrie but in such companie, wherein indeed they delight themselues in their sensualitie. True it is, men plead that this good-fellowship is a vertue. But then was *Moses* farre ouer-seene: for in *Pharaohs* Court he might haue had all kind of such good-fellowship and companie; yet he likes it not, but rather chooseth affliction and miserie with the people of God, then to enioy such fellowshippe in *Pharaohs* Court. And as for the goodnesse of it, it is neyther so esteemed, nor called by any, but by them that call good euill, and euill good. Wee see, *Moses* a man of wisedome and learning, *Act.* 7.23. no child, but a man of fourtie yeers old, hates and abhorres this good-fellowship, as the worst estate in the world: rather choosing the societie of a miserable and persecuted Church, then the best of that fellowship which a Kings Court could yeeld. Let vs therefore learne more wisedome out of his practice. Some say, this good-fellowship is harmelesse; and such men who thus merrily passe their times, doe no such hurt as many others doe. But I answere, men are borne to doe good. Againe, to misspend time, wealth, and wit, are not these euill and harmefull, both in themselues, and in the example? And which is worst of all, it is no fellowship with *God*, nor any part of the communion of Saints, but rather a fellowshippe with Satan; therefore let all that will, like true Christians, haue true comfort in that article of their Creed, the *communion of Saints*, esteeme the fellowship of good and holy men

aboue

aboue all other. For by this communion with Gods Saints, a man reapes great profit, when as the other brings to a man the ruine both of his bodie and ſoule. By the ſocietie of the godly, we are firſt made partaker of their gifts and holy graces; and ſecondly, of their prayers, and the bleſſings of God vpon them; which things, if there were no other, might moue vs to embrace this bleſſed ſocietie before all other. And yet further, by being of this ſocietie, a man auoids many of Gods judgements: If there had beene ten righteous men in *Sodome*, they had all beene ſpared from deſtruction. Wherein we may ſee, that they that cleaue to ſuch as feare the Lord in deed, neuer receiue harme, but rather much good; for, *for the elects ſake* it is, that the world yet ſtandeth: and if they were gathered, heauen and earth would goe together; but for the calling of the Elect, the hand of God is yet ſtayed. Why then ſhould not *Moſes* example bee our rule, Aboue all worldly pleaſure to reioyce in the ſocietie of Gods Saints. MOSES *Faith.* *Gen.* 18. 32.

Thus much in generall: Now, in the particular words, are many notable points of doctrine, which wee will touch in their order. *And choſe rather, &c.*] Marke here a rare and ſtrange choiſe as euer we ſhall reade of. There are two things propounded to *Moſes*: The firſt is, honour and preferment in *Pharaohs* Court: to be ſonne & heire to *Pharaohs* daughter: wherewith he might haue enioyed all earthly pleaſures and delights. The ſecond is, the miſerable afflicted condition of Gods Church and people.

And of theſe two, *Moſes* muſt needs chooſe the one: well, what chooſeth hee? Surely hee refuſeth the prerogatiues and dignitie, that he might haue had in *Pharaohs* Court, and makes choiſe of the miſerie and affliction of Gods people in aduerſitie; that ſo hee may enioy the priuiledges of Gods Church. A wonderfull choiſe: for which his Faith is here commended, and hee renowned to all poſteritie. The ſame choiſe hath God ſet before all men in all ages. In former times God ſet before *Eſau* two things; A *meſſe of redbroth*, and his birth-right: but prophane *Eſau* chooſeth the worſer; he forgoes his birth-right, ſo he may haue the broth.

Moses Faith.

But farre worſe did the *Gadarens*; there was ſet before them Chriſt Ieſus the Lord of life, and their hogs and cattell: Now they preferre their hogs before Chriſt; A moſt miſerable and ſenſeleſſe choiſe. And is it not as ill with vs? There is ſet before vs on the one ſide heauen, and on the other ſide hell; but men for the moſt part chooſe hell and forſake heauen. Ciuill worldly men whoſe delight is all in riches, they preferre earth before heauen, the ſeruice of ſinne, which is the greateſt ſlauerie, before the ſeruice of God, which is perfect freedome, and glorious libertie of the Saints in light: and thus doe all men without Gods ſpeciall grace. Whereupon *Paul* prayes in his Epiſtles for the Churches, that God would giue vnto them the *ſpirit of wiſedome, that they may be able to iudge betweene things that differ.* And this wiſedome wee muſt labour for, that when theſe different things are ſet before vs, wee may make a wiſe choiſe: otherwiſe, wee ſhew our ſelues to be like bruit beaſts without vnderſtanding, and doe quite ouerturne our owne ſaluation. In the Miniſterie of the Word wee haue *life and death, good and euill*, ſet before vs, as *Moſes* ſaid to the people, *Deut.* 30. 15. 19. Let vs therefore endeauour our ſelues to chooſe life, by embracing and obeying the Word of God: and ſo ſhall wee follow both his precepts and practice.

Phil. 1. 10.

To ſuffer aduerſitie with the people of God.]

Here we may obſerue what is the ordinarie ſtate and condition of Gods Church and people in this world: namely, to bee in affliction and vnder the creſſe. Hence *Paul* ſayth, *That wee muſt come to heauen through manifold afflictions*, *Acts* 14. 22. The Lord knoweth what is beſt for his ſeruants and children: and therefore he hath ſet downe this for a ground, that all that *will liue godly in Chriſt Ieſus, muſt ſuffer perſecution*, 2. *Tim.* 3. 12.

Thus the Lord dealeth with his children for ſpeciall cauſes: for firſt, all croſſes, as loſſe of goods, friends, libertie, or good name, they are meanes to ſtirre vp and awake Gods people out of the ſlumbring fit of ſinne; for the godly are many times ouertaken this way. The wiſe virgins ſleepe, as well

well as the fooliſh: Now afflictions rouze them out of the ſleepe of ſecuritie. See this in *Ioſephs* brethren, who went on a long time without any remorſe for ſelling their brother; But when they were ſtayed in *Egypt*, then they are rouzed vp, and can ſay, *Gen.* 42.21. *This trouble is come vpon vs for ſelling our brother.* Moses Faith.

Secondly, afflictions ſerue to humble Gods children, *Leu.* 26.41. So the Church of God ſpeaketh, *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him, Micha* 7.9.

Thirdly, they ſerue to weane the people of God, and to driue them from the loue of this world: for, if men might alwaies liue in eaſe, they would make their heauen vpon earth; which may not bee. And herein God dealeth with his children like a Nurſe; when ſhe will wean her child, ſhe layes ſome bitter thing vpon the pappes head, to make the child to loath the pappe; ſo the Lord, to draw our hearts from the world, and to cauſe vs to loue and ſeek after heauen and heauenly things, hee makes vs to taſte of the bitterneſſe of affliction in this world. Fourthly, affliction ſerues to make Gods children to goe out of themſelues to ſeeke ſincerely vnto God, and to relie onely vpon him: which in proſperitie they will not doe. This, *Paul* confeſſeth of himſelfe and others; *Wee* (ſayth hee) *receiued the ſentence of death in our ſelues, becauſe wee ſhould not truſt in our ſelues, but in God:* 2. *Corinth.* 1.9. So good King *Iehoſaphat*, when hee was compaſſed of his enemies, *Hee cryed to the Lord, and ſayd; Lord wee know not what to doe, but our eyes are towards thee:* 2. *Chron.* 20.12. Yea, the rebellious Iewes are hereby driuen to ſeeke the Lord, whom in proſperitie they forſooke; as we may ſee at large, *Pſal.* 107.6,12,13,19.

Laſtly, afflictions ſerue to make manifeſt the graces of God in his children. The *Lord* (ſayth *Iob*) *knoweth my way and trieth mee*, *Iob* 23.10. *Deut.* 8.2. *Remember all thy way* (ſayth *Moſes* to the *Iſraelites*) *which the Lord thy God ledde thee this fourtie yeeres, for to proue thee, and to know what was in thine heart.* Hence *Iames* calleth *temptations, the triall of Faith, Iam.* 1.2,3. And *Paul* makes *patience the fruit of tribu-*

Moses Faith.

lation, Rom. 5. 3. For looke as the ſhowers in the ſpring time, cauſe the buddes to appeare: ſo doe afflictions make manifeſt Gods graces in his children. Patience, hope, and other vertues; lie cloſe in the heart in the day of peace: but when tribulation comes, then they breake forth and ſhewe themſelues.

Hence wee learne that it is not alwaies a token of Gods wrath, To ſuffer affliction. If any man or people bee laden with croſſes, it is no argument, that therefore they are not the children of God: for, as Peter ſayth, *Iudgements beginne at Gods houſe*, 1. Pet. 4. 17. and any croſſe vpon a people, familie, or particular perſons, if it bring forth the fruit of grace in them, is a true ſigne, they belong to God. Yea, when men wander from God by an euil way, theſe afflictions are meanes to call them home to God: *Pſal.* 119. 67. *Before I was afflicted, I went aſtray.* And they that forſake their ſinne and returne to God in the time of affliction, are certainely Gods people: for, the wicked man fretteth and murmureth againſt God when a croſſe commeth, and he cannot abide it. But the godly man is humbled thereby, and it makes him more obedient in all duties vnto God.

This wee ſhould conſider: for by an outward profeſſion, we beare the world in hand, that wee are Gods children, and therefore we come to heare Gods Word, and to learne how to behaue our ſelues as beſeemeth his children. But if wee would be known to be Gods children indeed, then when any of Gods iudgements doe befall vs, wee muſt make this vſe of them; namely, labor therby to be hũbled for our ſins, & to forſake our ſins, & to make conſcience of all bad wayes for euer afterward; and then we ſhew our ſelues to be Gods children indeed: but if vnder the croſſe, or after the croſſe, we be as diſſolute as euer we were, and ſtill follow our old ſinnes, then wee cannot be iudged to bee Gods people and children, but rather a wicked and ſtubborne generation, which the more they are corrected, the worſe they are; like a ſtuby, the more it is beaten, the harder it is. Let vs therefore by the vſe of Gods iudgement, ſhew our ſelues to bee Gods chil-

children: so shall wee say, with *Dauid* with much ioy and comfort, *It is good for vs that wee haue beene in trouble, Psal.* 119.71. Moses faith.

Thus wee see *Moses* choise: now come wee to the thing heere refused, *To enioy the pleasures of sinne for a season.* By *pleasures of sinne*, wee must vnderstand the *riches and dignitie that* Moses *might haue had in Pharaohs Court and Kingdome.* Which are called *the pleasures of sinne*, not because they were so in themselues; for, so they were the good gifts of God: but because *Moses* could not enioy them in *Pharaohs* Court, without liuing in sinne; for, hee must haue refused the societie of Gods Church and people, and so haue beene a stranger from the couenant which God made with *Abraham, Isaac*, and *Iacob*, and with their seed after them, if hee would haue beene sonne to *Pharaohs* daughter.

Here then the holy Ghost setteth downe two notable reasons, which induced *Moses* to refuse these honours and dignities: First, because *they were the pleasures of sinne*; And secondly, because he should enioy them but *for a season.*

The first reason affoordeth vnto vs many notable points worthie our consideration. First, here wee learne, that riches, honour, and dignitie seuered from true religion, are nothing but the pleasures and profits of sinne. This was *Moses* iudgement, as the holy Ghost here testifieth: and it is the plaine truth of God, as *Salomon* after lamentable experience disputeth, and proueth at large: concluding of riches, honour, pleasures, and all earthly things separated from the feare of God, they are nothing else but *meere vanitie and vexation of spirit.* And *Paul* sayth, *To the impure, all things are impure*; his meat, drinke, and apparell, which in themselues are otherwise the good gifts of God. *Eccles. all ouer.* *Tit. 1. 15.*

The consideration hereof is of great vse: for first it lets vs see what is the state of these men which lay aside religion and good conscience, and betake themselues wholly to the world, to get riches and preferment: most men are of this disposition, and such indeed are only counted wise. For, let there bee speech tending to a mans commendation, vsually

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Moses Faith.

this is the first matter of his praise, that hee is a substantiall wealthy man; and one that looks well to himselfe: as though riches, or honour were a mans chiefe happinesse. But howsoeuer the world iudgeth of these men; yet hereby wee may see and know that their case is miserable. For, without religion and the feare of God, their riches and honours are but the pleasures and profits of sinne, and therefore the more they heape vp riches after this sort, not regarding Christ, nor his Gospell; the more they heape vp to themselues the treasures of sinne, and consequently the greater condemnation: for worldly treasures seuered from religion, are but the Mammon of iniquitie, which causeth damnation. Hence Christ said vnto his Disciples (vpon occasion of the young rich man) that it was *as easie for a great Camell to goe through the eye of a needle, as for a rich man to enter into the kingdome of heauen*; that is, such a rich man as sets his heart to get riches and honour, not regarding the religion of Christ. Whence also in another place hee pronounceth this fearefull sentence against them: *Woe bee to you that are rich, for you haue receiued your consolation*: *Luke* 6. 24. They therefore that lay aside religion, and giue themselues wholly to seeke gayne and honour, are before God most wretched and miserable: and the longer they continue in this course, the more miserable they are; for the more sinne they heape vp, and so the deeper shall bee their condemnation. Wherefore if any of vs haue beene thus minded heretofore, let vs now leaue this course, as most dangerous to our soules: for what will it profite a man to gayne the whole world, if hee lose his soule?

*Mat.*19.24.

Secondly, Hence wee must all learne, especially they that haue any measure of wealth more or lesse, to ioyne with the vse of our riches the feare of God, and the practice of true religion: for, seuer these asunder, and riches are nothing else but sinfull pleasures. It is a good conscience which rectifieth the owner in the right vse of his honour and treasures: but without that, hee pollutes the blessings of God which hee enioyes, and they being polluted shall turne to his greater woe.

woe. A man would haue thought that King *Belſhazzer* had beene an happie man, when hee kept his royall feaſt, and dranke wine in golden bowles before a thouſand Princes that were vnder him, and before his Concubines: but the ende of all, that his iollitie may ſhew vs the nature of ſuch proſperitie. For ſo ſoone as hee ſaw the *fingers of a mans hand, writing vpon the wall*, hee became quite confounded in himſelfe: *his countenance was changed, and his thoughts troubled him; ſo that the ioynts of his loynes were looſed, and his knees ſmote one againſt the other*: What comfort had hee now from all his riches and pleaſures? So *Dives*, while hee liued, might ſeeme for his wealth and riches to bee happie: yet all this did him little good; for, *hee had but his pleaſure for his life time*, *Luk.16.25.* and after this life, his ſoule went downe to hell. A worldly man would iudge the rich man in the Goſpell, a moſt happie man, that ſaid to his ſoule, by reaſon of his great aboundance of outward wealth, *Luke* 12.19. *Soule, ſoule, thou haſt much goods layd vp for many yeeres, liue at eaſe, eate, drinke, and take thy fill*: yet becauſe herewith hee wanted religion, a good conſcience, and the feare of God, this ſentence was denounced againſt him; *Oh foole, this night will they fetch away thy ſoule: then, whoſe ſhall theſe things be?* Wherefore, vnleſſe we will wilfully caſt away our owne ſoules, let vs ſanctifie our intereſt in all earthly bleſſings, by a ſincere endeauour in all things, to ſhew forth the feare of God, with the keeping of Faith and a good conſcience: and let vs beginne with this, as Chriſt ſayth, *Firſt ſeeke Gods Kingdome, and his righteouſneſſe*, *Matth.6.33.* Let vs hereby ſeeke to haue our hearts acceptable vnto God; and then all things ſhall be cleane vnto vs.

MOSES *Faith.* *Dan.5.2,3.*

Thirdly, are riches and honour, being ſeuered from true religion, but the pleaſures of ſinne? then vndoubtedly all recreations, all ſports and paſtimes, ſeuered from religion and a good conſcience, are much more the pleaſures of ſinne. This *Salomon* knew well: for, ſpeaking of ſuch mirth, hee calls laughter *madneſſe*; *and to ioy* (hee ſayth) *what is it that thou doeſt? Eccl.2.2.* Oh then how manifold bee the ſinnes of all

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Moses *Faith.*

ſorts of men? for who almoſt doth not neglect religious duties for matters of ſport and pleaſure? Wherefore if wee deſire ioy indeed in any worldly things, let vs firſt lay the foundation in our owne hearts, by getting and keeping true Faith and a good conſcience.

Secondly, whereas *Moſes* refuſeth dignitie and honour onely for this, Becauſe they would bee vnto him *the pleaſures of ſinne*; here wee are taught in what manner and order wee ought to enioy worldly riches and honour. *Moſes* practice heere muſt bee our direction; wee muſt enioy them and vſe them with thankefulneſſe to God, ſo farre forth as they will further vs in the courſe of religion and true godlineſſe. But if the caſe ſtand thus, That wee cannot enioy them both together, then wee muſt follow *Moſes* example; chooſe religion and a good conſcience, and let honour and preferment goe. This is *Moſes* practice: and wee may reſolue our ſelues, that if hee might haue enioyed them together, hee would haue refuſed neyther; but becauſe he could not haue them both, therefore hee preferreth the religion of Chriſt with a good conſcience before the honour and wealth of *Egypt*.

Thirdly, note this, *Moſes* doth not onely refuſe riches and pleaſures of *Egypt*, when they would become vnto him the pleaſures of ſinne; but rather then hee will enioy them, hee is content to ſuffer great miſerie and aduerſitie with Gods people. Where, behold a ſingular vertue in *Moſes*: Hee iudgeth it to be the greateſt miſerie, *to liue in ſinne*; and therfore hee chooſeth rather to ſuffer any aduerſitie and reproach in this world, then liue and lie in ſinne: becauſe thereby, hee ſhould diſpleaſe God, his moſt louing father in Chriſt. A moſt notable vertue in this ſeruant of God: and the like mind beare all thoſe, that haue the ſame graces of ſauing Faith, and true repentance that *Moſes* had. Saint *Paul* eſteemed the temptations vnto ſinne, which Satan ſuggeſted into his mind, to be as *beatings and buffetings*, and as *prickes and thorns in his fleſh*, 2. *Cor.* 12. 7. And *Dauid* ſayth, *Pſal.* 119. 136. *His eyes guſh out riuers of waters, becauſe men breake Gods commandements.*

XUM

dements. Was *Dauid* thus grieued for other mens ſinnes? Oh! then what a griefe did he ſuffer, when he himſelfe brake Gods commandements, and thereby diſpleaſed God? Moſes Faith.

Now looke, how theſe ſeruants of God were affected, ſo muſt euery one of vs, that profeſſe the faith and religion of Chriſt, labour to be affected towards ſinne; wee muſt iudge it the greateſt miſerie and torment in the world, to doe any thing that ſhall diſpleaſe God. But alas come to our dayes, and the caſe is farre otherwiſe; for, to moſt men, it is meate and drinke vnto them to commit ſinne: ſo farre are they from counting it a miſerie. Yea if a man be ordinarily addicted to ſome ſpeciall ſinne, you then may aſſoone take away his life, as bereaue him of his ſinne: he will aduenture the loſſe of heauen for euer, for the pleaſure of ſinne for a time. But all ſuch, are farre vnlike theſe holy ſeruants of God; for they counted it the greateſt croſſe and miſerie that could be, to do any thing that diſpleaſed God, and did checke and break the peace of good conſcience. And if we looke to enioy the like peace and comfort with them, we muſt ſtriue againſt our owne corrupt diſpoſition, and labour to find ſinne to be our greateſt ſorrow. Worldly miſeries may affect vs: but, in reſpect of ſorrow for ſinne, all worldly griefe ſhould bee light vnto vs. Indeede, we are otherwiſe minded naturally: but herein, we muſt ſhewe the power and truth of grace, that to diſpleaſe God by any ſinne, is our greateſt griefe.

The ſecond reaſon, that mooued *Moſes* to refuſe the honours and pleaſures of *Pharaohs* Court, was, becauſe he ſhould haue enioyed them but *for a time*: for the time of his naturall life, was the longeſt that poſſibly hee could haue enioyed them. And the ſame reaſon muſt moone euery one of vs, to vſe this world, and all things herein (euen all temporall benefits) as though we vſed them not: beeing alwaies willing and ready to leaue them whenſoeuer God ſhall call. This ſame reaſon doth Paul render when hee perſwades the *Corinthians* to the ſame duty, 1. *Cor.* 7. 31. *Vſe this world* (ſaith hee) *as though you vſed it not; for the faſhion of this world goeth away.* As if he ſhould ſay, All things in the world laſt but for a time;

and

Moses *Faith.*

and if a man would neuer so faine, he could but enioy them to the ende of his life: and therefore, vse them as though you vsed them not. But pittie it is to see, how farre men are from the practise of this dutie; for, they set their whole heart vpon the world: and to get riches is their delight, and their god. This ought not so to be, God hath not laid downe these precepts and examples in vaine: vndoubtedly, if they draw vs not to the like practise, they shall rise vp in iudgement against vs at the last day. And thus much of *Moses* choyse and refusall.

VERSE. XXVI.

Esteeming the rebuke of Christ greater riches, then the treasures of Egipt; for he had respect to the recompence of reward.

MOses (as we haue heard) *refused* the honour and wealth of Egypt, and *chose* to liue in affliction with Gods people. Now, because this might seem to be a strange choice, and a naturall man would soone condemne him of follie for his labour: therefore heere the holy Ghost laies downe a reason that mooued *Moses* thus to doe: to wit, *Moses* chose rather to suffer affliction with Gods people, then to enioy the pleasures and honours of Egypt: because he was perswaded, that *reproach for Christ his sake, was greater riches, then all the wealth in Egypt.* So that hee refused not absolutely riches, honour, and other comforts: but chose the best riches and honour, and left the worser, vpon a sound iudgement betweene things that differ.

Hereby we may obserue ingenerall, how needfull a thing it is for euery Christian to haue sound knowledge and vnderstanding in the word of God. For, hee that would walke vprightly, and approoued of God, must be able to iudge betweene

tweene things that differ: not onely betweene good and euill, but betweene good and good, which is the better: and so of euils which is the worser. Which no man can do, but he that hath a sound and right iudgment in the Word of God: for therein is attained the Spirit of discerning. Many there bee, that by the course of their liues choose hell, and refuse heauen: which, vndoubtedly comes from their ignorance in the Word. But ignorance will excuse none. Hee that will come to heauen, must be able to discerne good from euill: and accordingly to choose the good, and to refuse that which is euill; which, without Diuine and Supernaturall knowledge, no man can doe. And therefore all ignorant persons, and all such as are blinded through the deceitfulnesse of sinne, must shake off their securitie, and get sound knowledge in Scripture, with a good conscience; that when things which doe differ are set before them, they may with *Moses* choose the better. Moses Faith.

But let vs come to *Moses* iudgement more particularly. *He esteemed the rebuke of Christ, &c.* that is, he was firmely resolued, that reproach and contempt for Christ his sake, was greater riches vnto him, then the treasures of a whole kingdome. But some will say, This is a verie strange iudgement: can it possibly be true and good? *Ans.* Yes vndoubtedly, it is most sound iudgement, and worthy eternall remembrance of euerie one of vs; that to suffer *reproch for Christ his sake, is greater riches then all worldly welth.* The truth hereof is proued by many reasons out of Gods Word. First, God hath made a *promise of blessednes* to those which suffer for Christs sake. *Blessed are you (saith Christ) when men reuile you, and speake all manner of euill sayings against you for my Names sake, &c.* And S. *Peter* saith, *If yee bee rayled vpon for my names sake, blessed are yee.* And lest any should doubt how this can be, Christ shewes wherein this blessednesse consists, saying; *Euery that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake; shall receiue an hundred fold more, and shall inherit eternall life.* A most worthy promise, assuring vs that no man loseth by suffering for Christs sake; Matth. 5. 1. Pet. 4. 14. Mat. 19. 29.

for

Moses Faith. for hee ſhall bee rewarded an hundred fold ouer. In ſtead of earthly friends, and worldly comforts, hee ſhall haue the loue and fauour of God ſhed abroad in his heart; which will be an ouer-flowing fountaine of comfort for the ſoule and bodie for euer, farre more worth then the wealth and treaſures of all the Kingdomes in the world. A ſmall ſpringing fountaine (we know) is better to an houſe, then a hundred Ciſterns full; becauſe of continuall ſupply from the ſpringing fountaine, when the Ciſterns will bee ſpent. Behold the loue of God in Chriſt, with other ſpirituall graces, ſhal be in all that ſuffer for the Name of Chriſt, as liuing ſtreames flowing vnto life eternall; when as the Ciſterns of all worldly pleaſures and treaſures, ſhall be ſpent and dried vp. Secondly, By ſuffering affliction for Chriſts ſake, we are made conformable vnto him in his humilitie; that ſo we may bee made like vnto him after this life in glorie. So *Paul* ſaith, *Our light affliction cauſeth vnto vs, an eternall weight of glorie*, 2. *Cor.* 4. 17. And againe, it is a true ſaying, *If we be dead with Chriſt, wee ſhall alſo liue with him: If we ſuffer, we ſhall alſo raigne with him*, 2. *Tim.* 2. 11, 12. This aſſurance can no worldly riches giue: and therefore wee may boldly ſay, That the ſufferings of reproch for Chriſt his ſake, is greater riches then the treaſures of a whole kingdome. Thirdly, to ſuffer for Chriſt his ſake, is a token of Gods ſpeciall loue: and therefore S. *Paul* bids the *Philippians*, *Not to feare their aduerſaries: which is a token of ſaluation vnto them, and that of God; becauſe it is giuen to you* (ſaith he) *for Chriſt, that you ſhould not onely beleeue, but ſuffer for his ſake.* Wherefore if ſuffering for Chriſt haue a promiſe of bleſſedneſſe; if it make vs conformable vnto Chriſt, and be a ſigne of Gods ſpeciall loue; then it is to be eſteemed aboue the riches and honours of the whole world.

Phil. 28. 29.

Are afflictions for Chriſt, to be eſteemed aboue the treaſures of a Kingdome? Then wee muſt all learne to reioyce in the troubles and wrongs which we ſuffer for Chriſts ſake. So did the Apoſtles, *Act.* 5. 41. *They departed from the Councell, reioycing that they were counted worthy to ſuffer affliction for his Name.* And S. *Paul* brags thereof greatly, ſaying; *I beare in my*

my bodie the markes of the Lord Ieſus, Gal. 6. 17. And looke, as theſe ſeruants of God reioyced in their ſufferings for Chriſt; ſo likewiſe muſt wee labour for the ſame heart and affections in the like caſe: for, who would not reioyce to bee made partaker and poſſeſſor of the treaſures of a Kingdome? Well, the rebuke of Chriſt is greater riches, then the treaſures of a Kingdome. Moſes Faith.

This leſſon is of great vſe: for howſoeuer many among vs come to heare Gods Word, yet there be many alſo, that ſcoffe and mocke at religion, and at the Goſpel of Chriſt, & the profeſſors thereof; whereby the moſt are hindred in profeſſion, and many daunted, and quite driuen backe. But we muſt heere learne, not to be diſcouraged by theſe mocks. Indeed we muſt take heed, wee giue them no iuſt occaſion to mocke vs; and then if wee bee ſcoffed at, wee ſhall neuer be hurt by it: nay (though that bee farre from their intent) yet in mocking vs, they doe vs great honour. For the Word of God that cannot lie, is this, that to ſuffer affliction for Chriſts ſake, is greater honour and riches, then the treaſures of a Kingdome. And if *Moſes* iudgement be good, which God himſelfe doth heere commend; then we are happie and bleſſed, in induring theſe mockes and ſcoffes for Chriſt.

Secondly, Wee muſt here learne inſtruction for the time to come: We haue a long time, through the great goodneſſe of God, inioyed peace and wealth, with the Goſpel of Chriſt; but vndoubtedly, theſe dayes of peace will haue an end, they cannot laſt alwaies, Gods people muſt paſſe through the fierie furnace of affliction. Well, when this is come vpon vs, how ſhall we be able to beare it? Surely, we muſt now learne to be of this opinion that *Moſes* was of; we muſt iudge it to be the greateſt honour and riches that can be, to ſuffer affliction for Chriſts ſake: and this will bee the ground of all conſtancie, courage, and Chriſtian boldneſſe in the day of triall. For he that is of this mind, will neuer feare affliction, nor reproch for Chriſts ſake: nay, he will bee ſo farre from fearing it, that he will reioyce and triumph therein.

Further, whereas it is ſaid, *Eſteeming the rebuke of Chriſt*;

Moses Faith.

here marke, the rebuke of Gods Church and people, is called *the rebuke of Christ*. The people of God in *Egypt*, were laden with reproches and rebukes: and behold, Christ accounts it his rebuke, and the holy Ghost so calls it. Where learne this, *That Christ esteemeth the reproch and affliction of his Church, as his owne affliction.* When *Saul* went to persecute the brethren at *Damascus*, *Acts* 9. 2, 4. Christ Iesus calls to him from Heauen, saying, *Saul, Saul, why persecutest thou me? Saul* went to persecute the Christians, and yet our Sauiour Christ taketh it vnto himselfe. And after his conuersion hee saith, 2. *Cor.* 4. 10. *Euerie may wee beare about in our bodies, the dying of the Lord Iesus.* And againe, *Let no man put me to businesse: for I beare in my bodie the markes of the Lord Iesus*, *Gal.* 6. 17. This is a point of speciall vse.

First, Hence we learne, that Christ hath a special care of his Church and children, in that he iudgeth their afflictions to be his owne afflictions; and therefore he can no more forget, or leaue off to helpe them in distresse, then deny himselfe.

Secondly, Here is a speciall comfort for God children that be in affliction: their afflictions are not their owne alone, but Christs also; he is their partner, and fellow sufferer. This may seeme strange, but it most true: Christ puts (as it were) his shoulders vnder our afflictions, and takes them to himselfe, as though they were his owne; then which, what can be more comfortable? For though thou thy selfe cannot beare it, yet trust vndoubtedly, that Christ who beares with thee, will giue thee strength to vndergoe it vnto victorie.

Thirdly, If the afflictions of a Christian, be the afflictions of Christ; then it is a fearefull sinne, for any man to mocke or reproch his brother, in regard of his profession and religion, for *mocking is persecution*, *Gal.* 4. 29. with *Gen.* 21. 9. And that reproch which is cast vpon a Christian, is cast vpon Christ; and Christ takes it as done vnto himselfe: the persecutor wounds Christ Iesus through the sides of a poore Christian; which is a fearefull thing. For in so doing, he sets himselfe against the Lord Iesus, hee kickes against the prickes; and if hee so continue, hee must needs looke for some fearefull end:

For

For who hath euer beene fierce against the Lord, and hath proſpered? Iob 9. 4. Wherefore if any of vs be guiltie of any ſinne in this kind, let vs repent: for vnleſſe wee turne, our condemnation will be remedileſſe. Moſes Faith.

Againe, the afflictions of the *Iſraelites*, are here ſaid to bee their ſufferings for Chriſt: where note, that though Chriſt his comming were then a farre off, yet the *Iſraelites* then knew of Chriſt: for elſe they could not ſuffer for him.

This confuteth thoſe which hold, that euery man may bee ſaued by his owne religion, whatſoeuer it be, if he liue ciuilly and vprightly therein. Their reaſon is taken from the Iewes, who (they ſay) had onely the knowledge of outward Ceremonies, and ſo were ſaued. But that opinion is here diſproued: for the Iewes knew Chriſt, and profeſſed him, or elſe they would neuer ſuffer for him: and therefore they were ſaued by him, and not by their obedience to outward Ceremonies. And thus much of the reaſon, which mooued *Moſes* to make ſuch a choiſe as he did.

Now in the end of the verſe is added a reaſon, why *Moſes* was of this ſtrange iudgement, to thinke the reproach of Chriſt *greater riches then the treaſures of Egypt*: namely, *becauſe he had reſpect to the recompence of reward.* That is, he often ſet his eye to behold, and his heart to conſider, how God had made a promiſe of life euerlaſting after this life, vnto all thoſe that obeyed him, and truſted in him after this life: for the inioying whereof, he preferred that eſtate wherein he might liue in the feare of God, though it were a ſtate of reproach, before all other whatſoeuer. Where wee ſee, what it is will bring a man to eſteeme affliction, with the feare of God, better then the treaſures and pleaſures of an earthly Kingdome: namely, as wee ſet the bodily eye to behold the affliction; ſo wee muſt lift vp the eye of the mind by Faith, to behold the recompence of reward; that is, the ſtate of glorie in Heauen prepared for Gods children. Thus did the Chriſtian *Hebrewes* in the Primitiue Church, *Heb. 10. 37. They ſuffered with ioy the ſpoyling of their goods:* a verie hard thing, but yet moſt true, for it is the Word of God. And the reaſon is rendred,

Moses Faith. *They knew in themselues, how that they had in heauen a better and more enduring substance.* And our Sauiour Christ, *indured the Crosse, and despised the shame, for the ioy that was set before him*, *Hebrewes* 12. 1. that is, in consideration of that ioy in glorie, whereto hee should bee aduanced himselfe, and bring all his members. This wee must make vse of: for if wee will liue godly in Christ Iesus, we must suffer affliction. This flesh and blood will not yeeld vnto: and therefore, to perswade vs to suffer with ioy, we must with *Moses* haue respect *to the recompence of reward*. We must say thus to our soules, The day will come, wherein we shall haue euerlasting life in the Kingdome of heauen, if we now serue and feare him: Shall we not then for his sake bee content to suffer a short affliction, seeing the greatest of them are not worthy of the glorie that shall be reuealed? *Rom.* 8. 18.

Quest. But why doth the holy Ghost call euerlasting life a reward? *Answ.* It is not so called because *Moses* did procure it, and deserue it at Gods hand by the dignitie of his workes in suffering: for sure no man can merite any thing at Gods hands. The case is plaine: for Christ as hee is man (consider his Man-hood a-part from his God-head) could not merit any thing at Gods hands: for he that would merit of God by any worke, must doe three things: First, Hee must doe the worke of himselfe, & by himselfe: for if he doe it by another, the other meriteth, and must haue the reward and praise of the worke. Secondly, He must doe it of meere good will, and not of dutie: for that which is of dutie cannot merit, because a man is bound to doe it. Thirdly, The worke done to merit, must be of that price and dignitie, that it may bee proportionable to life euerlasting, which is the reward. Now, though Christ as he is man, be aboue all men, and all Angels in grace and dignity; yet consider his Man-hood a-part from his God-head, and he could not doe a worke with these three properties. For first, the works done of the Man-hood, were not done of it selfe, but from that fulnesse of the Spirit wherewith hee was indued. Secondly, Christ as man is a creature: and so considered, his workes are of dutie to the Creator, and so cannot merit.

V. 26.

merit. Thirdly, Christs workes, as a man simply considered are infinite, and so could not merit infinite glorie. Mosas Faith.

Quest. How then did Christ merit at Gods hands?

Answ. Partly by meanes of Gods promises made in the Law, which was this, *Doe this and thou shalt liue*: but properly and chiefly, because hee was not a meere man onely, but (withall) true and verie God: for, because his obedience both in his life and death (though performed in his Manhood) was the obedience of him that was God and Man, euen from the infinite excellencie of the person whose it is, it becomes meritorious. In his Man-hood hee obeyed the Law, and suffered for our sinnes: but the dignitie thereof came from the God-head: for he that did these workes for vs, was both God and Man.

Now, if Christ considered as man onely cannot merit: then much lesse can any other man merit at Gods hands. And therfore *Moses*, though hee were a worthy man, yet because hee was but a man, and a sinfull man also, he could not by any worke deserue life euerlasting at Gods hands.

But life euerlasting is called a reward in the Scripture, because it is the free gift of God, promised by God to his children in Christ, for this end, to allure and draw them on in obedience. And it must not seeme strange that we say a *reward* is a *free gift*: for so it may be, as wee shall see by comparing two places of Scripture together; to wit, *Matthew* 5. 44. with *Luke* 6. 32. For whereas *Matthew* saith, *If you loue them that loue you, what reward haue you*: Saint *Luke* repeating the same thing, saith, *What thanke haue you*, (or as the word signifies) what fauour or *free gift haue you*? Secondly, There may bee another cause rendred, why life euerlasting is called a reward; to wit, not in regard of the worke done, but in regard of the worker considered in Christ: for Christs merit makes life euerlasting to bee a reward. Now, euerie true beleeuer that indeauours to doe the will of God is in Christ: and so Christs righteousnesse, with the merit thereof, is his, so farre foorth as serues to make his person acceptable to God. Whereupon hee hath a promise of reward made vnto him vpon his

Mosis *Faith.* obedience; yet not for his worke, but for the worke of Christs obedience in whom hee is: And so must these words here be vnderstood.

First, The consideration of this reward of life eternall giuen, through Christ, to those that suffer for his sake, may make vs ioyfull and patient in our afflictions for righteousnes sake. A naturall man will indure much for a good recompence in the end. Now Christ saith, *Great is your reward.* And therefore let vs reioyce in suffering for Christ; *Holding fast our confidence, which hath so great recompence of reward.*

*Matt.*5.12.

*Heb.*10.35.

Secondly, Is life euerlasting a *recompence*, that is, a giuing of a *reward?* Then heere is condemned the desperate practise of many a one, who spend their whole life in a greedy pursuit, after the profits and pleasures of the world; as it were running themselues out of breath in the way to hell, without all regard of their soules, till death come; thinking, that if at the last gaspe they can crie God mercie, and commend their soules to God, all is well. But all such persons for the most part deceiue their owne soules, not considering that life euerlasting is giuen as a reward. Now, wee know that no reward is giuen to any man, till the worke be done which he is set about; he must come worke in the Vineyard some part of the day, that would haue his pennie at night: as for those that neither stirre hand nor foot to doe the worke, what reward can they looke for? And yet this is the state of carnall liuers, they addict themselues wholly to earthly things. But if wee looke for any reward at the day of death, wee must labour in the workes of godlinesse all the dayes of our life; for therefore were we redeemed, *Luk.* 1.74, 75.

In the whole Booke of God, wee find but one man that liued wickedly, and repented at his end: that is, the Thiefe vpon the Crosse. Which shewes, that it is a most rare thing for a man, to haue the reward of life euerlasting after this life, that labours not in the workes of godlinesse in this life.

Thirdly, The consideration of this reward, must stir vp all Gods children vnto all diligence in the duties of godlinesse, and that with chearefulnesse, through the whole course of their

their liues. When we ſhall die, we will looke earneſtly for this reward; and therefore while wee liue, wee muſt diligently doe the workes that God commandeth: and then when death comes, wee may aſſure our ſelues, that God will giue vs this reward; not becauſe we did deſerue it by our workes, but becauſe hee hath promiſed it in Chriſt, vpon our indeauour in Obedience and true Repentance. And thus much for the reaſon of *Moſes* choice. *Moſes Faith.*

VERSE XXVII.

By Faith hee forſooke Egypt, and feared not the fiercenesſe of the King. For hee was courageous, as hee that ſaw him that is inuiſible.

IN this Verſe the Spirit of God proceedeth to another example of *Moſes* Faith: and heereto alſo in the Verſe following, hee addeth a third. Now he is thus large in the commendation of his Faith, for this end; to perſwade the *Hebrewes*, to whom this Epiſtle is ſent, that they were not to looke for any Iuſtification by the Workes of the Law: and his reaſon is, Becauſe if any man could be iuſtified by the Workes of the Law, it muſt be *Moſes*, who gaue the Law to the people from the Lord, and did excel in obedience to both Tables, and therfore is a renowned Prophet vnto all poſteritie, in *ſpeciall fauour with God, Num.* 12.7,8. But *Moſes* could not be iuſtified by the Workes of the Law; for here the Holy Ghoſt prooueth, that *Moſes* was iuſtified and ſaued by Faith. The thing that commends *Moſes*, and makes him ſtand before God, is not his Workes, but his Faith: and therefore the concluſion is; that as *Moſes* was not iuſtified by his Workes, but by Faith; no more muſt they ſtand vpon their Works to be iuſtified thereby, but labour for ſuch Faith as *Moſes* had. Now, this Faith of *Moſes*, is a true Sauing Faith, founded on theſe two promiſes of God: Firſt, On this great and maine promiſe made to *Abraham, I will be thy God, and the*

Moses Faith. *God of thy seed:* Secondly, On another particular promise rising from the generall, made vnto him when hee was called to fetch the *Israelites* out of bondage; which was this: *I will be with thee and guide thee.* And in this place, *Moses* is said to haue Faith, not onely becauſe he beleeued that *God would bee his God*, as hee was the God of all *Abrahams* ſeed; but becauſe he beleeued particularly, *That God would be his God, and defend and bee with him, in the deliuerance of the Israelites out of Egypt.*

Exod. 3. 12.

To come particularly to this fact. *By Faith Moſes forſooke Egypt.* *Moſes* departed from *Egypt* twiſe: Firſt, when he had ſlaine the *Egyptians*, and fled from *Pharaoh* vnto *Midian*, and there kept *Iethroes* Sheepe. Secondly, fortie yeeres after, when he ledde the people of *Iſrael* out of *Egypt*, into the Land of *Canaan*: and here ſome make it a queſtion, Whether of theſe departures is meant in this place. *Anſ.* It is moſt like, that this place is to be vnderſtood of his ſecond departure, rather then of the firſt: And the reaſon is taken out of *Exodus Chap.* 14. 15. where we find that the firſt time, *hee fled for feare*: for ſo ſoone as hee heard, that his ſlaughter of the *Egyptian* was knowne to *Pharaoh*, he fled in ſuch feare, as that he durſt not returne againe of fortie yeeres. Now theſe words are not to be vnderſtood of ſuch a flight: for here it is ſaid, *He departed, not fearing the Kings wrath or fiercenesse.*

Here ſome will ſay, This is no commendation: for Malefactors and Rebels doe flie their Country? *Anſw.* They flie indeed, yet not in Faith, but in feare. *Moſes* fled in Faith; and hereby his Faith is commended, that hee *fled not fearing the King*: but Malefactors flie for feare of puniſhment. *Moſes* departed with courage and boldneſſe, and therefore fled not as a Malefactor: for he feared not the King, as appeareth plainely in the Hiſtorie: for, though *Pharaoh* had ſaid vnto him, *Exodus* 10. 28. *Get thee gone, ſee thou ſee my face no more: for when thou commeſt in my ſight, thou ſhalt die*: Yet *Moſes* went once more, namely, the tenth time, & told him of the tenth plague, and ſaid, That *Pharaohs* ſeruants ſhould come downe vnto him, and *fall downe and pray him to get him out, with the people and*

Exod. 11. 8.

V. 27.

and their Cattell. And when the *Israelites* murmured against him at the Red Sea, when *Pharaoh* was at their heeles, and they had no way to flye, *Moses* incourageth the people, saying, *Feare not, stand still, and behold the saluation of the Lord, which he will shew you this day: for the Egyptians whom yee haue seene this day, shall ye neuer see againe, Exod.* 14.13. Whereby it notably appeares, that *Moses* departed in Faith without feare of *Pharaoh*. Moses Faith.

But some will say; For a man to come into another mans Kingdome, and to carrie away his Subiects without the Kings consent, is a fact of Rebellion and Sedition, and therefore worthy no commendation, but rather shame and punishment. And this did *Moses*: he comes from *Midian*, and carries away the *Iewes* which had bin a long time *Pharaohs* Subiects; and for whose seruice he might plead possession, and a long prescription: therefore it seemes to be no fact of Faith.

Answ. Indeed if *Moses* had done this on his owne head, he might worthily haue bin thus censured. But when he came to *Egypt*, he had a calling immediately from God to doe as he did; and for the confirmation hereof, hee had Gods promise of assistance, in working strange miracles: and when he carried the people out of *Egypt*, hee did it by Commandement from a King that was higher then *Pharaoh*. Neither yet did *Moses* carrie them away as a priuate man: for hee was a publike person, and high Magistrate, and no stranger, but one of themselues: yea, hee was a King, as may appeare in GODS Word: for, *Deut.* 33.5. he is plainly called a King; and *Gen.* 36.31. it is said, *There were so many Kings in Edom, before there raigned any King ouer the Children of Israel*. Now, the last of those Kings raigned at that time when *Moses* went with the *Israelites* out of *Egypt*: so that *Moses* was their King, and had the authoritie and gouernment of a King ouer them from the Lord: and therefore it was no fact of Rebellion in him, but a worke that did greatly commend his Faith, being grounded vpon Gods Commandement and Promise.

Thus we see how wee must conceiue of *Moses* Fact. Now we come to some particular points to be considered therein.

How

Moses *Faith.*

How came it to passe, that *Moses* now had this courage, to depart from *Pharaoh* not fearing his Commandement; whereas forty yeares before, being called to *shew himselfe vnto the Brethren, as one whome they were to respect as their Deliuerer, Acts* 7.23,25. he fled immediately out of *Egypt* vpon the notice of one Fact of defence in behalfe of the *Israelites*? why he not shew as much courage when he slue the *Egyptian*, as at his second departure?

Answ. The cause of his courage at this latter time was this: God now renued his Commission, and confirmed his former calling. For when he was first called, he did his dutie, and reuenged their wrongs: but yet beeing in danger, and his calling being as yet but a secret instinct, he was fearefull and fled. But now when God called him the second time, and confirmed the same calling, both by promise and commandement, and power to worke Miracles, then fearefull *Moses* becomes couragious and bold.

Here then obserue, that there is a difference of Gods graces; there is a first grace, and a second grace. The first, is that which God giues, to any man for any calling: the second is that which God addes to the first, for the confirming thereof. And the first, is not effectuall without the second; As here we see, *Moses* first calling was not effectuall with him till the second came. And so Gods first grace is not effectual, till the second come; by which the former is confirmed, strengthened, and increased. And the second is confirmed by the third: and so we must goe on from grace to grace, if wee will bee bold and couragious in any duty, either of our generall or particular calling. This must be well considered; for that any man stands in grace, or increaseth therein, either respecting his particular calling, or his Christian conuersaition, it comes from this, that God addes a second grace vnto the first. And therefore whosoeuer is enabled for any dutie, hath great cause to prayse God: for whether we continue in grace, or increase therein, it commeth from the goodnesse of God, who addeth grace to grace: which if he should not doe, we should fall away, and not be able to goe forward in the feare of God,

and

V. 27.

and the duties of our calling: for the first grace would not suffice to strengthen vs against temptation. And therefore howsoeuer God hath strengthened vs for the time past, yet still wee must pray to God to deliuer vs from euill: which plainly imports, that our standing is from his daily supply of new grace. Moses Faith.

The second *Point.* When went *Moses* out of *Egypt*? The time is directly set downe, *Exod.* 12. 41. *Euen the selfe-same day when the promise of God was expired: for when the foure hundred and thirty yeares were expired, then went all the Hoast of the Lord out of Egypt*: neither before nor after, but the very same day. Indeed *Moses* was chosen to bee their Captaine fortie yeares before, and sent vnto them by God: and Saint *Steuen* saith, *He thought they would haue vnderstood so much.* But then they would not take him for their Guide. Yet now fortie yeares after, when Gods determinate time of foure hundred and thirtie yeares was expired, hee comes againe vnto them, to carrie them out of *Egypt*; and then they acknowledge him, and follow him out, according to Gods Commission.

Hence we learne first, that no creature can alter the rule of Gods prouidence. Forty yeares before, *Moses* would haue deliuered the people; but he must stay till the time of the Lords promise was accomplished, and then he carries them away.

Secondly, this must teach vs not onely to beleeue, that God both can and will keepe his promises; but also by Faith to waite for the time, wherein he will accomplish the same vnto vs. *Moses* is faine to waite fortie yeares for the fulfilling of Gods promise. When *Daniel* vnderstood how long the *Israelites* must be in captiuitie, he would not pray for the shortning of that time: but when he knew that the time of their returne drew neere, then he prayed vnto the Lord most earnestly, waiting for the accomplishment of Gods promise in their deliuerance. And *Dauid* thus waited on God for deliuerance in all his troubles. And their Examples must we follow, for the fruition of all Gods blessings. *Dan.* 9. *Psal.* 42. 11.

The third *Point.* In what manner doth *Moses* depart? The Text saith, he went out, not *fearing the Kings Commandement*:

so

Moses Faith. so that his departure was with courage. Whence we learn sundry instructions.

First, heere is a notable President for the framing of our liues, which must be a Rule vnto vs. We must walke diligently in our callings, as *Moses* did; and though crosses doe meete vs, so that *Pharaoh* fall out with vs; if Kings become our Enemies yet we must not lay aside the duties of our callings; but after *Moses* Example, goe on therein with courage. *Moses without fearing the Kings wrath, went and led the people away.* And so must euery one of vs doe; although dangers come, wee must not feare, but stand fast in our Profession, and goe on in the duties of our callings: *Eccles.*10.4. *If the Spirit of him that ruleth rise vp against thee, leaue not thy place.*

Secondly, hence we learne, that Magistrates which are to gouerne the people, ought to be men of courage, in performing the duties of their calling. When too heauie a burthen lay on *Moses*, in iudging all the Congregation himselfe: *Iethro* his Father in Law bids him prouide *among all the people men of courage, fearing God, to be Rulers, Exod.*18.13.21. Now their courage must not bee a proud haughtinesse, or an indiscreet cruelty, but a godly boldnesse, which may enable them to the duties of their calling, without feare of man, To this end, the Lord put off his Spirit vpon the *seuentie*, which were to rule with *Moses, Numb.*11.17. Now the Spirit of God, is not the spirit of feare, but of *power, and of loue, and of a sound minde*, 2.*Tim.*1.7. Which shewes, that in a Magistrate must be courage to call, and (if need bee) to compell others to the duties of their callings, how great so euer they bee. And it is a matter of great waight and moment in Gods Church: for the Minister may teach and speake as much as he will, or can; yet vnlesse with the Sword of the Spirit, there be ioyned, the temporall Sword of the Magistrate to reforme mens liues, & to keepe them from open sinne against the Law of God, and to vrge them to the duties which the Minister teacheth: surely, their teaching and preaching will bee to small effect.

Lastly, *Moses* went with courage out of *Egypt*. This de-

V. 27.

departure of his, was a ſigne of our ſpirituall departing out of the Kingdome of darkneſſe: for ſo *Paul* applyeth it, 1. *Cor.* 10. And therefore after *Moſes* Example, wee muſt with courage come euery day more and more out of the Kingdome of darkneſſe, marching forward with courageous Faith and Heauenly boldneſſe towards our bleſſed *Canaan*, the glory of Heauen: we muſt not leaue this to the laſt breath, and then thinke to haue Heauen Gates readie open for vs: but we muſt enter into Gods Kingdome, in this life. Looke as *Moſes* by his Faith did depart boldly out of *Egypt*, ſo muſt wee in heart, by Faith depart out of the Kingdome of ſinne. This we ſhall doe, when wee ſee meanes to eſtabliſh the Kingdome of Chriſt Ieſus in our hearts, and doe forſake the workes of ſinne and darkneſſe. For looke where there is no departing from ſinne, there is no Faith: and therefore let vs ſhew our ſelues to haue true Faith, by departing more and more boldly and ioyfully out of the Kingdome of Sinne and Satan; that ſo it may appeare wee loue the Light and hate Darkeneſſe. And in this iourney, let vs not feare any contrarie Commandement, nor the furious wrath of ſpirituall *Pharaoh* the Deuill, nor all the gates of Hell: for Chriſt Ieſus is our Guide. *Moſes Faith.*

Becauſe a man might thinke at the firſt, that it was a raſh and deſperate part in *Moſes*, thus boldly to take away the *Iſraelites*, not regarding *Pharaohs* Commandement; therefore in the latter part of the Verſe, the Holy Ghoſt ſetteth downe a reaſon, that moued *Moſes* to doe ſo, in theſe words; *For he endured*, or *was courageous*, that is, he tooke heart to himſelfe. Why ſo? *Becauſe he ſaw God that is inuiſible.* That is, hee caſt the Eye of Faith vpon God, who had promiſed the euidence of his power and preſence, in their deliuerance. So that it was the worke of *Moſes* Faith, laying hold on the promiſe of GODS preſence and protection from the rage of PHARAOH, that made him thus confident and bold.

Hence we learne, that the true valour and manhood that was in *Moſes*, and is in all Gods Children, like vnto him, is a gift

Moses Faith. gift of Grace. Among many gifts of the Spirit, powred vp. on our Sauiour Christ, *the Spirit of strength or courage, is one*, *Esay* 11. 2. And *Iethroes* counsell to *Moses* is notable this way; he bids him prouide for Gouernours, *men of courage, fearing God, Exod.* 18. 21. insinuating, that true courage is alwayes ioyned with the feare of God, and is a fruit of Grace. But some will say, that many Heathen men, who neuer knew the true God, nor what the gifts of the Spirit meant, had true courage.

Answ. True it is, they had courage indeed; but it was nothing but a carnall boldnesse (not worthy the name courage being onely a shadow of true Fortitude) arising from Ambition, Pride, and other fleshly humours; whereas *Moses* his courage sprang from the Grace of Faith, in the mercifull promises of God made vnto him concerning his deliuerance and safetie. And indeed, howsoeuer wicked men haue a notable shew of diuers vertues, yet in the tryall, they proone but shadowes; for true valour, and other vertues doe alwayes accompanie Regeneration.

As he that saw him that is inuisible.]

Here is the cause that made *Moses* thus couragious: and this will make any man bold, if hee can be perswaded in his conscience, of Gods speciall presence with him, and prouidence, and protection ouer him.

Here then obserue a singular fruit of Faith: it makes God, who is indeed inuisible, to be after a sort visible vnto vs. *Moses* by Faith saw him that was inuisible: for by Faith hee was perswaded of Gods Prouidence, and speciall protection in the deliuerie of his people, though *Pharaoh* should rage neuer so much. So *Henoch* is said to haue walked *with God*, because he saw him by the Eye of Faith, in all his Affaires. And when *Ioseph* was allured to sinne with his Mistris, what stayed him? surely the feare of God, whom he saw by Faith: *How can I doe this great wickednesse* (sayth *Ioseph*) *and so sinne against God*? As if he should say; I am alwayes where God is present; how then shall I doe so wickedly, and God see it? And the same is the state of all true Beleeuers; their Faith

Gen. 5. 22.

Gen. 39. 9.

makes

V. 27.

makes the inuisible God to be after a sort visible vnto them: so as a faithfull man may say, God is present with mee, and protecteth me. Whereby we may see, what little Faith is in the World: for few can truly say, they see God; which Faith enableth a man to doe. Yea, most men care so little to see God, that he is farre from their very thoughts. Many haue made meanes to see the Deuill; but where is he that labours for such a measure of Faith, that he may see the inuisible God? If wicked men runne to Coniurers, to see the Deuill, whom they shall once see to their sorrow, let vs labeur for Faith in the Word and Sacraments, and this Faith will make vs so to endure in all tribulation, as though we saw God. Moses Faith.

Furthermore, seeing *Moses* by Faith endured as hee that saw God: we learne, that the seeing of God by Faith, takes away feare, and giues a spirituall boldnesse. This is a point of speciall vse: for naturally men are fearefull: some cannot endure the darke, nor solitarie places: for feare of the Deuill: yea, the shaking of a leafe, or the crawling of a Worme doth terrifie others. Now howsoeuer, some mens constitutions may helpe forward this feare, yet many times it doth come from an accusing conscience, as a fruit of sinne. And the way to remoue it, is here to be learned: namely, to doe as *Moses* did: that is, labour to be resolued of Gods presence with vs, and prouidence ouer vs: and this will arme vs against all Satanicall and foolish feare. For if God be on our side, who can be against vs to doe vs harme? Againe, the Souldier by his place and calling ought to be a man of courage; for else the state of his life, and the thought of his Enemies will much affright him. Now how may hee become couragious? They vse to sound the Drumme and Trumpet for this end: and it must be granted they are good incitements and prouocations vnto Battell: but when it comes to the point of danger, they cannot giue heart. Others vse against the Battell to fill themselues with wine, & to make thēselues valiant by strong drink. This indeed may make thē senselesse, & so desperat. But the true way is, to become Christian soldiers, knowing & fearing God; & ioyn their bodily armor to bring also the sheild of Faith:

Moses Faith.

whereby their hearts may bee assured, that God hath called them to that fight: and that hee is present with them, to couer their heads in the day of battell. This will make them to take heart and courage to themselues, and to become truely valorous, though by nature they bee weake and timorous.

Thirdly, who knowes whether God will bring vs to this tryall: eyther to lay downe our liues, or forsake his Truth: for hee may iustly take from vs these golden dayes of Peace, for our ingratitude. Now, if such times comes vpon vs, what shall we doe? Shall we denie the Faith of Christ? God forbid. But how shall wee stand out in such tryall? Surely, wee must follow *Moses* and *labour to see him that is inuisible by Faith.* This will make vs couragious, and without feare in Gods cause: remembring this also, that among those which are reckoned to goe downe to Hell, the *fearefull man* is one, *Reuel.*21.8. who dares not stand to the Truth of God, but for feare of men denyes it. Let vs therefore now begin to settle our hearts in the assurance of Gods Prouidence and protection: that so when tryall comes, wee may bee bold in the cause of God.

Him that is inuisible.] That is God, who is a most simple essence, void of all composition, or corporall substance; for *God is a spirit, Iohn* 4.24. and therefore inuisible, and not subiect to mans senses. But some will say, God is sayd to haue head, heart, hands, and feet, with other parts of mans bodie: and therefore he is visible. *Answ.* The holy Ghost so speaketh in Scripture of God, by way of resemblance of him vnto man, that wee might the better thereby conceiue of his workes: for therfore are the parts of mans bodie, ascribed vnto God in Scripture, that we might know he doth such works by his diuine power, as man doth by the parts of his body. Man sheweth his strength & valour in his arme; & by resemblance vnto man, God is said to haue an *Arme, to note out his power & valiant Acts.* And so God is said to haue Eyes, because wee should conceiue that by his infinite Wisedome hee seeth all things more cleerly, then man doth any thing at noone day, with his bodily eyes. And so of the rest.

But

XUM

V. 27.

But *Moſes* is ſaid, *to talke with God face to face*, and to ſee *his backe-parts*, *Exod.*33.11.23. *Anſwer.* This imports not, that he ſaw the ſubſtance of God; but onely that God did after a familiar manner reueale himſelfe vnto him, and in ſome reſemblance ſhewe him his glorie, ſo farre foorth as *Moſes* was able to behold it: for the Text is plaine, *My face cannot bee ſeene. There ſhall no man ſee mee, and liue:* verſe 20. Moſes Faith.

Here we learne, that when we pray to God, we muſt not conceiue of him by any forme or image in our minds; for ſo we make an Idoll of God. *Queſt.* What then muſt we doe? for how (will ſome ſay) can I pray to him, and not thinke of him? *Anſw.* When we thinke of God, or pray vnto him, we muſt conceiue of him in our minds, as hee hath reuealed himſelfe in Scripture; that is, by his workes, and by his properties: we muſt thinke in our minds of an *eternall eſſence*, moſt holy, *wiſe, &c. who made all things, and gouernes them by his mightie power.* For, euery image to reſemble God by, eyther to the minde, or to the eye, is a plaine lie; making him viſible, who is inuiſible: as ſaith the Prophet, *Hab.*2.18. *The image, what profiteth it, for it is a teacher of lies?* Which flatly ouerthroweth the opinion and practiſe of the Romiſh Church, who reſemble the true God, euen God the Father, and the holy Trinitie, in images: what elſe doe they heerein, but make a lie of God?

But the Papiſts ſay, they deuiſe no image to reſemble God in, but onely ſuch whereby hee hath ſhewed himſelfe; as the Scripture teſtifies: as the *Father*, like an *olde man*; the Sonne, as he was incarnate; and the holy Ghoſt, *like a doue*, *Matth.* 3.16. *Anſw.* We muſt not conceiue of thoſe formes, of an *olde man*, or of *a doue*, to haue beene euer any image of the Father, or of the holy Ghoſt: but onely ſignes and pledges for a time, whereby thoſe perſons did then manifeſt their preſence. Now, there being an expreſſe commandement againſt all repreſentation of God by images, not excepting thoſe very ſhapes, whereby it pleaſed God for a time to ſignifie his preſence; it muſt needs be idolatrous preſumption to

Moses *Faith.* make any image of God, or of the Trinitie. And indeed God being inuisible (as the text saith) it is impossible to make any true image or resemblance of him.

VERSE XXVIII.

By faith, he ordained the Passeouer, and the effusion of blood: lest he that destroyed the first borne, should touch them.

IN the former verses, the author of this Epistle hath shewed vnto vs, the notable faith of *Moses* by two worthy acts: First, His *refusing to be called the sonne of Pharaohs daughter.* Secondly, his *departing out of Egypt.* Now, here in this verse, he commends his faith vnto vs by a third action; which is, the ordination or celebrating of the Passeouer. This verse is the summe of the twelfth Chapter of Exodus: the effect whereof is this: After that God had sent nine seuerall plagues vpon the land of Egypt, which were occasions to harden *Pharaohs* heart: at last he sends *Moses* to certifie *Pharaoh*, that vnlesse he would let the people goe, hee would send a tenth plague; which should be more grieuous to them, then all the former: euen the *slaughter of all the first borne in Egypt, both of man and beast.* Yet *Pharaohs* heart was not softned, neither did hee let the people goe. Therefore *Moses* departed from him, and (according to Gods commandement) assembles the Elders of *Israel* together, and causeth them to kill euery man a lambe of a yeare olde, and to eate it, roste with fire; and to take the blood, and sprinkle it vpon the doore cheekes, and vpon the posts of their houses, for a signe vnto them, that the Angel of the Lord, (seeing the blood sprinkled vpon their doores) should passe ouer them, and touch none of their first borne, neither man nor beast. This is the summe and meaning of that historie. Now let vs come to the consideration of this fact

fact more particularly: and first, to the meaning of the words of this verse, because there is some difficultie in them. Moses Faith.

Through Faith he ordained the Passeouer.]

The *Passeouer* here named, may bee thus described; *It is one of the Sacraments of the old Testament, serving for a signe to the people of Israel, both of their temporall deliuerance from the bondage of Egypt, and from the slaughter of the first-borne; and also of their spirituall deliuerance from euerlasting death, by the sacrifice of Christ Iesus the immaculate Lambe of God.*

Touching this description: first, I call it *one of the Sacraments of the old Testament*: because they had beside this, *Circumcision*, another ordinarie Sacrament. Next I say, It serued for a signe to the people of *Israel*, to shew that it was properly a Sacrament vnto them, For, it is of the nature of a Sacrament, to signifie & seale vp some blessing of God to his people: now that the Passeouer did so, is plaine, where the Lord calls it a signe or token of deliuerance vnto them. But some will say, this Passeouer was a *sacrifice*: for so it is called, *This is the sacrifice of the Lords Passeouer.* And, *Thou shalt not offer the blood of my sacrifice with leauened bread*, &c. *Answ.* It is called a sacrifice, because it was killed, also the blood thereof was sprinkled, and some part of it, as the *fat*, with the two kidnies were burnt in sacrifice to the Lord. For, when *Iosias* kept that famous Passeouer with all the people, the Priests that slew the Passeouer, and sprinkled the blood thereof, did *first take away that which was to bee consumed with fire, and then gaue to the people according to the diuisions of their families, as Moses appointed.* Now, in regard of these properties of a sacrifice which were in the Passeouer, it is truly called a sacrifice. And yet more properly it was a Sacrament, because it was a visible signe of speciall blessings from the Lord.

Exo.12.27. Exo.23.18. Leuit.3.4. 2.Ch.35.12

But what did this Sacrament of the Passeouer signifie? *Answ.* It did signifie a double deliuerance: one *temporall*, as well from the destroying Angell, as also from the bondage of *Egypt*: The other *spirituall*: from the curse of the Law, and from the wrath of God. The first is plaine, where the Lord

Mo[illegible]s *Faith.* *Exo.* 12.13. sayth, *The blood being sprinkled vpon the doore posts, shall be a token for you that I will passe ouer you.* And Verse 17. *Yee shall keepe the Feast of vnleauened bread: for that same day will I bring your Armies out of the Land of Egypt.* And touching the second, that it was a signe of a more heauenly deliuerance from the bondage of sinne and Satan, *Paul* telleth vs plainly, 2. *Cor.* 5.7. when as hee saith, *Christ our Passe-ouer is sacrificed for vs:* giuing vs to vnderstand, that the Paschall Lambe in the Old Testament, was vndoubtedly a true signe of the true Paschall Lambe Christ Iesus: to which purpose *Iohn* Baptist saith, *Behold the Lambe of God that taketh away the sinnes of the world: Ioh.* 1.29. Where hee calleth *Christ the Lambe of God*, making there an opposition betweene him and the Paschall Lambe of *Moses*, which may bee called the Paschall Lambe of men; for herein also they differ. The Paschall Lambe was separated by men, though by Gods appointment; but Christ the true Lambe of God, was set apart before all worlds by God the Father. And thus wee see briefly what this *Passeouer* is. It followeth.

Ordained the Passeouer. The word translated, *ordained*, signifieth, *Hee made, or, did celebrate:* for the better vnderstanding whereof, wee must haue recourse to the Euangelists. *Matthew* setteth downe Christs speach to his Disciples about the Passeouer, which hee kept with them a little before his passion, thus: *My time is come, I will make my* *Mat.* 26.18. *Passeouer at thine house.* Now, Saint *Luke* repeating the same *Luk.* 22.7. Storie, mentioneth, first the *killing*, and then the eating of 11. it: by which two words hee explaineth what Christ meant by making (which here is translated *ordaining*) the Passeouer; to wit, first, the killing and preparing of the Paschall Lambe, and then the eating of it as the Lords Sacrament. But this is a strange kind of speach (will some say) how can the Passeouer bee killed or eaten? seeing properly the Passeouer is nothing else, but the act of the Angell passing ouer the houses of the *Israelites*, when he smote the first-borne in euery house of the *Egyptians*.

Answ. The phrase is improper: yet it must not seeme strange

ſtrange, becauſe it is vſuall in Scripture, entreating of the Sacraments, ſometime to giue the name of the ſigne to the thing ſignified: as 1. *Cor.* 5. 7. Chriſt is called our Paſſeouer; and on the other ſide, to giue the name of the thing ſignified to the ſigne: as in this place, *hee ordained the Paſſeouer*; that is, the Paſchall Lambe, which was a ſigne of the Angels paſſing ouer their houſes. So, *This is my bodie*, that is, a ſigne of my bodie. *The rocke was Chriſt.* The reaſon of theſe figuratiue ſpeeches, whereby one thing is put for another, is the Sacramentall vnion of the ſigne with the thing ſignified: which yet is not *naturall* according to place, either by change of the ſign into the thing ſignified, or by including the thing ſignified in the ſigne, or faſtning it vpon it: but *reſpectiue* analogicall, by reaſon of that agreement and proportion which is betweene the ſigne & the thing ſignified: which ſtands in this, that look when the *outward ſigne* is preſented to the outward ſenſes, at the very ſame time the *thing ſignified* is thereby, as by certaine viſible words, preſented to the mind. And indeed, looke what coniunction is betweene words, and the things ſpoken of, in the minde of the vnderſtanding hearer; the ſame is betweene ſacramentall ſignes, and the things ſignified, in the minde of a diſcerning receiuer. But when words of ſenſe are ſpoken to the eare, the vnderſtanding minde doth therewith apprehend the thing ſpoken of. And euen ſo the minde of the diſcerning receiuer doth inwardly apprehend the thing ſignified; and applie it to his ſoule, when the ſacramentall ſigne is preſented to the outward ſenſe. And this coniunction ariſeth not from the nature eyther of the ſigne, or the thing ſignified; but from the inſtitution of the Lord. The meaning then of the holy Ghoſt heere is this, That *Moſes* by Faith did ordaine and appoint the killing and eating of the Paſchall Lambe, which was the ſigne of the paſſing ouer of the Lords Angell, when the firſt-borne in *Egypt* were ſlayne. MOSES Faith. Mat. 26. 28. 1. Cor. 10. 4.

It followeth: *And effuſion of blood*; that is, the ſprinkling of the blood of the Paſchall Lambe; which was a notable rite and ceremonie vſed in this firſt Paſſeouer, after this

Moses Faith. this manner; The blood of euery Lambe was put into a Basson, and sprinkled with a bunch of Hyssope vpon the doore-posts of euery mans house among the Iewes. Now this Rite did not continue alwayes, but was peculiar and proper to this first Passe-ouer kept in Egypt, at the institution thereof, being then practised (but not after) in regard of that speciall deliuerance then at hand, whereof it was an assurance: for it signified vnto them, that the Angell of the Lord, comming to destroy the first borne of Egypt, and seeing that blood so sprinkled, should passe ouer their houses, and touch none of their first borne, of man nor beast. This end of the sprinkling of this blood, is here likewise set downe in these words; *Lest hee that destroyed the first borne, should touch them. Hee:* that is, the Angell of the Lord, who was sent to destroy the first borne throughout all Egypt, both of man and beast, saue onely of those who had their doore-posts sprinkled with blood. And thus much for the meaning of the words.

First, obserue what the holy Ghost sayth of this fact of *Moses*, in ordayning the Passeouer: namely, that *hee did it by Faith.* Hence wee learne; that the Sacraments of the New Testament must be celebrated in Faith: for, herein we are to seeke to be acceptable to God, as *Moses* was. The Lords Supper in the New Testament succeedeth the Passe-ouer in the Old: for that was a signe to the Iewes, that Iesus Christ, the immaculate Lambe of God, should afterward be sacrificed for their sinnes; and this is to vs a signe of Christ already sacrificed. Now looke as that was ordained and receiued vnder the Law, so must this be administred and receiued vnder the Gospel. But in the olde Testament *Moses celebrates the Passeouer through Faith*, and enioynes the Israelites so to doe; therefore accordingly must we by Faith celebrate and receiue the Lords Supper vnder the Gospel. *Cains* sacrifice was fruitlesse to him, and odious to God, because he offered not *in faith*; and no lesse were all other faithlesse sacrifices: euen so euery Sacrament and spirituall sacrifice receiued or offered in time of the Gospel, is vnprofitable to

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man, and vnacceptable vnto God; if it be not receiued in Faith. In euery Sacrament we receiue ſomething from God, as in euery ſacrifice we giue ſomething to God. In the Lords Supper, as the Miniſter giues the Bread and Wine into the hand of the receiuer, ſo the Lord God giues his Sonne vnto their hearts. Now if Faith be wanting, Chriſt crucified is not receiued: for, Faith is the hand of the Soule, without which, there is no receiuing of Chriſt, and his benefits; but contrariwiſe, a heauie and fearefull ſinne, heaping vp Gods wrath againſt vs. Moſes Faith.

Hereby wee learne, how ſundry ſorts of people ſinne moſt grieuouſly againſt God: for many come to receiue the Lords Supper, who are altogether ignorant in the nature and vſe thereof, not knowing what the Sacrament meaneth; and yet becauſe it is a cuſtome in the Church, they will receiue at leaſt once a yeere, though they know nothing therein as they ought. Now ſuch perſons muſt know, they ought to *come in Faith*; which they cannot do, becauſe they want knowledge: and therefore in receiuing it ſo, they commit a grieuous ſinne, and ſo endanger their owne ſoules, becauſe they receiue it vnworthily. And this is not the fault of young ones onely; but of many, whoſe yeeres might ſhame them for their ignorance, if they were not paſt all feeling of ſpirituall wants.

A ſecond ſort there are, who receiue the Lords Supper, and ſay they will doe ſo, becauſe they haue Faith. But theſe are like the former: for their Faith is nothing but *honeſt dealing among men*; thinking, that if they bring that to the Lords Supper, though they haue no more, yet all is well. The greateſt ſort are of this minde, taking *fidelitie* for true Faith: and it is a plaine point of Poperie, ſo common, as almoſt in euery place men doe embrace it. But theſe deceiue themſelues; for another kinde of Faith is required of thoſe that receiue the Lords Supper worthily; namely, ſuch a *Faith*, whereby wee doe not onely beleeue the remiſſion of ſinnes in Chriſts blood; but alſo are aſſured, that the Bread and Wine receiued worthily, are ſignes and ſeales of the ſame

Moses *Faith.* blessing exhibited vnto vs by Christ. Hee that comes onely in a good meaning, deceiues himselfe, and receiues to his condemnation. And yet alas, many euen of the ancient sort, haue no other Faith, but their good meaning.

A third sort there are, who yet goe further; and knowing the vanitie of this opinion, that a mans fidelitie in his dealing with men, should bee his Faith, to commend him vnto God; they hold and know, that true Faith, is to beleeue their owne saluation in the blood of Christ: and these are to be commended in respect of the former. But herein they faile: that comming to receiue, they bring not with them a liuely Faith: for, it is not onely required in a communicant, that he professe the Faith of Christ aright; but a worthie receiuer must looke to his owne heart, that his Faith therein, bee a liuing Faith, such as worketh by loue, and shewes it selfe by obedience. Now herein, many that haue good knowledge, doe grieuously offend. That howsoeuer they make a shew of Faith, in an orderly and religious carriage of themselues on the Communion day: yet when that time is a little past, they returne to their former sinnes againe, neuer else hauing any care (nay, not so much as making any shew) of laying away their sinnes, saue onely at the receiuing of the Lords Supper. And thus doe too many of those, who make a faire profession. These men bring Faith in profession, but yet their Faith is dead; for, if it were a liuely Faith, it would purifie their hearts, and cause a change in them from euill to good, and from good to better, euery day more and more. But blessed bee God, by whose mercie it comes to passe, that there are some in his Church, who come with such a Faith, and thereby communicate acceptably to God, and fruitfully to themselues. Yet wee must confesse, they are but few in comparison. But as for all the other three sorts of people, they sinne grieuously, because they bring not the hand of a liuely Faith, to receiue those things which their God offereth vnto them. Wee therefore in this example are admonished, to celebrate and receiue the Lords Supper in such sort, as *Moses* did; namely, in Faith: and that not in an idle

V. 28.

dle or dead, but in a liuely Faith: which may both before and after the receiuing of this Sacrament, bring forth good fruits, to the reforming of our liues, in continuall obedience, of Gods glorie, and our owne comfort and saluation in Christ. Mosis Faith.

Secondly, Obserue further: *Moses ordained and made the Passouer.* Wee may not thinke, that *Moses* killed all the Lambes that were to bee slaine at this Passeouer: but in his owne familie hee killed his owne Lambe, and inioyned the people from God, to doe the like in theirs. The like phrase is often vsed in the Scripture: *Iosuah* 5. 3. *Iosuah* is said to *circumcise the sonnes of Israel*: which was almost a thing impossible for one man to doe: But the meaning thereof is this: that *Iosuah* inioyned and procured, that all the people should bee circumcised, and saw it done. And so wee must vnderstand this place.

Now in this, that *Moses* did in this manner celebrate this Passeouer, wee are taught this lesson; that *Gouernours* and *Superiours* in their place, must procure, that those which bee vnder their gouernement, doe keepe the commandements of God; and especially those, which concerne Gods worship. It is the commandement of the Lord by *Moses*, that the *King should haue the Law written; that hee may learne to feare his God, and keepe all the words of this Law written, to doe them.* Now, how shall the King doe all the wordes of the Law? seeing there bee many commandements, that doe not concerne him, nor his place, but his subiects, and other particular men, of their callings. Surely thus: He must doe those in his owne person, that concerne him in his place, and then see that his subiects and seruants doe likewise such duties, both towards God and man, as concerne them in their places. This is a speciall point concerning all Magistrates and Superiours whatsoeuer; and therefore *Paul* sayth, *Rom.* 13. 4. *The Magistrate beareth not the sword for nought, but for the wealth of Gods people*: that is, for their good; not in bodie onely, but principally, for the good of their *soules*. And therefore euery Gouernour, either of towne or kingdome,

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Mosis Faith. and euery Master of a familie, within the compasse of his calling, is to see that those which are vnder him keepe Gods commandements: especially those that concerne Gods worship. When a Magistrate shall doe this, then the praise and honour of the whole is giuen to him; as here the killing of the Passeouer is ascribed to *Moses*, because hee saw what the people did it. So on the contrarie, if the Magistrate bee negligent in his dutie, hee becomes the greatest sinner of all: for then the sinnes that are committed through his default, are ascribed to him. *Nehemiah* reproouing the *Rulers, tells them that they brake the Lords Sabboth*, *Nehem.* 13. 15. when as not onely they, but the people also brake them: yet there hee chargeth the sinne of the people vpon them, because it came through their negligence. As, if any sinne bee committed in a familie, through the defect of the Gouernour of the familie; it is not onely the sinne of the particular partie, but the Gouernours sinne. And so, when any man sinnes in breaking the Sabboth, it is not onely the sinne of that particular man, but of the Gouernours to whom hee is subiect. And therefore Gouernours must see that Gods commandements bee kept of those that bee vnder their gouernment.

But heere some may obiect (as indeede some abuse the place to this ende) that it seemes no man may bee barred from the Lords Supper: for the like reason is in the Lords Supper, that was in the Passeouer: but *Moses* kept the Passeouer himselfe, and commanded all the people of *Israel* so to doe: therefore no man is to bee put from Gods Table.

Answ. It is true indeed, that in *Egypt* at the celebration of the first Passeouer, *Moses* kept it himselfe, and commanded euery Master of a familie among the *Israelites* to doe the same: and the reason heereof was, because at the first institution, the Passeouer was both a signe and a meanes of a temporall deliuerance, besides the spirituall: and therefore there was great reason then, why all the *Israelites* should

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V. 28.

eate the Passeouer, and none bee put backe; because all of them were to escape the temporall punishment, which God was to inflict vpon the *Egyptians*. But afterward the Lord made a Law, that if any were but *legally vncleane*, hee might not eate the Passeouer, but must stay till the next moneth, and then come, and onely the cleane must eate thereof: so that the Lord himselfe did inhibite some from that Sacrament: whereby it is plaine, that the celebration of the Passeouer is so farre from giuing warrant to this confusion, and careleſſe admitting of all to the Communion, that rather it proueth that there must bee a distinction made, and a separation of the vnworthie from the Lords Table. Those which are fitly prepared are to bee receiued, but notorious offenders, who are morally and spiritually vncleane, are to be put backe, till by repentance they haue testified their worthinesse. Moses *Faith.*

Thirdly, let vs consider the signification of the *Passeouer*. For the *Paschall Lambe* was a signe of Christ the true Lambe of God, shadowing out diuers things worthie our obseruation: as first the Lambe, for the Passeouer, was to bee a lambe of a yeere old, without spot or blemish: which signified vnto vs, that *Christ* was *that immaculate Lambe of God*, and without spot, as *Peter* calleth him, 1. *Pet.* 1. 19. Secondly, the *Paschall Lambe* when hee was killed and eaten, had no bone of it broken: so was it commanded, *Exod.* 12. 46. and *Numb.* 6. 12. signifying, that Christ when hee was crucified, should not haue a bone of him broken, as Saint *John* applieth the former Texts, *Ioh.* 19. 36. Thirdly, the *Paschall Lambe* must be eaten with sowre herbes, *Exod.* 12. 8. signifying that no man can feele any sweetnesse in the blood of Christ, till hee haue his heart full of bitternesse for his sinnes; and, with *Hanna*, be sore *vexed and troubled in mind, so as hee can powre out his soule before the Lord*; 1. *Sam.* 1. 15. The want of this, is the cause why so many doe heare Gods Word, and receiue the Sacraments, and yet reape no benefite by them. Fourthly, before the *Paschall Lambe* was eaten, all leauen must bee removed out of their houses. This had

Moses Faith. a notable signification: which wee neede not to gheſſe at, ſeeing the holy Ghoſt hath ſet it downe; namely, that wee muſt remoue all *old leauen of corrupt doctrine (Matth.16.*

1.Cor.5.7. *12.)* out of our hearts: and the *leauen of ſinne and wickedneſſe*, out of our liues, if wee profeſſe communion with Chriſt. This is a point worth our marking: for, vnleſſe wee doe ſo, wee ſhall haue no benefite by the ſacrifice of Chriſt, for if wee will liue in this old leauen, wee muſt neuer looke to receiue Chriſt into our hearts. Laſtly, euery perſon receiued the Paſſeouer *in haſte, with ſhoos on their feete, with ſtaues in their hands, and their clothes girt vp, Exod.12.11.* yet this wee muſt vnderſtand onely of the firſt

Luke 22.14 Paſſeouer in *Egypt*: for Chriſt did eate it *ſitting*. Now this ceremonie vſed in the firſt Paſſeouer, ſignified thus much; that if wee looke to haue benefite by Chriſt, wee muſt bee of this mind, to bee alwaies readie to leaue this world, and be prepared to goe when and whither God ſhall call vs. Wee muſt not haue our hearts glewed to earthly things, but alwaies readie to receiue Gods command, and to goe at his call. Theſe bee the ſignifications of the Paſſeouer: which wee muſt remember to make good vſe of, in the courſe of our liues. And thus much of the firſt branch of this act of *Moſes* Faith, in *ordaining the Paſſeouer.*

The ſecond branch of this worke is this; *And the effuſion of blood*, that is, the ſprinkling of the blood of the Lambe vpon the poſts of their houſes, and vpon the doore cheekes; which was a token to the *Iſraelites*, that the deſtroying Angell ſhould not ſtrike the firſt-borne of the *Iſraelites*, eyther man or beaſt. In mans reaſon, this may ſeeme to be a weake and ſimple meanes; yet God ordaines it, to preſerue all the firſt-borne among the *Iſraelites*. And thus the Lord vſeth to deale, that his people, through the weakeneſſe of the meanes, might bee brought to acknowledge God to bee their protector and defender. When the *Iſraelites* were ſtung with the ſerpents, a man would haue thought it had beene the beſt way for their curing, to haue giuen them cunning Surgeons: but the Lord ordaines onely a dead ſer-

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pent of braſſe, which they muſt looke vp vnto, and bee cured. A weake meanes it was, and yet the Lord vſeth it; becauſe hee would haue them to giue all the glorie vnto him, and not to aſcribe the ſame either to themſelues or to the meanes. Moſes Faith.

Further, This *ſprinkling of the blood* vpon the doore cheekes, and the poſtes of the houſes, had a notable ſignification: namely, of *the ſprinkling of the blood of Chriſt* vpon the doores of our hearts: to which *Peter* alludeth, 1. *Pet.* 1. 2. *Through the obedience and ſprinkling of the blood of Ieſus Chriſt.* And *Dauid*, when hee ſayth, *Sprinkle mee with Hyſope, and I ſhall bee cleane: Dauid* knew well that the blood of beaſts could not take away ſinne, and therefore no doubt by his ſauing Faith, hee had an eye to the blood of the *Meſſias* vnder legall termes. Whence wee are taught this leſſon: that as the *Iſraelites* with their bodily hands did ſprinkle the blood of the *Paſchall Lambe* vpon their doore cheekes, and the poſtes of their houſes: ſo by the hand of *Faith*, euery one of vs muſt ſprinkle *the blood of Chriſt* vpon our owne hearts: which wee ſhall then doe, when wee doe not onely in generall, beleeue that Chriſt is a Sauiour and Redeemer, but particularly that hee is a Redeemer vnto vs; and that the merits of his death, and the benefits of his blood are ours.

Obiect. But ſome will ſay, If this bee ſo, then all is well, for I doe beleeue this. *Anſ.* Herein very many deceiue themſelues, thinking that they haue Faith, when indeed they haue none. For, looke vnto their wayes, and ſee into their hearts by their liues; and it will eaſily appeare, that they haue nothing in them but ignorance, ſecuritie, and preſumption in ſinne. Now ſuch men are deceiuers of their owne ſoules; for after this ſprinkling followeth ſanctification, and riſing from dead workes to newneſſe of life: ſo that they that liue in ſinne, and yet ſay they haue Faith, deceiue themſelues. For, if a mans heart bee ſprinkled with the blood of Chriſt through Faith, it will change his life and conſcience, and make him a new creature; for, Chriſts blood is a cleanſing and

Moses Faith. and purifying blood, insomuch as where it is truly sprinkled, it certainly cleanseth: *Heb.*9.14. And thus much of this ceremonie of *sprinkling*.

Now followeth the ende of both these actions, in these words: *Lest he that destroyed the first-borne should touch them.* Let vs examine the words in order: First, by the *destroyer*, is meant the Angell of God (as we may see in the Storie, *Exod.* 12.19.) who at midnight smote all the first-borne of *Egypt* both of man and beast. Where by the way, wee may take a view of the wonderfull power and strength of Gods Angels, and also of their admirable swiftnesse and readinesse in doing the will of God, that in one night euen at midnight, one of them could passe thorough the Land of *Egypt*, and kill all the first-borne of man and beast, in euery place of the *Egyptians*. The like we may see in the destruction of *Senacharibs* hoast, by an Angell in one night.

The first-borne: that is, both of men and beasts. So it is in the Storie, *Exod.* 12.29. But being so, it may not vnfitly bee demanded, How this *Passeouer* could bee a Sacrament, when as euen the beasts of the *Israelites* had benefit by it; for they were spared by reason of this *sprinkling of the blood of the Paschall Lambe*. *Answ.* That hindreth not why it should not bee a Sacrament. For we must consider this *Passeouer* two wayes: First, as a meanes of temporall deliuerance, and so the beasts had benefit by it. Secondly, as a signe and seale of our spirituall deliuerance from hell by the sacrifice of the Lambe of God Iesus Christ, which is the thing signified; and so it is a Sacrament for mans saluation: and thus the beasts had no benefit by it. The water that flowed from the rocke in the wildernesse, was a Sacrament, and the beasts dranke of the water, but yet they did not partake of the Lords Sacrament: for we must consider that water two wayes; first, as a meanes to quench thirst, and consequently as an outward benefit to preserue the life of the creature, and so the beasts had a benefit by it: but consider it as a signe and seale of the water of life, and so their beasts had no benefit by it, but onely the beleeuing people.

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It followeth; *Should touch them.* Here is the very vſe and end of both the former actions; *That the Angell might not hurt them*, but paſſe by the *Iſraelites* houſes. Here conſider a notable point, concerning Chriſt the true Paſſeouer namely, that they which haue their hearts ſprinkled with his blood, ſhall bee preſerued from euerlaſting damnation; and not only ſo, but hereby they ſhall haue deliuerance from all temporall iudgements in this life, ſo farre forth as they are curſes, and hurtfull vnto them. So we may reade, before the deſtruction came to the citie of the Iewes, the *Angell* of God went thorough the Citie *with a writers inkhorne, to ſet a mark vpon thoſe that did mourne and cry for their ſinnes.* And *Dauid* ſaith, *the righteous man ſtandeth vpon a rocke, ſo as the floods of many waters ſhall not come neere him.* This is a point of great vſe, and the conſideration hereof, ſhould mooue all perſons that haue beene careleſſe in religion, now to become carefull and deſirous to haue their hearts waſhed in *the blood of Chriſt*: and thoſe alſo which haue any care, muſt haue double care hereof; for they haue freedome and ſecuritie, both in temporall, and eternall iudgements. Moſes Faith. Ezech. 9.4. Pſal. 32.7.

Obiect. But many of Gods deare children are taken away in common iudgements.

Anſw. True: but yet they are neuer hurt thereby; but the iudgment and affliction is ſanctified vnto them, becauſe they haue their hearts *ſprinkled with the blood of Chriſt.* And as for thoſe whom God knoweth it good for, they are deliuered in generall iudgements; and preſerued for his glorie, and vſe of the Church.

But how did the *Angel* deſtroy the Firſt borne in Egypt, both of man and beaſts?

Anſw. By taking from them their temporall liues, by deſtroying or killing their bodies. That is the ſenſe and plaine meaning of the holy Ghoſt: and to this ſignification anſwereth the word in the originall. Now ſome doe abuſe this place, and ſuch like, for the ouerthrowing of the auncient cenſure of the Church in *excommunication*: for (ſay they) the practice of S. *Paul*, 1. *Cor.* 5. is the principall ground of excom-

Mozzi Faith. cõmunication: where *Paul* bids that the inceſtuous man *be giuen to Satan for the deſtruction of the fleſh.* Now they that deny excommunication, wold haue that place to be interpreted by this, becauſe the ſame word is there vſed: and therefore (ſay they) *Pauls* words muſt be vnderſtood, of deſtroying the inceſtuous mans bodie, and taking away his temporall life. This interpretation doth quite ouerthrow excommunication: for, if nothing elſe be there vnderſtood, but onely the tormenting of the body, then excommunication is not thence prooued. But the truth is, that the cenſure which the Apoſtle vſeth there, cannot be vnderſtood of the puniſhment of the bodie: which I prooue thus. In that place S. *Paul* oppoſeth the *fleſh and the ſpirit.* Now vſually, when hee maketh this oppoſition, *fleſh* ſignifieth the *corruption* of the whole man; and the *ſpirit* ſignifieth the grace of God in the man: ſo that his plaine meaning is this, *Let him be deliuered to Satan for the deſtruction of the fleſh*; that is, for the deſtruction of his naturall corruption, and of the bodie of ſinne.

Further, where it is ſaid, *the firſt borne*; we muſt vnderſtand it of the firſt borne among the *Egyptians*, both of man and beaſt. And whereas he ſaith, *ſhould touch them*; hee meaneth the *Iſraelites* who were not touched in this deſtruction.

Hence we learne two points further. Firſt, The firſt borne of Egypt are deſtroyed, both of man and beaſt. This is markable: for the *Egyptians* in former times deſtroyed the *Iſraelites* children, and eſpecially their firſt borne; for they ſlewe all the males, leaſt they ſhould increaſe in their land: and now it comes to paſſe, that their children, euen the principall of them, their firſt borne are ſlaine for the *Iſraelites* ſakes; and when they are preſerued. Where we may obſerue a moſt righteous, and yet an vſuall kinde of iudgement with God. He doth often puniſh the wicked in their kind, with their owne ſinnes: This is true euen in the beſt, ſo far forth as they are ſinfull. The ſame iniurie which *Dauid* did to *Vriah*, was done vnto him by his owne ſon, euen by his ſonne *Abſalom*, 2. *Sam.* 10.10, 11. & 16.22. And this our Sauior Chriſt teacheth vs, ſaying, (*Mat.* 7.1) *Iudge not, that yee be not iudged.* We find this

this true likewiſe by experience: that they that giue themſelues to back-biting, rayling, and ſlandering, by the iuſt iudgement of God, haue for the moſt part the ſame done vnto themſelues by others; ſo that men are often puniſhed in their owne ſinnes. For GOD hath his Store-houſe full of iudgements, and he can puniſh men what way he will. But he oft obſerueth this order, to puniſh men by their owne ſinnes, and to catch the wicked in their owne deuices. Moſes Faith.

This muſt bee a Motiue to make vs to looke vntō our ſelues, and to haue care againſt all ſinnes of the ſecond Table: for looke wherein thou takeſt thy pleaſure to GODS diſhonour, therein thou ſhalt feele and ſee Gods iudgements vpon thee, to thy correction and confuſion, *Pſal.* 109.17. *As he loued Curſing ſo ſhall it come vnto him: and as hee loued not Bleſſing, ſo ſhall it bee farre from him.* This, *Adonibezek* felt and confeſſed, when his Thumbes were cut off, *Iudges* 1.6,7. *As I haue done, ſo God hath rewarded me.*

Laſtly, in that *the Deſtroyer killeth the firſt borne of Egypt*, marke a ſtrange kinde of Gods Iudgements. King *Pharaoh* and his people ſinne, becauſe they will not let the *Iſraelites* goe; but the puniſhment of their ſinne, is laid vpon their Children and Cattell. The like wee reade of 2.*Sam.*12.14. when *Dauid* had committed thoſe grieuous ſinnes of Adultery and Murther, a part of his puniſhment was the death *of his Childe.* When hee numbred the people, the plague light on them, 2.*Sam.*24. Now we muſt not too curiouſly pry into the reaſon of Gods Iudgements: for he is not bound to giue account of his actions, and yet in reaſon wee may ſee the equitie thereof. For, wee muſt conſider of Kingdomes and Societies, and of Townes and Families, as of bodies: euery Societie is a bodie, and the particular perſons therein, are members of that bodie. Now looke, as it is in the naturall bodie, ſo it is in the bodie Ciuill or Politike. Oftentimes in the naturall bodie, when the ſtomacke is ſicke, the head aketh; the braine is wounded, and the heart aketh; the foot is hurt and the head aketh; and the offence of the tongue, may bee puniſhed with ſtripes vpon the backe: Euen ſo it is in Ciuill Societies,

The Israelites Faith.

the Prince sinneth, and the people are punished; or, the people sinne, and the Prince is punished. This is no iniustice with God: for sith Prince and People make but one bodie, and so Parents and Children; God may iustly lay vpon any member the temporall punishment of sinne committed by another.

And thus much of this Example; and of the Faith of *Moses* alone.

The *Israelites* Faith.

Verse XXIX.

By Faith, they passed thorow the Red Sea, as by dry Land: which, when the Ægyptians had assayed to doe, they were drowned.

Either to wee haue heard the Faith of *Moses* alone, highly commended, in two Examples, Now followeth a commendation of his Faith with others; so that heere is an new Example of Faith; to wit, of the *Israelites* together with *Moses*. For *Moses* is here to bee considered not only as one of them, but as a principall Agent in this Worke of Faith. And here their Faith is commended vnto vs, by a wonderfull strange action, which they did, through the power and goodnesse of God; namely, by their *passing through the Red Sea*: not by passing ouer it; for that might haue bin by Art; but *through it*: which is aboue Nature and Art, and meerely miraculous. This Fact of theirs is largely set downe, *Exod.* 14. And that it might appeare to be euery way wonderfull, as it is indeed, the Authour of this Epistle commends it by two Circumstances: which notably sets forth vnto vs the strangenesse hereof.

First,

Firſt, by their *manner* how they paſſed thorow, namely, *as by dry Land.* *The Iſraelites Faith.*

Secondly, by the time when; namely then, when *the Egyptians following them were drowned.* Here firſt wee will ſpeake of the Fact it ſelfe, and then of the Circumſtances.

The Fact is ſet downe in the firſt words: *By Faith they paſſed through the Sea.* The words are plaine of themſelues, and offer vnto vs ſundry points worthy our obſeruation. And firſt, it may be asked, who they were that here paſſed through by Faith? The Anſwer is; the *Iſraelites.* But ſome will ſay we reade in the Hiſtorie, that when the people came to the Red Sea, they were wonderfully afraid, and murmured againſt *Moſes*, ſaying, *That it had beene better for them to haue liued in the bondage of Egypt, then to come into the Deſart, and there dye.* Now, how can they murmure impatiently and fearefully, and yet *paſſe through by Faith.* *Exod.* 14. 11, 12.

Anſw. At the firſt indeed they murmured, when they ſaw the danger they were in, hauing the hugh Armie of *Pharaoh* following them, and the Red Sea before them, and Hils and Mountaines on each ſide. But howſoeuer they murmured at the firſt, yet when *Moſes* ſpake words of comfort vnto them in the Name of the Lord, bidding them *not to bee afrayd, &c.* and when he held vp his Rod, and entred into the Red Sea before them, then they followed him by *Faith*: and hereupon the Holy Ghoſt giues vnto them the title of true Beleeuers.

Here we may learne, that true Faith in Gods Children, is mingled with vnbeleef. The *Iſraelites* Faith was true Faith, but yet it was very imperfect and weake: for if it had bin perfect and ſound Faith, they would neuer haue murmured, nor haue bin impatient and fearefull. But looke as it is in nature, ſo it is in grace. In nature wee cannot paſſe from one contrary to another, but by the mixture of the contraries: as in light & darkneſſe, the one doth not follow the other immediately; but firſt, there a mixture of them both in the dawning of the day, and cloſing of the night: and ſo it is in other contraries, euen in thoſe which concerne the ſoule; vnbeleefe is a ſinne, Faith is a vertue and grace contrary to it. Now vnbeleefe cannot

The Israelites Faith.

bee expelled by Faith, before there be a mixture of them both, and so when Faith preuayleth, vnbeliefe decayeth: neyther can Faith be euer perfect, because it is euer mingled more or lesse with vnbeliefe.

This plainely ouerthrowes the opinion of the Church of *Rome*, who say, that after a man is regenerate, and beleeues, there is nothing in him that God can hate. For they imagine that hee is soundly sanctified, that there is nothing in him which may properly be called a sin: but here we see their doctrine is false, seeing Faith & vnbeliefe are alwayes mingled together.

Secondly, as it fals out with Faith, so it is with the rest of Gods graces: looke as Faith is not perfect, but mixed with vnbeliefe; so are all other graces of God whatsoeuer. The feare of God is not perfect in a man, nor the loue of God: for the feare of God is mingled with the feare of men: & the feare of God for his mercy, is mingled with the feare of God for his Iudgmẽts. And hereby many are deceiued, for when they feare God for his punishments, they thinke themselues to bee most miserable and void of grace; but they deceiue themselues. For there is no man vpon the earth that feareth God onely for his mercies, and doth not feare God also for his punishments in part: for Gods graces in this life are euer mingled with their contraries. And therefore to imagine that a man may feare God for his mercies onely, and not for Iudgements also, is to conceiue of such a man as none is, nor can be in this life; for the best feare that is in any man liuing, is a mixt feare.

Further when *Moses* had spoken words of comfort vnto them, the vnbeleeuing and fearefull *Israelites*, doe stirre vp their hearts to beleeue. So we accordingly must labour and striue against that in-bred vnbeleefe which is in vs: for euery man hath innumerable sinnes in him that resist Faith; and if they be not checked and suppressed, they will master his Faith; but he that would haue Faith to continue and last, must striue against naturall vnbeliefe, as the *Israelites* doe in this place; and as the man in the Gospell, *Marke* 9. 24. when hee sayth to Christ, *LORD, I beleeue, helpe my vnbeliefe*, knowing

V. 29.

knowing that his vnbeliefe did suppresse his Faith. And so did the Disciples of our Sauiour Christ, when they prayed, *Lord, increase our Faith, Luke* 17.5. And *Dauid*, being oppressed with deadnesse of heart, stirres vp his Faith, saying, *Why art thou cast downe, my soule? &c. waite on God Psal.*42.11. For hee that hath Faith, is troubled with vnbeliefe; and the more it troubles him, the lesse hee beleeueth, vnlesse hee striue against it manfully. *The Israelites Faith.*

The second *Quest.* But how many of the *Israelites* beleeued, and went ouer by Faith?

Answ. Not all! for *Paul* saith, *With many of them GOD was not well pleased; for they were ouerthrowne in the Wildernes:* 1.*Cor.*10.5. Which shewes, that all that passed ouer had not true Faith; for some beleeued: and by the force of their Faith, all went ouer safely.

Hence we note this (which hath beene often taught vs) that an vngodly man receiueth many temporall benefits, by the societie of Gods people which *beleeue*: as here the *vnbeleeuing Israelites* had this benefit, to goe *through the Red Sea* safely, by reason of those that *beleeued*. And in the former Example, the bruite beasts were freed from killing by the Angell, because they belonged to the Hoast of the Lords people. Now, shall a brute beast haue benefit, by being with Gods people, and shall not a man much more? Yes vndoubtedly: for, so we may reade, that for *Pauls* sake, all the Mariners and Souldiers that were in the Ship, were saued from drowning, *Acts* 27.24. This point must perswade euery one of vs, to make choice of the godly for our society, and company with whome wee liue and conuerse; for by them wee doe reape many benefits, and freedome also from many heauie iudgements.

The third Point is this: *When did the Israelites beleeue?* This third Circumstance is worth the marking: They *beleeued when they passed thorough the Red Sea*: for they *beleeued* not onely in generall, that God was their God, as he had promised to their Fathers; but they *beleeued* that God would bee with them, and giue them life in the middle of the Red Sea.

The Israelites Faith.

A notable point. They *beleeued* (as it were) in the middle of their Graues (for so might the Redde Sea bee well called) that God would giue them life euerlasting, and preserue them safely through the Sea, and from their Enemies

In their Example we are taught the same dutie, to doe as they here did. The Child of God in this life hath innumerable causes of Desperation: and sometimes his owne Conscience will take part with Satan, in charging the soule to be in state of Damnation. In this heauie case, what must bee done? Surely, at this time, when a man is a Cast-away in himselfe, hee must euen then *beleeue*; being in Hell (as it were) he must *beleeue* that God will bring him to Heauen. It is nothing for a man to beleeue in prosperitie, and peace: but in time of desperation to beleeue, that is a most worthy Faith: and indeed, then is the right time for a man to shew his Faith, when there is in himselfe no cause of *beleeuing*.

Obiect. But when a man is in this case, hee cannot *beleeue*.

Answ. Indeed to *beleeue* then, is a wonderfull hard thing, and a Miracle of Miracles. But yet this is the propertie of true Faith, so to doe; and if there bee but one dramme of true Faith in the heart that despayres, howsoeuer it may for a time lye hid, as dead; yet at length it will make him to hope, and wait for mercie and life at the hands of Almightie God. And therefore, if it shall please God at any time to lay a torment vpon our Consciences, so as we shall striue with the wrath of God, thinking that hee hath cast vs away; yet for all that, then wee must beleeue Gods promises, and set before vs his mercies, and therewith refresh vs. And if this Faith were not, the Childe of God many times were in a most miserable case: the Lord therefore hath most mercifully prouided to helpe him, by the Grace of Faith.

When a man is past all hope of life, he must then beleeue and hope for life, as the *Israelites* did in the Red Sea, for preseruation. And vndoubtedly, this is a most comfortable signe of grace, if a man in the horrour of Conscience, can shew forth the least sparke of true Faith.

Fourthe

Fourthly, note the effect and iſſue of this Faith, *They paſſed thorow the Red Sea.* Wee ſay vſually, that Water and Fire bee vnmercifull Creatures: and therefore the naturall man feares them both: but the *Iſraelites Faith* makes them not to feare the water; but it makes them bold, euen to paſſe thorow *the Sea.* *The Iſraelites Faith.*

The like we may ſee for Fire, in the three Children, *Dan.* 3.16.23. who were not afraid of the hote burning Ouen, but were as bold in it, as out of it. Rauenous and wild beaſts are terrible vnto men; but Faith makes a man not to feare them: and therefore *Daniel* feares not the Lions, though hee were throwne into their Den to bee deuoured, *Dan.*6.22. Great is the fruit and force of Faith: it takes from a man the feare of thoſe creatures which by nature are moſt terrible. And heere wee ſee a cauſe why the holy Marryrs of God dyed moſt cheerfully.

A man would thinke it ſtrange, that one ſhould goe into the fire reioycing, as many of them did: but the reaſon is, Becauſe they had Faith in their hearts, which taketh away the feare of the moſt fearefull creatures.

But if it bee ſo (may ſome ſay) that the *Iſraelites* by *Faith went thorow the Red Sea*, not fearing the water; why may not wee that beleeue now doe the ſame? for wee haue the ſame Faith that they had.

Anſw. We haue indeed the ſame Faith, and yet we cannot paſſe through waters as they did. For their Faith reſted on two promiſes:

Firſt, on this made to *Abraham*, *I will bee thy God, and the God of thy Seed.*

Secondly, on a particular promiſe made to *Moſes*. For when he cõmanded him to go thorow the Red Sea, withall he made a promiſe to keep & preſerue them: and this they beleeued, & ſo went thorow. Now, howſoeuer we haue iuſtifying Faith, hauing the ſame generall promiſe; yet wee haue not the like particular promiſe, That if we paſſe thorow the Red Sea, God will be with vs, and ſaue vs. And therefore if any man ſhall aduenture to do ſo, let him looke for nothing but death: for it is

The Israelites Faith.

not an action of *Faith*, but of *Presumption*. And therefore *Peter* sunke, when hee would needs walke vnto Christ vpon the Sea, hauing no such hold vpon Gods speciall promise, as here they had; and the *Egyptians* following presumptuously were all drowned. Wherefore let vs here be warned, not to attempt to doe extraordinary workes, without Gods speciall warrant: for a particular Faith, requires a particular promise, besides the generall promise of God in Christ.

Further, let vs here obserue a wonderfull worke of Gods mercie and power. When these seruants of God were brought into extremitie of danger, so as they were in a desperate case for their temporall life; yet then the Lord findes a way of deliuerance. And indeed if a man consider aright of it, hee must needs acknowledge that these *Israelites* were in a pittifull case; for they had the Red Sea before them, and Mountaines on each side, and themselues hindered from flight, by their bagge and baggage, and with their children, and the huge Hoast of *Pharaoh* behind them; so as to mans reason, there was nothing but present death to be looked for; yet the Lord in mercy to saue them, makes a way where there was no way, and openeth them a gap to life, when naturall reason could lay before them nothing but violent death. Which shewes the wonderfull mercy of God, to his owne people and seruants. And the like thing we may reade of *Dauid*, when hee abode in the Wildernesse of *Maon*: for there *Saul followed him, and hee and his men compassed Dauid and his men round about*, 1. *Sam.* 23.26,27. Now, what hope of deliuerance was there for *Dauid*?

Answ. Surely this onely: *Dauid* was the Seruant of God, and the Lord preserued him, that he might rule his people after *Sauls* death; and therefore he escapeth, though wonderfully: for a *Messenger comes to Saul, and bids him haste, for the Philistims inuaded the Land: and so Saul returned from pursuing Dauid, and went against the Philistims.*

Hence wee learne this generall Rule, that in the extremitie of all danger, God hath meanes to preserue and saue his owne Children and people. Which must teach vs, to com-

commend our caſe to God, and to reſt on him in all dangers: for when our caſe is deſperate in our ſight, then are we fitteſt for Gods helpe. Let vs therefore in ſuch caſes, learne to practiſe our Faith; and then eſpecially to caſt our ſelues vpon God. This *Iehoſaphat* did moſt notably: for being aſſaulted with the huge Armies of the *Moabites*, *Ammonites*, &c. hee prayed vnto the Lord moſt feruently, ſaying, 2. *Chron.* 20. 12. *Lord, there is no ſtrength in vs, wee know not what to doe; but our eyes are towards thee*: and thus doing, was preſerued: for God will in no extremitie whatſoeuer, forſake them that truſt in him. *The Iſraelites Faith.*

The redde Sea.] In many places of the Old Teſtament, it is called *The Sea of Ruſhes*, *Pſal.* 106. 7, 9. or the *Sea of Sedges*, *Iſa.* 49. 21. It is a corner of the *Arabian* Sea, that parteth *Egypt* and *Arabia*. Thoſe which haue ſeene it in trauell, ſay, It hath no other colour then all other Seas haue; Why then is it called *The redde Sea? Anſw.* To omit many ſuppoſed cauſes hereof, there be two eſpecially, for which it is ſo called. Firſt, Becauſe of the red Sand: for both the bottome of the Sea and the Shore, are full of redder Sand, then ordinarily is elſewhere. Secondly, Some thinke it is called the red Sea, by reaſon of the Sedges and Bul-ruſhes, which grow much at the Sea ſide, and be of a red colour: which by reflection, may make the ſame colour appeare on the water. But this need not to trouble any man: for the Holy Ghoſt vſeth the ſame name, which commonly the men of that Country gaue it. And thus much of their fact, that *they by Faith paſſed through the redde Sea.* Now we come to the two circumſtances, wher by it is commended.

The firſt circumſtance is, The *manner* of their going through the Red Sea: *They went through as on drie land.* This muſt not be conceiued to bee, by helpe of Bridge or Ship, nor by meanes which men vſe, as ſwimming, ſayling, or wading; but their paſſage was miraculous: for the waters ſtood like walls on both ſides of them. And the Channell of the Sea, was as a *Pauement or drie Land*, *Exod.* 14. 22. which notably ſetteth forth the ſtrangeneſſe of this fact, ſhewing that it was a wonderfull

The Israelites Faith. wonderfull worke of God. And this also confuteth certaine enemies of the Scripture, who haue cauilled at all the Miracles which are recorded therein: accounting of *Moses* but as a Magician and Sorcerer, and of the Miracles which he did, as of illusions: and for this Miracle they make no account of it; for, say they, *Moses* being a great Scholler, and a wise man, knew the time of the rise and fall of the waters, and knew the fords and shallow places: therefore hee tooke his time, and found a place so shallow, that when the Tide was past, the Sands were bare and drie (as the Marshes in *England* are) and then he ledde the Hoast of *Israel* through. But *Pharaoh* and his Hoast following them, were drowned, because they went thorough at the flowing of the Sea. *Answ.* Whereas they say that this their passage was no Miracle, heere wee see it is ouerthrowne by this circumstance of the manner of their passing ouer: for the bottome of the Sea was a Pauement, and as ground on which no waters fall. Now, in most places of the Sea, where the waters ebbe and flow, the ground is neuer fully *drie*, but watrie and full of moist places.

Againe, the waters passed not away as at an ebbe: but *stood as walls on each side of the Hoast of Israel, both on the right hand, and on the left:* both which shew plainely, there was no vantage taken by the ebbing and flowing of the water (as vngodly Atheists doe cauill, deriding Gods Worke to their owne destruction) but a mightie and miraculous worke of God, first making the waters stand like two walls, and then making the earth vnder it firme and drie, contrarie to nature in them both.

Exod. 14. 22.

The second circumstance is, concerning the *time*, when he passed through; euen then when the *Egyptians assaying to doe the same were drowned.* Marke the words, for the thing is strange. The *Egyptians* come armed after the *Israelites*, with a huge great Armie. Now the *Israelites* they take into the Sea, and the *Egyptians* seeing them, stand not still vpon the Banke, but aduenture after them, not by Ship, but the same way that the *Israelites* tooke before them; but yet without any warrant or commandement from God: so great was their malice against

V. 29.

againſt them ; and yet a man would haue thought they durſt neuer haue aduentured into the Sea after them, eſpecially as they did. *The Iſraelites Faith.*

Here, by this fact of *Pharaoh* and his men, we learne, that when God forſakes a man, and leaues him to himſelfe, he doth nothing elſe but runne headlong to his owne deſtruction. *God* (as *Moſes* ſaith) *raiſed vp Pharaoh to ſhew his power vpon him:* and now it pleaſeth God to leaue him to himſelfe, and he purſueth the *Iſraelites* to his owne deſtruction. And this is the courſe and ſtate of al thoſe that are forſaken of God. The conſideration whereof, muſt teach vs a ſpeciall clauſe to bee vſed of vs in our prayers : we muſt euer remember to pray for this, That God would neuer wholly forſake vs, nor caſt vs off. This condition is more fearefull, then the ſtate and condition of any creature in the world beſides : for when God forſakes a man; all that he doth, is haſtening himſelfe to his owne deſtruction. *Danid* knew this well, and therefore he prayes, *Oh, knit my heart vnto thee, that I may feare thy Name,* Pſal. 86. 11. And againe, he prayeth that the Lord would not *forſake him ouer-long*, 119. 8. as if he ſhould ſay, If it bee thy pleaſure to me mee, by leauing me to my ſelfe : yet, *O Lord, let it bee but for a while; forſake me not ouer-long.* This is the ſcope of the ſixt Petition, *Lead vs not into temptation* : where wee are taught to pray, that God would not forſake vs, or leaue vs to our ſelues; or to the power of Sathan ; but that hee would bee with vs, and ſhew his power in our weakeneſſe continually. And this may inforce vs vnto this petition : for the conſideration, That men forſaken of God, doe nothing but worke their owne deſtruction, is many times a cauſe of great trouble of mind. For, ſome deſiring to ſee ſuch as hang or drowne themſelues, by beholding of them, get this conceit in their heads, that God will likewiſe forſake them as hee hath done theſe whom they behold ; and ſo ſhall they make away themſelues : whence followeth great trouble, and anguiſh of ſoule for a long time. Now, how muſt a man or woman in this caſe helpe themſelues? *Anſ.* The beſt way is by prayer to craue at Gods hands, that hee would euer bee with them,

The Israelites Faith.

them, and neuer wholly forsake them. And further, this must be remembred withall, that God will neuer forsake any of his seruants, before they first forsake him: and therefore they that can say truely and vnfainedly, that they desire to serue God, and to be his seruants, and to seeke his blessing by Prayer, they may stand fast on this ground, That God will neuer forsake them, till they first forsake him. And therefore *Azariah* the Prophet, saith notably to King *Asa*. 2. *Chron.* 15. 2. *The Lord will be with you, while you be with him; and if yee seeke him, he will be found of you: but if yee forsake him, hee will forsake you.* And *Iames* saith, *Draw neere to God, and hee will draw neere to you, Iames* 4. 8. It was neuer heard that God did euer forsake any that did seeke him. And if the causes were knowne, why men make away themselues, it would prooue (generally) to be thus, Because they first, by some fearefull sinnes haue forsaken God; and then he in his Iustice forsakes them. And therefore they that are troubled with this temptation, must pray earnestly, that they may sticke fast vnto God by Faith and Holinesse: and so will he neuer forsake them.

Secondly, In this circumstance, that the *Egyptians* following *the Israelites were drowned*, wee haue a notable patterne of the state and condition, of all persecutors of Gods Church. *In Pharaoh and his Hoast* we may see their end, which is vsually destruction: that is their reward for persecuting Gods Church. *Cain* slaies *Abel*, that notable seruant of God; but his reward was this, hee was *cast foorth of Gods Church, Genesis* 4. 11, 13. and stricken in Gods iust iudgement with finall desperation. *Saul* persecuted *Dauid*: but his end was to kill himselfe with his *owne sword*, 1. *Sam.* 30. 4. And *Iesabel*, shee *persecutes* the Prophets and children of God; but her end was this, *the dogges did eat her flesh.* The whole stocke of the *Herods* were great enemies to Christ, but their name was soone rooted out: and *Herod* called *Agrippa*, that slew *Iames*, and persecuted *Peter*, was eaten vp with Wormes. Many great Emperours in the Primitiue Church were persecutors; but they died desperately. And *Iulian* for one, once a Christian, died blaspheming Christ; and casting his blood vp towards

2 *Kings* 9. 35, 36.

Act. 12. 23.

wards heauen, cryed, *Thou hast ouercome, O Galilean, thou hast ouercome.* And to come neere these times; what reward from God the persecutors of the Church haue had, wee may read in the booke of Acts and Monuments, which was penned for that purpose. And to come to these our dayes, the whole Band of those that call themselues Leaguers in *France, Italy, Spaine, &c.* like the *Tabernacles of Edom and the Ismaelites, Moab, and the Agarims, &c. Psal.* 83. 5, 6. they vow the destruction and persecution of Gods Church: but yet Gods Church stands; and hee so contriues the matter, that they draw swords against themselues, and slay and poison one another. Herein doth God graciously make good his promise to his Church, That *the weapons made against her shall not prosper.* And *Zach.* 12. 3. there is a prophecie of the Church in the New Testament: the Lord saith, *He will make Ierusalem,* (that is, his Church) *an heauie stone: for all people that list it vp shall be torne, though all the people of the earth be gathered against it:* where the Prophet setteth downe notably, what shall be the condition of those that persecute Gods Church: the more they persecute her, the more they shall haue Gods hand against them to confound them. *Dan.* 2. 24. there is mention made of *a stone hewne out of a rocke without hands, which smote the Image vpon the feet, which were of yron and clay, and brake them in pieces.* By that stone is meant the Kingdome of Christ, which shall dash in pieces the Kingdomes of the Earth, which set themselues against Christ and his Kingdome. For Christ must raigne till hee haue put all his enemies vnder his feet: so that destruction is the end of the enemies of Gods Church. For, *the hand of the Lord shall be knowne among his seruants, and his indignation against his enemies,* Isa. 66. 14. And thus much of the second circumstance. *The Israelites Faith.* *Isa.* 54. 17.

Now, in this whole fact of the *Israelites* passing thorough the Red Sea, towards the Land of *Canaan*, there is a notable thing signified; namely, *Baptisme.* So *Paul* saith, *The Israelites were baptized vnto Moses in the Sea,* 1. *Cor.* 10. 2. Yet we must remember, it was not ordinarie *Baptisme*, but extraordinarie; neuer administred before, and neuer shal be so againe, for

The Israelites Faith.

for ought we know. The Minister of this Baptisme, was *Moses*; an extraordinarie Minister, as the Baptisme was extraordinarie. The outward signe was the *red Sea*; or rather the water of the red Sea. The departing of the children of *Israel* out of *Egypt* through the red Sea, signifieth the departing of the children of God out of the kingdome of darkenesse, from the power of sinne and Sathan. And the drowning of *Pharaoh*, with all his Hoast in the Red Sea, signified the subduing of the power of all spirituall enemies, with the pardon and death of sinne: which stands partly in the abolishing of sinne, and partly in newnesse of life. And to this alludeth the Prophet *Micah*, saying, *He will subdue our iniquities, and cast all their sin into the bottome of the sea, Mic.*7.19. As if he should say; Looke as God subdued *Pharaoh*, and all his Hoast in the bottome of the Sea; so will he cast, and put away the sins of his people.

From this wee learne two points: First, That the *Baptisme of Infants* hath warrant in Gods Word, howsoeuer some men bee of a contrarie opinion: for heere wee see all the *Israelites* were baptized in the Sea; and among them no doubt were many children. If it be said, this Baptisme was extraordinarie, and is no ground for ours. *Answ.* True: it was extraordinarie for the manner; but yet heerein, the matter and substance, and the thing signified is ordinarie, and the end all one with ours: and therefore the baptizing of Infants in the Red Sea, is some warrant for the Baptisme of Infants in the Church now a dayes.

Secondly, Here we may learne another instruction. As the *Israelites* went through the Red Sea (as through a grave) to the promised Land of *Canaan*; so wee must know, that the way to the spirituall *Canaan*, euen the Kingdome of Heauen, is by dying vnto sinne. This is a speciall point to be considered of euerie one of vs: we professe our selues to be Christians, we heare Gods Word, and receiue the Sacraments, which are the outward badges of Christians, and wee perswade our selues of life euerlasting after death: well, if we would haue that to bee the end of our journey, then wee must take the Lords plaine way in this life; which is to die vnto all our

[illegible].

sinnes. So it is said, *They which are Christs, haue crucified the flesh with the affections and lusts thereof*: where, this dutie is ioyned to euerie Christian; he must crucifie the lusts and affections of the flesh, and not liue in sinne. For a man cannot walke in sin, and so run the broad way to hell, and yet wait for the Kingdome of heauen; these two will not stand together: and therefore, if we would walke worthy the calling of Christianitie, wee must haue care that all our sins, whether they be of heart or life, little or great, new or old, may bee mortified and abolished. Many will for a time become ciuill, and seeme to be religious, especially when they are to receiue the Lords Supper: but when that time of the Sacrament is past, then they returne to their old custome in sinning againe: whereby it appeares that their change was but in shew, to blind the eyes of men. And doe wee not each Sabbath professe out selues good Christians, and seeme to glorie in it, by keeping this day with such solemnitie? But alas! as soone as that day is past, many (and some euen this day) run into all riot. This is not Christianitie; this is not the way to heauen: but if euer we thinke to come to *Canaan*, we must kill and butie our sins, wee must die vnto them; or else wee shall neuer come to the end of Christianitie; namely, Eternall life. And thus much of this circumstance, and also of the example it selfe. Iosvah Faith.

Iosvahs Faith.

Verse XXX.

By Faith the walles of Iericho fell downe, after they they were compassed about seuen dayes.

From the beginning of this Chapter, to this thirtieth Verse, wee haue heard two sorts of examples of Faith: the first, of beleeuers from the beginning of the world to the flood. The second, of such as were from the time of the flood, to the giuing of the Law in Mount

Iosvahs Faith.

Mount *Sina*: and of both theſe we haue hitherto intreated. Now here, and ſo forward to the end of this Chapter, is ſet downe a third order of examples of Faith; namely, of ſuch as liued from the time of the giuing of the Law, to the time of the raigne of the *Maccabees*.

This thirtieth Verſe containes the firſt examples of this ranke; namely, The example of *Ioſuahs* Faith, and of thoſe that went with him into *Canaan*. And their Faith is commended vnto vs by a notable fact of theirs; *The cauſing to fall the walles of Iericho*: the Hiſtorie whereof wee may read at large, *Ioſhuah* 6. The ſumme of it is this; Whereas the *Iſraelites* came vnto *Canaan*, and could not enter into the Land, by reaſon of the ſtrength of *Iericho*, by which they muſt needs paſſe, nor could winne it by reaſon of the huge walles of *Iericho*; the Lord promiſeth to deliuer *Iericho* into their hands: onely the people muſt doe this; they muſt *compaſſe about the walles ſeuen dayes*, and carrie the *Arke* of the Lord with them, ſounding with Rammes Hornes, and ſhowte, and all the walles ſhould fall downe. Now the Lord hauing made this promiſe vnto them; the *Iſraelites*, and ſpecially *Ioſuah*, obey his Commandement, and beleeue his promiſe: and thus doing, *By Faith the walls of Iericho fell downe, after they were compaſſed about ſeuen dayes*. Indeed the power of God, was the principall cauſe of this ruine of the walles; but yet becauſe vpon their beleeuing, God ſhewed this power, therefore is the downefall of them aſcribed vnto their Faith.

Here are many notable points to be learned. Firſt, Whereas the Text ſaith, *By Faith the walles of Iericho fell downe*; wee may obſerue the wonderfull power of true Faith. *Ioſuah* and the *Iſraelites* beleeued Gods promiſes, that hee would ouerturne the *walls of Iericho*; and as they beleeued, ſo it came to paſſe. So our Sauiour Chriſt ſaith, *Matth.* 17. 20. *If a man had but as much Faith as a graine of Muſtard-ſeed, he ſhall ſay vnto the Mountaine, remoouе hence, and it ſhall remoouе, and nothing ſhall be impoſſible vnto him*, ſignifying, that by the power of true Faith, ſuch things as are impoſſible vnto mans reaſon,

reaſon, ſhall bee brought to paſſe, if God haue promiſed them: as wee ſee in this place, the mightie walles of *Iericho* fall downe by Faith, which to mans reaſon is impoſſible. So, the Lord promiſeth to *Abraham*, *That hee ſhould be the Father of many Nations*: yea, *that all the Nations of the earth ſhould be bleſſed in him.* This was ſtrange; but *Abraham* beleeued it: and as hee beleeued, ſo it came to paſſe: for, many Nations deſcended from him: and after the time of Chriſts Aſcenſion, when all the Nations of the world were called to the light of the Goſpel, they were bleſſed in Chriſt, the promiſed Seed of *Abraham*: and therefore is he called, *The Father of the Faithfull*, in all Nations. And to come vnto our ſelues: To miſerable men it may ſeeme a ſtrange thing, that the power of the Deuill, and the ſtrength of the Fleſh, ſhould bee ouercome in vs; yet let a man beleeue this promiſe of God; *God ſo loued the world, that he gaue his onely begotten Sonne, that who ſo beleeued in him, ſhould not periſh, but haue euerlaſting life*, *Ioh.* 3. 16. I ſay, let him beleeue this effectually, and hee ſhall find by Faith, the Kingdome of ſinne and Sathan, in his heart and conſcience, weakened euerie day more and more. And therefore Saint *Iohn* ſaith not without cauſe, *This is the victorie that ouercommeth the world, euen our Faith*, 1. *Ioh.* 5. 4. IOSVAHS *Faith.* *Gen.* 17. 2. & 18. 18.

Secondly, Heere obſerue, that among the cauſes of the change and ouerthrow of Townes, Cities, and Kingdoms, this is one; namely, *Faith in Gods promiſes.* Many men haue written of the change of Kingdomes, and doe giue diuers reaſons thereof: But moſt of them omit the principall, and that is *Faith*; by vertue whereof many times Kingdomes & Townes are brought to ruine and ouerthrow. God promiſed to *Abraham*, and to his Seed, that hee would giue them the Land of *Canaan* for their inheritance: now, they beleeued this promiſe, and here we ſee it comes to paſſe as they beleeued; *Iericho by Faith is ouerturned*, and the reſt of their Cities, and the people of *Canaan* diſpoſſeſſed. So that wee ſee, Faith in Gods promiſes, is a meanes to Gods people, to ouerturne Cities and Kingdomes, that are enemies to Chriſt and to his Goſpel.

IOSVAHS Faith. God hath made a promise vnto his Church, that the whore of *Babylon, Reuel.* 18. 2. that is, the Kingdome of Antichrist shall flourish for a while, but after it shall be destroyed; yea, such a ruine shall come vnto it, that the *Kings of the earth, and all great men and Merchants shall bewaile the destruction thereof.* Now, this promise being receiued by Faith, and beleeued of Gods Church, shall vndoubtedly come to passe. It is in some part verified alreadie (for we see, some Kingdomes and people haue renounced the cursed Doctrine and tyranny of *Rome*; and many Christian Princes haue alreadie shaken off the Popes yoke) yea, and this promise shall come to passe daily more and more. Let all the Kings of that sort doe what they can, and let the people set themselues neuer so much against Gods Church, yet *Babylon shall downe*: for God hath promised so to his Church, and his Church beleeueth the same; and therefore by their Faith it shall be brought to passe, in despite of the Deuill.

Thirdly, Here wee learne, that when any Citie, Towne, or Kingdome, is to make warre either in defence of themselues, or in lawfull assault vpon their enemies: a speciall meanes for good successe herein, is true Faith. Christian policie is a commendable thing in this case: but if policie be seuered from Faith, it is nothing. Faith in Gods promises of protection and assistance, doth farre surpasse all world wisedome. And therefore good King *Iehoshaphat*, when hee was to fight against the huge Armies of the *Moabites* and *Ammonites*, giues this counsell to his people, 2. *Chron.* 20. 20. *Put your trust in the Lord your God, and yee shall be assured: Beleeue his Prophets, and yee shall prosper*: giuing a most notable instruction, and shewing that the best helpe for our defence, is Faith in God, whereby wee rest vpon his Word and Promise, that hee will helpe vs: yet this taketh not away the vse of meanes, but it giues the blessing and efficacie vnto them.

Ephes. 6. 16. *Faith* wee know, is called *a shield*, among the spirituall armour of God, whereby a man a-wards the blowes of Sathan: and though that bee the principall vertue of it, yet it is also a notable shield to defend men, euen against their out-

ward

ward visible enemies, and a most strong engine against them, to worke their ouerthrow. Hence *Dauid* saith, *Hee will not bee afraid for tenne thousand of the people, that should beset him round about.* They therefore that would defend themselues against their enemies (yea, and ouercome them in lawfull assault) must imbrace and obey true religion; and with Christian policie, ioyne Faith in Gods promises: for, by Faith wee make God our Captaine, and thorough him wee shall doe valiantly, and beate downe our enemies on euerie side. IOSVAH: *Faith.* *Psal.* 3. 6.

Lastly, heere wee may learne, what a vaine thing it is to trust in outward worldly meanes. *The walls of Iericho* were both strong and high, and hard it had beene to ouerthrowne them by ordinarie meanes: but yet wee see it prooued but a vaine thing to trust vnto them, as the men of *Iericho* did: for they found but little reliefe and defence in them: for the Lord layes them flat to the ground; and so the people of *Israel* went straight forward and tooke the Citie. So likewise it is a vaine thing to trust to mans strength, or in the strength of an horse, or in the number of men, or in riches, or in gifts of wisedome and learning, or in any other outward meanes whatsoeuer: the reason is, because God can ouerturne them with the least breath of his mouth. *Ioſ.* 6. 20.

This must admonish vs, that howsoeuer wee vse ordinarie meanes of our preseruation and helpe, yet euer wee must cast our whole care on God, and put all our confidence in him for helpe and safetie: for, without him all other outward meanes are nothing but vaine helps; *For, vaine is the helpe of man.* And thus much for the fact it selfe.

Further, this fact is set out vnto vs by two Circumstance; to wit, by the *meanes* which they vsed, and by the *time* which they obserued for this exploit. For the first: when they come to *Iericho*, this strong Citie, which they must needes subdue (or else they could not this way enter and possesse the Land) they do not go about to ouerturne the Citie by vndermining, battering, or scaling the walls; but, according to Gods appointment, they goe one by one in order round about the

Iosvahs Faith. Citie walls day by day for one weeke ſpace: and on the ſeuenth day, they compaſſe it ſeuen times; during all which time they kept great ſilence, ſaue onely that ſeuen Prieſts ſounded vpon ſeuen Trumpets of Rammes-hornes before the Arke, till *Ioſuah* bad them ſhowt. Now, in common reaſon, a man would iudge this rather to be ſome childiſh ſport, then a meanes to fling downe theſe great walls. Nay, conſider it well, and it may ſeeme a courſe tending rather to ouerthrow themſelues, then the wals of *Iericho*: for, they marched not in battel-ray, as though they would pitch a field againſt the people of *Iericho*, or lay ſiege to their Citie; but they went in length one before another, ſo as they might compaſſe the Citie about. Now, if the men of *Iericho* ſhould haue come forth, and made aſſault vpon them, in all likelihood the *Iſraelites* had beene ouerthrowne; ſo weake and feeble were the meanes. And yet the Lord for waightie cauſes, preſcribes this courſe vnto them: to wit, Firſt, Hereby to trie the Faith of his people, whether they will beleeue his promiſes or no, when they are inioyned to vſe weake and feeble meanes, and in mans reaſon fooliſh.

Secondly, To make manifeſt in the weakeneſſe and inſufficiencie of the meanes, his owne all-ſufficient power and wiſedome, for the furtherance of his glorie: for *through weakenes is Gods power made perfect*, 2. *Cor.* 12. 9. Hence, our Sauiour Chriſt, when hee was to cure the man that was borne blind, *tempers clay of ſpittle, and layes it to his eyes*, *Ioh.* 9. 6. A meanes in common reaſon, rather fit to make a man blind, then to recouer his ſight: and yet Chriſt vſeth it for the furtherance of Gods glory, in the manifeſtation of his diuine power, whereby the people might know hee was able in himſelfe to doe whatſoeuer he would.

Now, looke what courſe the Lord heere takes for the battering of *the walles of Iericho*, the like hee vſeth in ouerthrowing the Kingdome of the Deuill, *the Spirituall Iericho*; eſpecially in the New Teſtament. For after Chriſts Aſcenſion, when hee intended to deſtroy the Kingdome of darkeneſſe, vnder which all the Nations ſate, he ſets apart a few Fiſher-

men,

men, ſimple perſons, wanting worldly wit and policie, neither did he put a ſword of fleſh into their hands, but the Word of God into their mouthes: and thus ſent them to diſpoſſeſſe the Deuill out of all the world, and to batter downe the Kingdome of darkeneſſe by their preaching. And now in theſe latter dayes, wherein the Antichriſtian kingdome of the Pope had ſpread it ſelfe through all places almoſt, God vſed the ſame weake meanes to ouerthrow it. For, hee ſet apart a ſilly Monke, and indues him with gifts to preach the truth: by which meanes, the kingdome of Antichriſt receiued a greater wound, then if ten Princes had ſet themſelues againſt it. And ſtrange it is to ſee, how God ouerturneth all the ſtratagems deuiſed againſt his Church, and how hee vanquiſheth the power of ſinne, by the weake meanes of the Goſpel preached, and by the prayers of the Church; then which, to the world nothing ſeemes more feeble or fooliſh. IOSVAH'S *faith.*

The conſideration hereof, is of ſpeciall vſe: for, it may bee we ſhall ſee Kings and people of great power and number, to make reuolt from the Goſpel of Chriſt, and to fall to Antichriſt, imbracing Poperie: hereat, indeed, wee muſt be grieued, but yet withall, here is good cauſe of comfort vnto vs; for wee muſt know, that Sathans kingdome muſt be battered downe, not ſo much by the power of Kings, as by the breath of Gods mouth: not ſo much by the ſword of fleſh, as by the *ſword of the Spirit.* So it is ſaid, that *the man of ſinne*, euen *Antichriſt muſt bee abolished:* not by the power of Princes; yea, let all the Princes and Potentates in the world doe their beſt for him, yet his kingdome muſt downe in Gods good time: *For God will conſume him with the breath of his mouth, and abolish him by the brightneſſe of his comming*, 2. *Theſſ.* 2. 8. that is, By the preaching of the Word in the mouthes of his Miniſters, who are men void of all worldly power and policie.

Yet further, obſerue the meanes. *They walke about the wals of Iericho ſeuen daies together.* If men ſhould attempt the like enterpriſe at this day, in all likelihood it would coſt them their liues; for, now there are deuiſed ſuch inſtruments for warre, I meane great Ordnance, and Field-Pieces, that will kill

Iosvahs Iaith. kill a farre off: and vndoubtedly, if there had beene such instruments of warre in this Citie, the *Israelites* could not so safely haue compassed the walles so many dayes together. Whereby it appeares more then probable, that in those daies there were no Gunnes knowne; no not amongst the Heathen, which at this day are so rife amongst Christians. Whence may be gathered, that these latter dayes are perillous times; for now mens heads are set to deuise more hurtfull meanes against the life of man, then euer the sauage Heathen knew. For, beside the inuention of Gunnes, which put downe all euidence and prowesse and valour seene in Ancient warres; our age exceeds in contriuing such strange kindes of poysons, as were neuer knowne in former times. For, men haue now deuised poyson of that sort, that will kill a man, not presently, but a weeke, or a moneth, or a quarter of a yeere after; as appeares by the confession of those, that haue giuen themselues to studie and practise such hurtfull deuises. And it is worth the marking, that the principall inuentors, and practisers of such hurtfull inuentions haue beene of the Romish Religion.

The second circumstance to be obserued, is the *Time* of this exploit. It was not on any of the six dayes, but on the seuenth; and that after they had that day compassed the Citie about seuen times: then when the Priests blew the Trumpets, and all the people showted as *Iosuah* bad them, the walles of *Iericho* fell downe; for this was the time which God had appointed for this exploit. The reason why God appointed seuen dayes, and seuen times compassing on the seuenth day, is not reuealed vnto vs in the Word of God: and therefore we may not curiously prie into it, nor yet (as some doe) hence gather, that seuen is a perfect number. But from the consideration of the verie time wherein the walles fell downe, wee may learne this; that if wee would haue God to accomplish his promises vnto vs, we must waite for that time and season which he hath appointed: we must not thinke that God will accomplish them when we appoint. But wee must beleeue Gods promise, and also waite his good leisure, and then will it come to passe. The *Israelites* compassed about *Iericho* one day,

V. 30.

day, and the wals neuer ſtirre; yea, they doe ſo ſixe dayes together, and ſixe times more on the ſeuenth day, and yet they ſtand faſt: The reaſon is, Becauſe Gods appointed time was not yet come. But on the ſeuenth day, when they had compaſſed them about the ſeuenth time, all the people gaue vp the ſhowt, and then they fell downe; becauſe that was the particular ſet time, wherein God would accompliſh his promiſe. Iosvah: Faith.

Further, whereas they *compaſſe about the walles ſeuen dayes together*; it muſt needes be, that they went about them on the Sabbath day, for that was one of the ſeuen. Now heere a doubt ariſeth: for, this was a ſeruile worke vpon the Sabbath, contrarie to Gods Commandement; which inioyneth ſo ſtrict a reſt vpon the Sabbath day, that they might not kindle a fire thereon: how then could they lawfully compaſſe the Citie on the Sabbath day? *Anſw.* All Gods Commandements in the Morall Law, muſt be vnderſtood with this exception; *Thou ſhalt doe thus and thus, vnleſſe I the Lord command thee otherwiſe:* for, God is an abſolute Lord, and ſo aboue the Law; and therefore may lawfully command that which the Law forbiddeth. In the ſecond Commandement hee ſaith, *Thou ſhalt not make to thy ſelfe any grauen Image, &c.* and yet *Moſes* by Gods ſpeciall appointment ſet vp a *braſen Serpent*, which was a figure of Chriſt. Vpon ſuch a ſpeciall command, *Abraham* lawfully offers to kill *Iſaac*; the *Iſraelites* at their departure ſpoyle and rob the *Egyptians*: and *Ioſuah* with the people, heere compaſſe the walls of *Iericho* on the Sabbath day.

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Rahabs Faith.

Rahabs Faith.

Verse XXXI.

By Faith Rahab *the Harlot perished not, with them which obeyed not, when shee had receiued the Spies peaceably.*

IN this Verse the Holy Ghost proceedes further, in declaring the power of Faith; and for this end, commends vnto vs the Faith of *Rahab*. The wordes containe the summe and abridgement of the second and sixt Chapter of *Iosuah*: the meaning of them is plaine.

The points herein to be considered, are three:

First, The person beleeuing; to wit, *Rahab*.

Secondly, The reward of her Faith giuen by *Iosuah*: *Shee perished not, but was preserued in the destruction of Iericho.*

Thirdly, The testimonie of her Faith, so called by Saint *Iames*, 2.25. and set downe in the end of this Verse, *When she had receiued the Spies peaceably.*

For the *person*: *Rahab* was a woman of *Canaan*, dwelling in *Iericho*; as we may read *Ios.* 2. there shee liued and had her abode: shee was no *Israelite*, but a Forrainer, in regard of her birth, and a Stranger from Gods Church. How then comes it to passe, that shee is commended for her Faith, and here put into the Catalogue of these renowned beleeuers? Why are not the rest of the *Canaanites* preferred to this honour as well as shee? *Answ.* Wee must know this, that from the beginning of the world, to the time of Christs Ascension, the Church of God was small; sometime shut vp in some few Families, as, from the Flood, to the giuing of the Law; and after limitted to a small Kingdome and people in the Land of *Canaan*, where the Lords people dwelt. During which time, all other nations and people of the world, besides this

this little company, were no people of God, but ſtrangers from the Couenant of promiſe, and (as *Paul* ſaith) *Without God in the World.* And howſoeuer Gods Church was thus ſhut vp, as it were in a corner; yet now and then it pleaſed God to reach out his mercifull hand to ſome of the Heathen, calling them into his Church, and receiuing them into his Couenant: and they are called in the New Teſtament, *Proſelytes. In Abrahams* Family, his *bond-men and ſeruants were circumciſed*, and made members of the Church of God. And in *Moſes* dayes, *Iethro*, *Moſes* Father in Law, a Prieſt of *Midian*, obtayned this at Gods hands, to bee ioyned vnto GODS Church: and ſo was *Ruth* the *Moabite*, *Ruth* 1.16. and *Naaman* the *Aſſyrian*, 2.*Kings* 5.17. and as ſome thinke, *Nabuchadonozer*, *Dan.*4.3. but that is not ſo certaine. And ſo was the *Eunuch of Ethiopia*, *Candaces the Queene of Ethiopia's chiefe Gouernour*, *Acts* 8.27. Now, as God in mercie dealt with theſe, ſo did he in like mercy call *Rahab* the Harlot aboue all the people of *Iericho*: for they truſted to their ſtrong wals, & therfore dyed: but *Rahab* beleeued, that the God of *Iſrael* was the true God, and ſo had mercie ſhewed vnto her. Now, after the time of Chriſts Aſcenſion, God dealt more bountifully with the World: for he ſent the Light of his Goſpell into all Nations: and (as the Scripture ſaith) *their ſound went thorow all the Earth, and their words to the ends of the World*, *Rom.* 10.18.

RAHABS *Faith.* *Eph.*2.12. *Gen.*17.27. *Exod.*18. 11,12.

The conſideration of this limited eſtate of the Church of God for ſo long a time, ſerues to diſcouer vnto vs the errour of thoſe, that maintayne and hold *vniuerſall calling* of all and euery man to the eſtate of grace and ſaluation: but if that were ſo, then in former ages the *Gentiles* would haue beleeued; whereas wee ſee, that before the Aſcenſion of Chriſt, the Church of God was but a ſmall remnant, among the people of the *Iewes* only: and not one of ten thouſand beleeued among the *Gentiles*. Now, if all men had beene effectually called, then all would haue receiued the promiſe of the Goſpell: but many Nations in former Ages neuer heard of Chriſt; and therefore there was neuer in all Ages a generall effectuall calling of all men.

Ob-

Rahabs Faith.

Obiect. *Paul* ſaith, *God reconciled the World vnto himſelfe by Chriſt*, 2. *Cor.* 5. 19. and if that be ſo, then he called all men effectually.

Anſw. We muſt vnderſtand the Apoſtle according to his meaning: for, *Rom.* 11. 15. he expounds himſelfe, and ſhewes what he meanes by the *World*; ſaying, That *the falling away of the Iewes, is the reconciling of the world*: which cannot bee vnderſtood of men in all the Ages, but in the laſt Age of the World after Chriſts Aſcenſion, wherein God offered to all the World life euerlaſting by Chriſt.

Further, *Rahab* is here noted by a notorious vice, ſhe is called a *Harlot*; whereby, ſhee was infamous among the men of *Iericho*. Certaine of the *Iewes*, which are enemies to the New Teſtament, ſay, That the Authour of this Epiſtle, and Saint *Iames* doe great wrong vnto *Rahab* for calling her an *Harlot*; for (ſay they) in *Ioſhua* ſhee is called but a *Tauerner* or *Hoſteſſe*.

Anſw. Wee muſt know the word which is vſed in *Ioſuah*, ſignifieth two things; a *Tauerner* and an *Harlot*. Now, take the word properly, as it is generally vſed in the Olde Teſtament, and then moſt commonly it is put for an Harlot. And therefore in the New Teſtament, *Rahab* hath no wrong done her by this title. For it is the thing that *Ioſuah* intended, to ſhew what a one ſhe had beene: and therefore in ſpeaking of her to the Spyes, hee bids them goe into *That Harlots Houſe*, *Ioſ.* 6. 22. vſing ſuch an Article as implyes, that ſhe had beene infamous and notorious in that kinde. And yet wee muſt not thinke that ſhe plaid the Harlot, after ſhe had receiued grace to beleeue, but long before; for, *Faith purifieth the heart*; neyther will it ſuffer any ſinne to raigne therein. She is called a *Harlot*, therefore in regard of her life paſt; for which ſhe was infamous among the men of *Iericho*, before her calling to the Faith.

Queſt. How could ſhe beleeue, being a Harlot in former times? for it is ſaid, That *neyther Fornicators, nor Adulterers, ſhall inherit the Kingdome of Heauen.* 1. *Cor* 6. 9.

Anſw. That is true according to the Law: but the Goſpel giues

giues this exception, *vnleſſe they repent.* And ſo are all Legall threatnings to be vnderſtood in the Word of God. RAHAB'S *Faith.*

In this circumſtance of the perſon, and in the qualitie of her ſinne, we may note the endleſſe mercie of God towards Sinners; for he hath vouchſafed to call moſt notorious and grieuous Sinners to the ſtate of Saluation: as *Eſay* ſaith, *The Lord is very ready to forgiue, Eſay* 55.7. yea, *with the Lord is plentifull Redemption, Pſal.* 130.7. This appeares, by vouchſafing mercie to *Rahab* a notable Harlot: and as hee dealeth with *Rabab* here, ſo hath he ſhewed like mercie to other notorious Sinners. King *Manaſſes* hath ſold himſelfe to *Idolatry* and *Witchcraft, and had ſhed innocent blond exceeding much, and cauſed Iudah to ſinne,* 2. *Kings* 21.6.16. for which hee was led captiue: yet *when he humbled himſelfe and prayed, God was intreated of him,* 2. *Chron.* 33.13. And *Paul* ſayth of himſelfe; *When he was a Blaſphemer and Perſecuter, & an Oppreſſor, he was receiued to mercie, though hee were the head of all ſinners; that Chriſt might firſt ſhew on him all long ſuffering, vnto the example of them, which ſhall in time to come beleeue in him vnto euerlaſting life,* 1. *Tim.* 1.13,16.

The conſiderration of this exceeding mercie of God toward ſinners, is of great vſe.

Firſt, it armeth a poore ſoule againſt Deſpayre, where into the Deuill would draw it vpon the view of the multitude and greatneſſe of his ſinnes: for many reaſon thus: My ſinnes are ſo haynous, ſo many, and ſo vile, that I dare not come to God, neyther can I be perſwaded of the pardon of them. But behold here the endleſſe mercy of God, in forgiuing ſinnes to them that repent, though they be like Crimſon and Scarler, and neuer ſo many. This muſt comfort the wounded ſoule, and encourage all touched hearts, to repent, and to ſue to the Lord for mercy and pardon.

Secondly, it muſt mooue euery one of vs now to beginne to repent, if we haue not repented heretofore: and if we haue begunne, to doe it more earneſtly; for God is moſt merciſull, and *with him is plentifull Redemption.* Yet wee muſt beware

RAHABS Faith.

beware that we take not occasion hereby to liue in sinne, because God is mercifull: for this *is to turne the grace of GOD into wantonnesse*; which Saint *Iude* makes a brand of the vngodly, and a signe of the Reprobate, who (as the Apostle there sayth) *are appointed to condemnation*: yea, that is a *despising of the bountifulnesse of God, which should lead them to Repentance*: and hereby they *heape vp vnto themselues wrath against the day of wrath, Rom.*2.4,5. Let vs therefore remember this counsell of *Paul, Shall we sin, that grace may abound? God forbid.* We must all, but especially young men, take heed of this course: for, if we blesse our selues in our heart, and say we shall haue peace, though we liue in sinne, God will not be mercifull vnto vs, but his wrath shall smoke against vs.

*Deut.*29. 19,20.

Further note, that howsoeuer she was a sinner, and a most infamous Harlot: yet when she repents, God doth honour & grace her with the title of a Beleeuer; and that among those most renowned Beleeuers that euer liued before *Christ*: euen to bee one of that *Cloud of Witnesses*, in whom Faith is commended to the Church for euer. Hence also it is, that Saint *Matthew* reckons her in the *Genealogie of Christ*, to be one of his *Predecessors*: when as *Amasia*, *Achas*, and such like, who (for ought wee know) did neuer repent, are not once named. Herein we may see Gods wonderfull mercie in honouring sinners, if they doe repent. The consideration whereof must moue vs, not onely to learne the Doctrine of Repentance, and to haue it in our mouthes, but to labour that it may be setled in our hearts: that we may shew forth the power thereof in our liues. All of vs desire honour and reputation among men. Well: if wee would be honoured indeed, wee must repent, and then God will honour vs; neyther haue our sinnes made vs so infamous, as by our repentance God shall make vs honourable.

*Heb.*11.1.

*Matth.*1.5.

Further, conceming the partie: How could *Rahab* come by Faith? seeing shee liued out of the Church, where the Word was neuer preached vnto her.

*Iosh.*2.20.

Answ. If we reade the Storie, we shall find that she came

to

V. 31.

to beleeue, *by a report* of Gods maruailous acts: for when the Lord deliuered the *Israelites* out of *Egypt*, through the Red Sea, and drowned *Pharaoh* therein with all his Hoast; and they went further, he deliuered the Kings of the Nations into their hands: as *Og* the King of *Baashan*, with the Kings of the *Amorites* and *Amalekites*. RAHABS Faith.

Now, the report hereof came to the people of *Iericho*; whereupon they were stricken with a wonderfull great feare. And howsoeuer the men of *Iericho* made no other vse of it, but to arme and prepare themselues to resist and beate backe the *Israelites*, yet this report wrought further with *Rahab*; and therefore shee came to the Spyes, whom shee had receiued, and hid vpon the roofe of her house, and there confessed the God of *Israel* to bee the true God, in Heauen aboue, and in the Earth beneath. *Ioshua* 2. 9, 10, 11.

Here wee may note, that when ordinarie meanes faile, for the beginning and increase of Faith; as the Word preached, and the Sacraments: then God can worke Faith extraordinarily, euen by reports, and rumours. For thus *Rahab*, and many of the Heathen came to beleeue. Wee say of the Church of *Rome*, that it is no true Church, and that their Religion cannot saue a man: Hereupon many that fauour that way, reply and say; Will you therefore condemne all your Forefathers, that liued and dyed in time of Poperie? We answer, no; wee dare not giue such censure vpon them; but rather iudge charitably of them: yea, we haue great hope that many of them were saued. For though they wanted preaching and reading; yet God might worke Faith in them extraordinarily, and blesse euen good reports and speeches vnto them, with the reading of other godly Bookes, besides Gods Word, which some of them had. We need not then giue so hard a censure of them: because God is not tyed to ordinarie meanes, but can saue extraordinarily, when meanes faile.

Further, concerning *Rahabs* Faith, it may bee demanded whether it was weake or strong? because before she had done this Fact of Faith, her whole aboade was among the Heathen.

Answ.

RAHABS *Faith.*

Answ. We must know, that there is in the Child of God a certaine Seed, or beginning, or preparation to a true and liuely Faith; which our Sauiour Christ in the Scriptures, doth honour with the title of a true and liuely Faith: as when a man knowes no more but this, that *Christ Iesus is the true Messias*; hauing withall a care and conscience to profit and increase in the true knowledge of the Gospell, and to ioyne practice therewith in his life & calling. Examples hereof, we haue many in Gods Word: A certaine *Ruler* came to Christ, and besought him to *goe downe and heale his Sonne*, *Iohn* 4.49,50. *&c.* Iesus but said vnto him, *Goe thy way thy Sonne liueth*; *and the Ruler beleeued the word that Iesus spake vnto him, and his Sonne lined.* Now, inquiring of the houre and finding it to bee the same when Iesus said, *Thy sonne liueth*: the Text saith, *Hee beleeued and all his houshold.* Now what was this mans faith? Surely, he onely acknowledged, that Christ *was the true Messias*: and withall, resigned himselfe and his Family to be instructed further therein. And though they knew nothing particularly, of the meanes whereby Christ should bee a Sauiour: yet for this willingnesse in imbracing Christ, and readinesse to be taught, the Holy Ghost saith, *they did beleeue.* So in the same Chapter, *Verse* 29. the *woman of Samaria* (beeing conuicted in her conscience, of the things that Christ told her) runnes to the Towne, and saith; *Come see a man that hath told me all things that euer I did*: *Is not he the Christ?* Then the Text saith, *Many of the Samaritans beleeued, because of the saying of the woman.* Now what Faith had these *Samaritans*? Surely they did onely acknowledge him to bee the true *Messias*, and were willing to be further instructed in his Doctrine; which they testified, by going to heare him in their owne persons. So likewise, Christ giues a notable testimonie to the confession of the *Apostles Faith*, (*Mat.*16.17,18.) in the person of *Peter*, saying; *Thou art Peter, and vpon this Rock* (that is, vpon this your Faith, which thou confessest) *will I build my Church*; and yet the *Apostles* were ignorant of some mayne points of the Gospel. For a little after, when Christ tels them of his going to *Ierusalem*, and of his Passion, for the Redemption of them,

them, and all the Elect, *Peter* perſwades him to the contraie, ſaying; *Maſter, ſpare thy ſelfe; theſe things ſhall not bee vnto thee.* Whereby it appeares, that *Peter* did not know *how* Chriſt ſhould be a Sauior; neither did the Apoſtles particularly know Chriſt his *Reſurrection*, till hee were riſen againe: yea, at the very time of his *Aſcenſion*, they knew not the nature of Chriſts Kingdome; and therefore they asked him, *Lord, wilt thou now reſtore the Kingdome to Iſrael?* (*Acts* 1.6.) dreaming ſtill of a temporal Kingdome: for which Chriſt rebukes them. And notwithſtanding all theſe wants, Chriſt ſaith, they had true Faith; yea, ſuch Faith as the *gates of Hell ſhould neuer preuaile againſt.* This then is a moſt comfortable truth, That if a man (in the want of meanes of further knowledge) do hold Chriſt Ieſus to be the true *Meſſias*, & yeeld himſelfe willing to learn the Doctrine of the Goſpel, & withall ioyne obedience to his knowledge, the Lord is willing for a time, to accept of this as of true Faith. Now to apply this to *Rahabs* Faith: Her Faith was but a weake Faith, or rather the ſeed and beginning of a liuely Faith afterward. For, as we may reade, all that ſhe knew was this, that the God of *Iſrael* was the only true God, and that he would certainly deliuer the Land of *Canaan* into the *Iſraelites* hands. This was a notable perſwaſion wrought by a report; and accordingly ſhe ioynes her ſelfe to Gods people, and reſignes her ſelfe to obey the God of *Iſrael*: but whether ſhe knew the particular Doctrine of Saluation by Chriſt, it is not here ſet downe, and it is very like, that as yet ſhe was altogether ignorant of it. For heere are all things ſet downe, that tend to her commendation. So that her Faith was verie weake, and onely the ſeed of a liuely Faith; and yet here the Holy Ghoſt doth commend her for her Faith, amongſt the moſt renowned Beleeuers that euer were.

RAHABS Faith.

Ioſh. 2.11.

Hence we may learne many good inſtructions. Firſt, That God makes much account of a little grace: if he ſee in a man but the ſeedes of grace, he doth highly eſteeme thereof. When the young man came to Chriſt, and asked him, *what he ſhould doe to bee ſaued*; CHRIST tels him, *hee muſt keepe the Commandements*: the young man anſweres, that hee *had*

Mar. 10.17

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Rahabs Faith.

kept them from his youth: at which answer it is said, *Christ looked vpon him, and loued him.* Thus hee did for the shew of Grace, which appeared in his answer: much more then will hee like of that which is true grace indeed. So, likewise Christ reasoning with the Scribe, concerning the first and great Commandement, and perceiuing that he had answered discreetly, he said vnto him; *Thou art not farre from the Kingdome of God, Marke* 12.34. shewing hereby how deeply hee tenders the sparkes and seedes of true grace: nay, hee makes much of a very shew of grace: which if it be so, then if God haue giuen to any of vs but one sparke of true grace, how ought we to tender it, and cherish it, and to reioyce therein with all thankefulnesse to God for it? yea, wee must seeke to increase the same; for according to our grace is our acceptance and respect with God in Christ.

Secondly, whereas *Rahabs weake Faith* is thus commended, here is comfort for all those that are willing to learne Gods Word, and to obey the same. Many are willing to learne: but they are so wonderfully troubled with dulnesse and want of memorie, that they cannot learne; and hereupon they grow to doubt much of their estate towards God. But these men must comfort themselues: for though they haue but *little* knowledge, yet if they haue care to increase in knowledge, and make conscience of obedience to so much as they know, God will account of them as of true Beleeuers: and in truth such as are to bee commended aboue those which haue much knowledge, and so seeme to haue much Faith, and yet shew forth no obedience answerable to their knowledge; for they haue a shew of godlinesse, but want the power of it.

Thirdly, this confuteth our ignorant boasters, who say they haue as much knowledge as any man needs to haue; for they know, that a man must *loue God aboue all*; and that *Christ Iesus is the Sauiour of the World*: and this (say they) is enough; and hereupon they take vp their rest for matters of Religion, and seeke to goe no further. But these men know nothing at all: for if they would adde to this which they

they know, though it be but little, a care to encreaſe in knowledge, and with their knowledge ioyne obedience, then it were ſomething. But whiles they haue no care neither to get more knowledge, nor to ſhewe forth obedience to that they knowe, they doe hereby ſhew plainly, that there is no drop of ſauing knowledge, nor true faith in their hearts. Rahabs Faith.

Fourthly, ſeeing God commends the ſeeds of true faith, for true faith indeed; This muſt incourage all men to vſe all good meanes to come by true faith and repentance. For though as yet thou haſt but little knowledge, & therfore but little faith and repentance: yet if thou ioyne hereto an indeauour to get more knowledge, and haue alſo a care to practice that which thou knoweſt; then will the Lord encreaſe thy knowledge and thy ſmall faith, till thou haue ſufficient, and in the meane time accept of thee as a true beleeuer. And thus much for the meaſure of *Rahabs* faith.

The ſecond point to bee conſidered is, the *reward* which *Rahad* receiued at the hands of *Ioſhuah*, and the *Iſraelites* for her faith; *She periſhed not with them that obeyed not:* that is, ſhee with her family was preſerued aliue, when as *Ioſuah* deſtroyed all that liued in *Iericho*, young and olde, man, woman and child.

But ſome will ſay; The *Iſraelites* were the people of God, a religious people: now it may ſeeme to bee a cruell part to deſtroy all; for what had the young infants done? *Anſw.* In mans reaſon it may ſeeme ſo indeede: yet it could not be a cruell part, becauſe they did no more then that which God commaunded them. For it was Gods ordinance, that the *Canaanites ſhould bee rooted out, and that the Iſraelites ſhould ſhew no compaſſion on them, Deuter.* 7.3. Beſides, euen in reaſon the *Iſraelites* had ſome cauſe to deale thus: for, God gaue this charge to the *Iſraelites*, that when they came to any Citie or people, Firſt, they *muſt offer peace, and if they anſwered peaceably, then they muſt be ſaued, and become their tributaries and ſeruants: Deuter.* 20.10. But if they would not make peace, then *they muſt put them to the edge of the ſword*, (*verſe.* 17.) man, woman, and child, beeing inhabitants of *Canaan*,

Rahabs Faith. or neere adioyning. And thus no doubt *Iosuah* dealt when he came to *Iericho*: first, he offered peace if they would become their tributaries: but they trusted to their strong walls, and would not yeeld to become their seruants; for which cause he put them all to the edge of the sword: and therefore it was no crueltie, because it was Gods commandement; for Gods will is the rule of iustice.

But was not this partiall dealing, to spare *Rahab* with her family, who were inhabitants of *Iericho* as well as the rest? *Answ.* There were two causes why she should escape: First, because she yeelded her selfe to the people of *Israel*, and ioyned her selfe vnto them, and was content to become one of their religion; and therefore the commandement of putting all to death, did not take hold of her. Secondly, *Rahab* obtained this of the spies, and bound them to it by an oath, that when they came to destroy *Iericho*, they should spare her and her family: and therefore also did she escape.

In this preseruation of *Rahab*, wee may learne sundry points: first, whereas she is saued aliue, because of the oath of the spies, we see what speciall care euery one ought to haue for the doing of those lawfull things whatsoeuer they are, whereto he binds himselfe by an oath. *Iosuah* knowing this bond of the spies to *Rahab* (as we may reade) giues speciall charge for her preseruation. Hence *Dauid* saith, If a man bind himselfe with an oath, he must keepe it, though it *bee to his owne hinderance*, *Psal.* 15. 4. Euery single promise binds a mans conscience, if it be lawfull: but when an oath is adioyned, then there is a double bond. And therefore the Author to the *Hebrewes* saith, that *God to make knowne the stablenesse of his counsell promised, bound himselfe with an oath: that by two immutable things* (to wit, Gods promise and oath) *wee might haue strong consolation:* so that an oath binds a man double to the performing of his promise. And that this conscience is to be made of a lawfull oath, appeareth thus; If a man make a lawfull oath, and yet be induced to doe it by fraud; hee must performe it, and not faile: as appeareth by *Iosuahs* fact to the *Gibeonites*, *Ios.* 9. 19. For when they came to the *Iewes* craftily,

Iosu. 6. 22.

Heb. 6. 17, 18.

tily, as though they had been men of a far countrey, and had brought them to sweare that they would not hurt them: though the hoast of *Israel* murmured at it, when they came to their Cities; and though they might haue reasoned thus, that they got it of them by fraud, and therefore they would not keep it: yet, this is the answer of *Iosuah* and the Princes vnto the people, That they *had sworne vnto them, by the Lord God of Israel, and therefore they might not touch them.* And when King *Saul* in zeale to *Israel*, had broken this oath of *Iosuah*, and the Princes, by destroying the *Gibeonites*, 2. *Sam.* 21. there came a plague vpon the Land, for three yeares space; and was not stayed, till seauen of *Sauls* sonnes were hanged for *Sauls* fact. So that the breach of an oath is a most dangerous thing: and therefore, he that hath bound himselfe thereby, must haue great care to keepe it. RAHABS Faith.

Yet here some cases may be propounded, worthy our consideration. For first, what if a man haue taken an oath to do an vnlawfull thing, must he then keepe his oath? *Answ.* If his conscience tell him out of Gods word, that the thing is not lawfull, then he must not keepe it: for an oath may not bee the bond of iniquitie: the keeping of it is the doubling of the sinne. *David* in his anger, had sworne to *slay Nabal, and all the men of his family*, for denying releife vnto his seruants, 1. *Sam.* 25. 22. This was a rash oath; and therefore afterward, when he was preuented by *Abigals* good counsell, he blesseth God for it, and breaks his oath which he had made, *ver.* 32.

Quest. 2. What if a man take an oath, and yet afterward in conscience doubts of the lawfulnesse of that which he had sworne to doe: what must be done in this case? *Answ.* So long as he doubteth, he must deferre the performance of it. For he that doth a thing doubtingly, condemneth himselfe in the thing he doth, *because he doth it not of faith: and whatsoeuer is not of faith is sinne*, Rom. 14. 23.

Quest. 3. What if a man be vrged by feare to take an oath, must he afterward keep it? As for example; A man is taken of theeues: now wanting money, they charge him on paine of death, to fetch them money, and they bind him hereto by an

RAHABS Faith. oath: what must be done in this case, considering there must such great care be had in keeping of an oath? *Answ.* So long as the thing which he is bound by oath to do, respecteth his priuate dammage onely, he must keepe his oath; yet so as hee declare his case to the Magistrate, because their course is against the common good; now the Magistrate hearing of it, is according to equitie to prouide for his defence, and for the safetie of his goods.

A second point to be considered in *Rahabs* preseruation, is this: *Rahab* escaped a common danger (but not without all meanes) onely staying her selfe on the bare promise of the Spies: but as she beleeued in the true God, so she vsed meanes whereby shee might be sure of her preseruation; and that is this: *She binds the Spies by an oath* to saue her life, and to spare her household: also *shee keepes within*, and *tyes the cord of redde thred in her window*, according to the mutuall couenant. Thus she vseth meanes for her temporall safetie: and so haue other of Gods children done in like case. When King *Hezekiah* (2. *King.* 20. 6.) was sicke, he was certified by the Prophet from God, that *hee should liue fifteene yeeres longer*: yet hee neglected not the meanes whereby he should bee healed, and liue; for he applyed dry figges to his byle, and vsed food, and rayment for his bodily life, during the whole space of those fifteene yeares. So the Apostle Saint *Paul*, in his voyage by Sea to *Rome*, was assured by a vision, that none of them *that were with him should perish, but all come safe to land:* and yet notwithstanding, *when as the Mariners would haue gone out, hee tells the Centurion, that vnlesse those stayed in the shippe* (that so they might vse ordinary meanes) *they could not bee safe.* Now as it fareth *temporally* for the sauing of the body; so it is in the *spirituall* case, for the saluation of the soule: men must vse meanes to come by grace, and so to saluation.

Ios. 2. 18, 21

But many in this regard be great enemies to their owne soules; they say, God is mercifull, and Christ is a Sauiour, and I hope hee will saue mee; yet they will not vse the meanes to come to saluation. But if wee would be saued, then with our

our inward Faith, wee muſt ioyne the obſeruation of the outward ordinarie meanes whereby God vſeth to ſaue mens ſoules; as namely, the hearing of Gods Word, calling vpon God by prayer, and the receiuing of the Sacraments; that thereby our ſinnefull liues may bee amended, and our Faith ſtrengthened. This muſt bee remembred of vs; for they that contemne or neglect the meanes, deſpiſe the grace and mercie of God offered therein: and therefore *Paul* ſayth of the *Iewes*, when they put the Goſpell from them, *that they did iudge themſelues vnworthie eternall life, Act.* 13. 46. It followeth: RAHAB *Faith.*

With them that diſobeyed: That is, with the people of *Iericho*. *Queſt.* How did they diſobey? *Anſw.* Thus: When *Ioſuah* and the people came vnto them, and offered them peace, if ſo be they would become their tributaries and ſeruants, the inhabitants of *Iericho* would not yeeld vnto them, but ſet themſelues againſt the people of *Iſrael*, and ſo againſt God, in that they would not vndertake that eſtate which God offered vnto them: and therefore they are here eſteemed diſobedient.

Hence we learne, that if it ſhall pleaſe God at any time, to put vs out of theſe temporarie benefits which wee enioy in goods and poſſeſſions; we muſt be contented with Gods will and prouidence, and ſeeke to obey God therein. The inhabitants of *Iericho* pay deerely for their diſobedience in this caſe: God ſets the *Iſraelites* as lords ouer them: and becauſe they will not yeeld to become their ſeruants, they die for it. *Dauids* practice was commendable in this caſe; for, when he was put out of his owne Kingdome, by his owne ſonne, he murmured not, but ſaid thus; *If I ſhall find fauour in the eyes of the Lord, he will bring mee againe: but if he ſay thus, I haue no delight in thee; behold, here I am, let him doe to mee as ſeemeth good in his eyes*, 2. *Sam.* 15. 25, 26. In other countries, wee ſee Cities and Townes ſpoyled and ſacked; what muſt the people doe? *Anſw.* They muſt ſubmit themſelues to the Lords pleaſure; knowing that he permitteth it, who may doe what he will. And ſo, if it ſhall pleaſe God to bring vs into the like

RAHABS *Faith.*

case; as to suffer our enemies to haue dominion ouer vs, and to dispossesse vs of our places: wee must submit our selues to Gods good pleasure, when wee see no helpe by lawfull meanes: wee must not murmure or rebell; for, that is but to disobey, as the people of *Iericho* did: and so shall wee bee destroyed as they were. And thus much for the second point.

The third thing to bee considered in this example, is the *testimonie of her Faith, in receiuing the spies peaceably.* This was a notable worke of Faith, as Saint *Iames* noteth, *Iam.* 2. 25. and the more commendable, because shee receiued them into her house, and entertained them; yea, she preserued them in danger of her owne life; for she did it contratie to the pleasure of the State vnder which she liued. But against this may be obiected, first that she lied in this fact: for when the King of *Iericho's* messengers came to search for the Spies, whom she had hid in the toppe of her house, she said to the messengers, *they were gone another way.* Now, how can it be a good worke, which was done with lying; especially to our Superiour, who hath power to aske vs, and to whom we are double bound to speake the truth? *Answ.* Wee must know that the worke was good which shee did, and a worke of mercie, to preserue Gods people, although she failed in the manner of doing it: she receiued them by Faith, though she shewed distrust, in lying for their safetie. It was a notable worke of *Rebecca, Gen.* 27. to cause her sonne *Iacob* to get his fathers blessing, for so God had determined, and yet shee failed in the manner.

Quest. But how could this worke be good, being faultie in the manner of doing it?

Answ. It might: for *Rebecca's* person stood righteous before God in Christ. Now, the worker being acceptable vnto God, the worke must needs bee good also; and though the worker failed in the circumstances, yet the euill of the worke, was couered in the obedience of Christ; and so the goodnesse of it was approoued, and the fault thereof couered.

The vse of this doctrine is two-fold: first, it shewes that the

the works of Gods children are partly good, and partly bad; euen the beſt workes they doe are imperfect. Secondly, this ſhewes the true meaning of Saint *Iames*, when he ſaith, that *Rahab was iuſtified by her workes*: hereby hee meanes, that by her workes ſhe declared her ſelfe to be iuſt. For, that ſhe was not iuſtified by her workes, appeareth plaine; becauſe the worke which ſhe did, was faultie in the manner, and not perfectly good: and therefore could not be anſwerable to the perfect iuſtice of God. RAHABS *Faith.*

But ſome will ſay further, that this concealing of the Spies, and lying to the Kings meſſengers, was a worke of trecherie againſt her owne Countrey; and therefore was a notorious fault, and ſo no worke of Faith?

Anſ. Trecherie, indeed, is a great villany, as one man can practice againſt another; and therefore ought to bee abhorred and deteſted of all men: but yet wee muſt know, that *Rahab* in this place is no Traytor. For, ſhe had a plaine Certificat in her conſcience, that the Land of Canaan, and the City *Iericho* were giuen by the Lord to the people of Iſrael, and that they were the right Lords thereof, and ſhould enioy them: ſo that ſhe hid the Spies, not in *trechery, but in faith.*

Thus we ſee her fact. The duties which we learne hence, are theſe: Firſt, it is ſaid, that this Harlot *Rahab*, beeing by calling an Hoſteſſe and a Victualler, receiued the Spies peaceably. Hence, Inne-keepers are taught their duty. Firſt, if they will ſhew themſelues faithfull, they muſt haue ſpeciall regard and reſpect vnto ſuch gueſts of theirs, as be the ſeruants of God, and feare him. This was the worke of *Rahabs* Faith towards the Spies of Gods people. *Dauid* makes this the propertie of euery godly man, *That in his eyes a vile perſon is contemned, but hee honoureth them that feare the Lord, Pſal.* 15.4. And therefore, if Inne-keepers will ſhew themſelues godly, they muſt ſo doe. And to encourage each one hereto, our Sauiour Chriſt maketh this notable promiſe, *Matth.* 10.41. *Hee that receiueth a Prophet, in the name of a Prophet, ſhall receiue a Prophets reward: and he that receiueth a iuſt man, in the name of a iuſt man, ſhall receiue a iuſt mans reward.*

Rahabs Faith.

reward. And, *If any shall giue to one of these little ones to drinke a cup of cold water onely, in the name of a Disciple: Verily I say vnto you, hee shall not lose his reward.*

Also *Strangers* are here taught, that in seeking places for their abode, they must make choise to bee with those that feare the Lord: so God directs these Spies to doe. And when Christ sent his Disciples to preach, hee bade them, *Matth.* 10.11. when they entred into a Citie, *To enquire who is worthie in that Citie, and there to abide till they departed.* But alas, these duties are little performed; especially the first. For *Inne-keepers* and such as entertaine strangers, doe make most of those that giue themselues to riot and good-fellowship: they are best welcome that spend most in gaming, drinking, and lasciuiousnesse. These might learne otherwise of *Rahab*, who did better, though shee had beene an harlot.

Thirdly, *Inne-keepers* must here learne, that when a man comes into their house, (if hee bee no malefactor) they must giue him protection. Thus *Rahab* doth here to the Spies of the *Israelites*, euen with the danger of her owne life. The like also we may read of *Lot*: for when two Angels in the likenes of men came into his house, and the men of *Sodome* would haue had them out; *Lot besought them to let them alone, Gen.* 19.8. And his reason is, *because they came vnder the shadow of his roofe.*

Againe, hence wee may learne another generall dutie; to wit, that a Christian man in the time of persecution and danger, is not to discouer his fellow-brethren, or to detect them; but must rather indanger his owne life by concealing them for their preseruation. This was practised by good *Obadiah*: when *Iesabel* killed the Lords Prophets, hee hidde them by fifties in a Caue; which if it had beene knowne, would haue cost him his life. And so did the Apostles and brethren in the Primitiue Church; when the *Iewes* would haue slayne *Paul* in *Damascus*, *the brethren tooke him by night, and let him downe through the wall in a basket to saue his life, Act.* 9.25. And since those times, in the Historie of the Church vnder the Gospell, wee may find, that when the Christians were

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vrged by perſecuters to reueale their brethren, they rather choſe to lay downe their owne liues, then to betray their brethren into their enemies hands. And this is true loue indeed, ſuch as the holy Ghoſt commendeth, *When a man will giue his life for his brother*, 1. Ioh. 3. 16. RAHABS Faith.

Laſtly, whereas *Rahab receiued the Spies peaceably*, we note that it is a ſpeciall fruit of Faith, to bee peaceable and kind. The holy Ghoſt, repeating the fruits of the Spirit, names *Peace and meekeneſſe among them*. Now this peace is, when a man is kind and peaceable to all, but eſpecially to thoſe that bee of the *houſhold of Faith*. And vndoubtedly it is a fruit of Faith, which the Prophet *Iſay* foretold ſhould bee vnder the Goſpell, *Iſa.* 11. 6. that then the *Wolfe ſhould dwell with the Lambe, and the Leopard lie with the Kid*: ſignifying, that howſoeuer Men by nature were as ſauage as Wolues, yet being conuerted to the Kingdome of Chriſt, they ſhould become gentle as *Lambes*, being kind and peaceable one to another. This peaceableneſſe is eſpecially to bee ſhewed in the place and calling where a man liues: for there did *Rahab* ſhew forth hers, when the Spies came vnto her. And where this is truly in outward action, there is Faith in the heart; it is a good token that a man is at peace with God, when hee liues peaceably with men. Which being ſo; wee muſt learne, not to giue place to our headie affections, but muſt rather bridle rage of malice and anger, and endeauour to liue peaceably with all, eſpecially with thoſe that be members of Gods Church. And thus much of this example. Gal. 4. 22.

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VERSE XXXII.

And what ſhall I ſay more? For the time would be too ſhort for mee to tell of GEDEON, *of* BARAC, *and of* SAMSON, *and of* IEPHTE: *Alſo of* DAVID, *and* SAMVEL, *and of the Prophets.*

Which through Faith ſubdued Kingdomes, wrought righteouſneſſe, &c.

HItherto, the Authour of this Epiſtle hath ſet downe vnto vs examples of Faith, more at large. But from this verſe to the ende of this Chapter, he heapes vp briefly together many examples of Faith, one vpon another. The reaſon whereof is; Firſt, becauſe the number of true beleeuers, which are mentioned in Scripture, is very great, and therefore hee could not here ſtand to ſet them downe in order one by one. Secondly, by handling all the examples at large, which the Author propoundeth in this ſhort Epiſtle, hee ſhould haue ſeemed to haue reſtrained the name and title of Faith to a very few; for all that are here named and commended for their Faith, are but few, in compariſon of all that truely beleeued in the olde Teſtament. And therefore hee heapes vp the reſt together, to intimate that the number of beleeuers, was more then hee could record. And this hee doth, by a Rhetoricall preterition or paſſing ouer, called in Schooles *Paralepſis*; whereby matters are briefly diſpatched and paſſed ouer, with the very naming onely.

What ſhall I ſay more?] That is, as if he had ſaid, I haue propounded diuers worthie examples of Faith: & beſides theſe, there are alſo many more; but the time of writing an Epiſtle, will not ſuffer me to handle them all at large.

Firſt, in this particular quicke diſpatch of beleeuers by our Apoſtle

Apoſtle, wee may obſerue a difference betweene the infinite vnderſtanding of God, and the created vnderſtanding that is in mans mind. Man indeed vnderſtands the things that are reuealed to him of God; but yet in a manner and order, farre different from that which is in God: for man cannot conceiue in his mind all the things hee knowes at once, by one act of his vnderſtanding; but muſt haue diſtinct time to conceiue of them, one by one diſtinctly. For looke as hee vtters them diſtinctly, one by one (as wee ſee in this place,) ſo likewiſe doth he apprehend them in conceit, and vnderſtanding. But with God it is not ſo; for God at once, by one act of vnderſtanding, without diſtinction of time, doth conceiue of all things at once, both paſt, preſent, and to come: and ſo could vtter and expreſſe them, if any creature were able in conceit ſo to comprehend them. *The ludges Faith.*

Secondly, whereas the holy Ghoſt ſayth, *The time would bee too ſhort, &c.* he giues vs to vnderſtand, that the number of beleeuers is very great, and that a long time would not ſerue to repeat them, or to write of them. This directeth vs vnto a good anſwer to a queſtion, which much troubleth our common people; to wit, How great is the number of them that ſhall be ſaued; whether it is greater then the number of them that ſhall be damned? *Anſw.* Wee muſt conſider the number of the Elect two wayes: firſt, in compariſon of them that ſhall bee condemned: ſecondly, in themſelues. If wee compare the elect with the reprobate, the number of the Elect is but a ſmall number: for in moſt ages, the Church of God hath beene but a handfull, to the reſt of the world. And in the Church this likewiſe is true, *Many are called, but few choſen*, in reſpect of them that are called. But yet conſider the *Elect*, as they are in themſelues, & they are a huge great number; yea, innumerable, as Saint *Iohn* ſayth, ſpeaking of the Elect among the Gentiles, beſides the choſen *Iewes*: for all that doe truely beleeue, ſhall bee ſaued. Now beleeuers are innumerable: This the Author of this Epiſtle would inſinuate vnto vs by his phraſe of ſpeach, *What ſhall I ſay more?* &c.

In handling theſe examples, we muſt obſerue the order here vſed

The Iudges Faith.

vſed by the holy Ghoſt: for in this 32. verſe, hee ſets downe the names of the perſons that beleeue, all ioyntly together, rehearſing them one by one: and in the 33.34.35. verſes, he layes downe briefly the fruits of all their Faith; in number ten moſt notable actions, ſeruing all and euery one of them, moſt worthily to commend their Faith. In handling of them, wee will follow the order obſerued by the holy Ghoſt: and firſt ſpeake of the perſons; then of their actions.

The foure firſt are theſe: *Gedeon*, *Barac*, *Samſon*, and *Iephte*: theſe foure were *Iudges in Iſrael*: the fifth is *Danid*, who was both a *Prophet* and a *King*: the ſixth is *Samuel*, both a *Iudge* and a *Prophet*: laſtly, the Prophets generally; by whom wee muſt vnderſtand eſpecially theſe three, *Elias*, *Eliſeus*, and *Daniel*.

In ſpeaking of theſe perſons here commended vnto vs; firſt, wee will intreat of them generally, and then in particular. In generall, let vs firſt obſerue the order which the holy Ghoſt here vſeth in naming them. *Gedeon*, for time was after *Barac*; and yet here hee is firſt named: ſo *Samſon* was after *Iephte*, and yet here hee is put before him. This the holy Ghoſt would neuer doe, without ſome ſpeciall cauſe. Wee therefore muſt know, that the Scripture vſeth a two-fold order in reckoning vp of perſons: to wit, the *order of time*: when as hee that liued firſt, is firſt named: and the order of *dignitie*; when the moſt worthie and excellent is named firſt, though hee were later in time. Now the Scripture accounteth beſt of them that did excell in Faith, and in the fruits thereof: ſo in this place whereas *Gedeon* is ſet before *Barac*, and *Samſon* before *Iephte*; the holy Ghoſt obſerues not the order of time, but the order of dignitie, according to the excellencie of their Faith: naming them in the firſt place, that were moſt famous for this grace of Faith, and did exceed the other in the fruits thereof.

Here wee learne this ſpeciall point: That the more men excell in Faith, and other graces of God, the more God will honor them: for, looke who moſt honor God ſhall be moſt honored of him: but the more a man excells in grace, the more

more he honours God. And for this cauſe is *Gedeon* preferred before *Barac*, and *Samſon* before *Iephte*; becauſe they were more plentifull in the fruits of Faith. This muſt mooue vs, not onely to ſeeke to haue Faith, but to labour euery day more and more for the increaſe of Faith, and of obedience: for the more a man abounds in grace before God, the more will God honour him, both here and in heauen. And thus much for the order wherein they are propounded. *The Iudges Faith.*

Secondly, let vs conſider what manner of perſons theſe were, *Gedeon*, *Barac*, and the reſt: They were extraordinary men in their time, raiſed vp by God, for the ſpeciall good of his Church, and the Commonwealth of the Iewes, that they might helpe and defend them in diſtreſſe. And therefore as their calling was extraordinary; ſo God indued them with extraordinarie gifts of *wiſdome*, *ſtrength*, *zeale*, and *authority*: for which they are here renowmed in this Catalogue of moſt worthy beleeuers.

In their example we may obſerue this point: That whome God doth raiſe vp extraordinarily, for ſome ſpeciall good in his Church, them he endues with extraordinary gifts to diſcharge that calling: and withall, he giues them the ſpirit of grace, with a true and liuely Faith. This (beſides the inſtance we haue in hand) appeares plainely in Chriſts Apoſtles; they were called by Chriſt to preach the Goſpel to all the world, and to plant his Church vniuerſally; and thereupon (howſoeuer they were ſimple men before) were furniſhed with extraordinary gifts of wiſdome, zeale, and knowledge, and with this excellent grace of ſauing Faith, which did ſanctifie their other gifts; for howſoeuer *Iudas* was numbred among them, hauing been a Diſciple: yet he neuer came to the execution of the Apoſtleſhip, but went aſtray from that miniſtration, *Act.* 1.25. And in theſe latter dayes, when God reſtored his Goſpel to light, out of the darke myſt of Poperie; he raiſed vp extraordinary men, whom he endued with wiſdome, zeale, and iudgment: which gifts alſo he ſealed vp in them by a liuely faith, which they teſtified by their pietie and godlineſſe in life

The Iudges Faith.

life and conuerſation. And this courſe he obſerueth vſually, in all thoſe whom he raiſeth vp extraordinarily for the good of his Church.

This we muſt obſerue, to acquaint vs with a ſpeciall difference, betweene thoſe whom God raiſed vp extraodinarily for ſpeciall good, and all arch-heretiques, and traytors, that ſet vp themſelues vnſent of God. For many ſuch wretches haue excelled in wiſdome, in worldly policie, in zeale and authoritie: whereupon they haue pretended and perſwaded many, that they were called of God. But hereby eſpecially they are to be diſcouered, that they are void of this rare gift of true ſauing Faith: for looke at their liues, and ordinarily for impietie they haue been and are arch-deuils. So that though they wanted not authoritie, or outward zeale and wiſedome; yet they wanted Faith, which ſhould purifie their hearts; or elſe they would neuer haue liued in ſuch notorious ſinnes, as they were diſcouered to doe. And this is the triall which our Sauiour Chriſt directs vs vnto; ſaying, *Ye ſhall know them by their fruits*, *Mat.* 7.16. Let them therefore pretend what knowledge, what zeale, or authoritie ſoeuer they will; if the fruits of faith appeare not in their liues by obedience, they are not called of God, for the ſpeciall good of his Church.

Thus much of theſe men in generall: now we come to entreat of them ſeuerally, as they are propounded in the Text.

THe firſt perſon here commended vnto vs, is *Gedeon*: the Hiſtorie of whoſe acts, is laid downe at large, *Iudg.* 6. In his example note one point eſpecially, to acquaint vs with the manner which God vſeth in begetting and encreaſing true Faith in the hearts of his children. If we read the Storie we ſhall ſee, that the Lord in the likeneſſe of an *Angell*, called *Gedeon*, once, twice, yea thriſe to be a Iudge to his people. But *Gedeon* greatly doubts of his calling; and therefore deſires a ſigne of the *Lord*: which God gaue him: *For the ſacrifice which hee offered, was burned vp with fire from heauen*: yet ſtill hee doubted, and was in a greater feare then before,

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euen of death it ſelfe: but beeing confirmed by the Angel and ſet a worke, he brake downe the Altar of *Baal*, and built one to the true God, and thereon offered ſacrifice as God commanded, though with ſome feare. And when the *Midianites* and *Amalekites* came armed againſt *Iſrael*, he is ſtirred vp by the ſpirit of God for their defence: but yet ſtill hee doubted of his calling, and therefore againe asked a ſigne at Gods hands, and had it; and after that asked another, which God alſo graunted. Into Iephtes Faith.

Now hauing all theſe one in the necke of another, at length he knowes his calling, and ſo goes in Faith, and defends *Iſrael*: ſo that he got the aſſurance of his calling, by ſundry particular ſignes and confirmation of his Faith. And although hee doubted greatly at the firſt; yet after he beleeueth, not onely that he ſhould be a Iudge and Deliuerer of Gods people out of the hands of their enemies; but this principally, that God was his God, and would giue him euerlaſting life.

Here then we haue a notable preſident of the manner of Gods working true and ſound Faith in the hearts of his children. They receiue not this grace at once, but by degrees God worketh it in them by little and little. When a man is firſt called of God, he hath much doubting and feare; but then God ſends ſundry helps to weaken this feare and doubting: and as they decreaſe, ſo is Faith increaſed. No man beleeues ſoundly at the firſt, but weakely; euen as he growes in yeares, ſo hee muſt growe in faith: and the increaſe of our Faith is by continuance in the meanes, and by the experience of Gods loue and fauour. And indeede, the more Faith increaſeth, the more we vſe the meanes to grow therein, and the more we delight in the meanes; and at length, after long experience of Gods mercie, we ſhall haue wrought in our hearts this gift of true and liuely Faith, which ſhall bee able to preuaile againſt all feare and doubting. And thus much for the perſon of *Gedeon*.

The ſecond perſon commended vnto vs, is *Barac*; of whome wee may read, *Iudg.* 4. His Storie is large and plaine enough:

The Iudges Faith.

life ough: and therefore wee will not ſtand vpon it.

The third perſon is *Samſon*; of whom wee may alſo reade, *Iudg.* 13. 14. &c. Now touching *Samſon*, this queſtion may well bee asked, How he can be iuſtly commended for his Faith, ſeeing it may ſeeme he killed himſelfe?

Anſw. Samſon did not kill himſelfe: for he was called extraordinarily to bee a Iudge ouer *Iſrael*, for their defence and deliuerie out of the hands of the *Philiſtims*. Now, when the Princes of the *Philiſtims* were gathered together, being his enemies, and the enemies of God and his people, hee caſt the houſe downe vpon their heads to kill them therein, becauſe (being blind) hee could not purſue them in battell, And therefore hauing them by Gods prouidence in his hands, he deſtroyed them as his calling was: albeit, hee loſt his life in the ſame action.

Againe, *Samſon* in pulling downe the houſe, purpoſed not directly and wilfully to kill himſelfe, but to aduenture his owne life, by taking iuſt reuenge vpon his enemies, and the enemies of God: and therefore as Gods ſeruant, hee prayed firſt vnto God: and ſo did no more then the Souldier in the field ought to doe; who, bearing a louing minde towards his Countrey, is content to aduenture his owne life for the deſtruction of his enemies, in the defence of his Countrey, and is reſolued, that if he die in that defence, he dieth in his lawfull place and calling, and dieth Gods ſeruant, yea Gods champion. This did *Samſon*, and therefore may iuſtly bee commended for his faith: neither is this fact of his any diſgrace, but rather a notable commendation of his faith, and an euidence of great zeale for Gods glory, and of ſinguler loue to his people.

The fourth perſon commended here is *Iephte*, of whom we may reade, *Iudg.* 11. *Iephte was the baſe ſonne of Gilead, borne of an harlot.* To be baſe borne, is noted in Scripture as a matter of reproach: and therefore the Lord forbad a *baſtard to enter into the Congregation of the Lord, to beare any office vnto the tenth generation*, *Deut.* 23. 2. So ignominious is

is this kind of Birth, by the iudgement of Gods Spirit, vnto that partie on whom it fals. For this ſinne of Fornication doth not onely hurt the perſons committing it, but euen ſtaynes the Children baſe borne, vnto the tenth Generation. Yet howſoeuer *Iephte* was baſe borne, and ſo ſuffered for it great reproach: here we ſee, he is commended vnto vs for his Faith, among the moſt worthy Beleeuers that euer were. Indeed, beſide *Iephte*, wee ſhall not finde the like Example in Scripture. Yet in *Iephte* wee may ſee, that howſoeuer it bee a reproachfull thing, to bee borne of Fornication, yet that doth not hinder, but the party ſo borne, may come to true Faith, and ſo to the fauour of God, and to life euerlaſting. IEPHTES Faith.

Such perſons as are baſe borne, vpon view of that reproch, which the Scripture faſteneth vpon them, might take occaſion to thinke miſerably of themſelues; euen that God hath reiected them: but this Example ſerues to ſhew, that it hindereth not, but that they may come into the fauour of God, and by Faith get honour of God, to counteruayle that diſcredit, which they haue by their baſe Birth.

Further, whereas we commonly ſay, that ſuch as are baſe borne are wicked perſons; here we ſee the contrary in *Iephte:* and therefore, we muſt not for this cauſe condemne any for wicked or vngodly. Indeed, the Lord hath branded this eſtate with reproach, that men ſhould ſhun the ſinne of Fornication the more.

Againe, whereas *Iephte* is heere commended for his Faith; wee may probably gather, that their opinion is not true, who hold that *Iephte* ſacrificed and killed his owne Daughter. For, beeing commended here for his Faith, certaine it is, hee had knowledge in Gods Will and Word: and therefore, wee muſt not thinke, but that heé knew, God would neuer accept of ſuch a Vow; by the performance whereof he ſhould commit wilfull and moſt vnnaturall Murther.

This his Faith ſhewes, that it was not his intent to kill the firſt perſon that met him out of his Houſe; for by the

Iephtes Faith. Light of Nature hee might know, that God would neuer accept thereof: and therefore it is not like hee so made his Vow; for this Faith and such a Vow cannot stand together.

But some will say, the Text is plaine, *Iudges* 11. 31. that *hee vowed to offer for a burnt Offering, the thing that came out of the doores of his House, to meete him when he came home.*

Answ. It is so indeed in some Translations: *It shall bee the Lords, (And) I will offer it, &c.* But the words in the Originall, may as well bee translated thus: *It shall bee the Lords, (or) I will offer it, &c.* And this latter Translation is more sutable to the Cirumstances of the place; for this was *Iephtes* meaning, that whatsoeuer met him first, hee would dedicate it to God; and if it were a thing that might bee sacrificed, then his purpose was to offer it vnto the Lord in Sacrifice.

Quest. But if hee did not kill her, why did hee then so lament for her?

Answ. Because, by his Vow, he was to dedicate her vnto God; and so shee was to liue a *Nazarite* all her life long: which must needs bee a very bitter thing to him who had no Child but her; it being so great a reproach, and in some sort a Curse in those dayes, to want Issue. I speake not here, how well or ill *Iephte* did in making her a *Nazarite*: But, this may no way be admitted, That beleeuing and godly *Iephte* should aduisedly kill his owne Daughter. Vndoubtedly, hee could not thinke, that God would bee pleased with such an abominable Sacrifice. Thus much for these persons; the rest, I passe ouer, because this Storie is plaine and large in Scripture.

The

Iudges and DAVIDS *Faith.*

The Faith of the Iudges and DAVID.

VERSE XXXIII. XXXIIII. XXXV.

Which through Faith ſubdued Kingdomes, wrought Righteouſneſſe, obtayned the Promiſes, ſtopped the mouthes of Lions.

Quenched the violence of fire, eſcaped the edge of the Sword, of weake were made ſtrong, waxed valiant in Battell, turned to flight the Armies of the Aliants.

The Women receiued, their dead rayſed to Life.

IN theſe wordes, the Apoſtle propounds vnto vs ten ſeuerall fruites of Faith: the nine firſt whereof, are the particular Actions of the parties ſpoken of in the former Verſe: and they are here related for the commendation of their Faith.

The firſt is, *Subduing of Kingdomes*; which ſerues chiefly for the commendation of the faith of the foure Iudges there named, and of *Dauid*. For as we may reade in the Bookes of *Iudges*, and of *Samuel*, all theſe *ſubdued Kingdomes*; as, the *Canaanites*, *Iudges* 4. the *Midianites*, *Iudges* 6. the *Philiſtims*, *Iudges* 15. *and* 16. 2. *Sam.* 8. 1. the *Ammonites*, *Iudges* 11. *Moabites*, and *Aramites*, 2. *Sam.* 8. 2. 6. Now, how did they ouercome and ſubdue them? The Text ſayth, *By Faith*; which wee muſt not thus vnderſtand, as though onely by the very act of Faith they ſubdued Kingdomes. But the meaning of the Holy Ghoſt, is, that they

Iudges and DAVIDS *Faith.*

beleeued the promiſes which God made vnto them, of *deliuering theſe Kingdomes into their hands*; and according to their Faith, God accompliſhed his promiſes vnto them: and ſo they ſubdued Kingdomes by Faith.

In this worke of Faith, we may learne two things: Firſt, that it is lawfull for Chriſtians in the New Teſtament to make warre; for, that which may bee done in Faith, is lawfull for Gods Seruants: but, warre may bee made in Faith: for, theſe Seruants of God, ſubdue Kingdomes in warre, and that by Faith: and therefore it is lawfull for Chriſtians, vpon iuſt cauſe to make warre.

The *Anabaptiſts* of *Germany* ſay, It is not lawfull for a Chriſtian vnder the Goſpell to carry a Weapon, or to make warre. But this one place of Scripture (if there were no moe) is alone ſufficient to proue the lawfulneſſe of warre vnder the Goſpell, if it bee vſed according to Gods will and Word. When the *Souldiers* came to *Iohn Baptiſt*, and asked him, *What they ſhould doe?* hee bids them not leaue off their calling: but this, *Doe violence to no man, neyther accuſe any falſly, and bee content with your wages, Luke* 3.14.

*Mat.*8.3.

And our Sauiour Chriſt reporteth of a *Centurion* (which was Captaine of a Band) when hee came to haue his Sonne healed; that *he had not found ſuch Faith in Iſrael.* And hee was not a Centurion, onely afore hee beleeued; but euen afterward, when Chriſt commended his Faith: yet did hee not diſlike his calling. The like may bee ſaid of *Cornelius*, *Acts* 10. All which, ſhew plainly, that vpon iuſt cauſes, Chriſtians may lawfully make warre.

The firſt *Obiect.* But to defend their opinion, they obiect ſome places of Scripture; as *Matthew* 5. 39. *Reſiſt not euill*, ſaith CHRIST: therefore (ſay they) a man may not weare a Weapon, nor vſe a Sword; leaſt thoſe make him to reſiſt, and ſo to breake this Commandement of Chriſt.

Anſw. That place muſt bee vnderſtood of priuate reuenge: and ſo it maketh nothing againſt lawfull Warre.

For

For what though a priuate man may not reuenge himselfe, nor make warre; yet that hindereth not, but that a Magistrate who beares the Sword, may lawfully vse it. Againe, it is friuolous to imagine, that resisting is onely by a weapon; for the chiefe resistance that God respecteth, is in the heart and affection. And a priuate man may resist; that is, breake this Commandement by vnlawfull resistance, though he carrie no weapons: and the publike person breake it not, though it make Warre. *Iudges and* DAVIDS *Faith.*

The second *Obiect.* Secondly, they obiect the Prophecie of *Esay*, who speaking of the Kingdome of Christ vnder the Gospell, saith; That then *they shall turne their Swords into Scithes, and their Speares into Mattockes*: therefore (say they) there must be no warre vnder the Gospell.

Answ. That Prophesie signifies, that in Christs Kingdome, there must be great loue, and peace, and wonderfull concord among all the true Seruants of God. But, here they take aduantage, and say; If this be so, what then needeth any warre?

Answ. Wee must know, that as there bee two kindes of Kingdomes, a spirituall Kingdome, and a Politicke; so, there bee two kindes of Peace, Spirituall and Politicke. *Spiritall Peace*, is inward in the Church: and Politicke Peace, is outward in the Common-wealth. Spirituall Peace, is begunne, and preserued by spirituall meanes of grace in the Ministerie of the Church; but warre is an ordinarie meanes for the establishing and preseruing of Politicke Peace.

Secondly, hence wee learne, that Gods people may make warre, not onely by way of defence; but also, in assault vpon their Enemies, and that according to Gods Word. For here it is sayd, that *Gedeon, Samson, Dauid*, and the rest by *Faith subdued Kingdomes*, making warre against them by way of assault, and not in defence onely. Indeed, speciall care ought to bee had, that offensiue warre, in assaulting an Enemie, bee made vpon iust and good grounds: one speciall ground or cause is here implyed in this worke of Faith;

Iudges and DAVIDS *Faith.*

to wit, the recouerie of iust right in matters of importance: for, the Kingdomes of *Canaan* were giuen to the *Israelites* by God himselfe, and for the recouerie of them, they made warre by way of assault. So when *Lot* was taken Captiue by *Keder-laomer*, and the Kings of the Nations; *Abraham*, *Lots* Kinsman, gathers his Seruants together, and pursues the Kings, and ouer-taking them, destroyed them for the recouery of *Lot* and his goods. Other respects there bee, for which offensiue warre in assault may bee made: but because they are not here mentioned, I will not propound them.

The second fruit of their Faith is this; they *wrought Righteousnesse*: that is, some of these men in their places wherein God had set them, *gaue to euery man his owne*. This *working of Righteousnesse* consists in two things.

First, in giuing rewards to such as deserued them.

Secondly, in inflicting due punishment according to mens deserts. In both these, the men before named did all excell; but especially two of them, *Danid* and *Samuel*. For *Danid*, it is a wonder to see how *righteous* he was: for when hee was anointed King in *Sauls* stead, and *Saul* reiected, how did he behaue himselfe towards *Saul*? Did hee seeke *Sauls* bloud? No: but when *Saul* hunted him, *as the Hunter doth the Partridge*, *Danid* euen then gaue himselfe to *studie and practise Righteousnesse*: yea, when *Saul* was fallen into his hands both in the *Caue and asleepe in the Campe*, 1. *Sam.* 24. 5, 6. & c. *and* 26. 7, 8. he would not touch him, nor suffer others to doe him hurt, *because he was the Lords Anointed*: yea, so righteous was *Danid* towards *Saul*, that *his heart smote him for cutting off but the lap of his Coat*. Therefore *Danid* is here commended especially, for this effect of Faith, *the working of Righteousnesse*.

To apply this vnto our times: If this bee a fruit of Faith thus to *worke Righteousnesse*, then what may bee said of the Church of *Rome*, and of the Popish sort among vs? They pretend the ancient Faith, and none must bee so good beleeuers and Catholikes as they: but how doe they shew this their Faith? Is it by the *practice of Righteousnesse*? Doe they giue to euery one his due? Nay, verily: but they set themselues

V. 33134.

ſelues to worke the ruine of Kingdomes, that ioyne not with them in Religion. This, witneſſe their manifold and Deuilliſh Plots againſt our State from time to time. This did not *Dauid*, no not againſt *Saul*, though hee were reiected of GOD, and alſo moſt vniuſtly ſought his death. But they haue many times ſought the death of the Lords Anointed ouer vs: whereby they declare their ſtate to all the World, that they haue no ſparke of true Faith at all: for true Faith will make a man practiſe Righteouſneſſe and Innocencie. And therefore wee may iudge of them, and all their Adherents that bee of this mind to allow ſuch practices, that they haue none other but the Faith of Deuils: which is, to beleeue the Word of God to be true. This the Deuils doe with trembling. And as their Faith is Deuilliſh, ſo are the fruits thereof; namely, Treacherie and Falſhood, ſuch as the Deuill moſt approoues. But wee muſt learne, that true Faith is eſpecially commended by theſe fruits; The ſtudie and practice of Innocencie, and the maintayning of Peace in Chriſtian Eſtates: for, true Faith and Treacherie, and Contention will no more ſtand together, then light and darkneſſe. *Iudges and* DAVIDS *Faith.*

Secondly, *Samuel* alſo *wrought Righteouſneſſe*; as appeares by his proteſtation before all *Iſrael*, when he gaue vp his office of gouernment ouer them vnto *Saul*: 1. *Sam.* 12. 3. *Behold*, (ſaith he) *here am I: beare record of mee before the Lord, and before his Anointed: whoſe Oxe haue I taken? or whoſe Aſſe haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whoſe hand haue I receiued any Bribe, to blind myne eyes therewith? and I will reſtore it.*

Now, as theſe two, *Samuel* and *Dauid* were famous, for this fruit of Faith in working Righteouſneſſe: ſo likewiſe were the Iudges and Prophets, before named, in their places carefull of this vertue: and did practiſe the ſame, partly in rewarding the good, and partly in puniſhing the wicked.

But ſome will ſay; To worke Righteouſneſſe cannot bee a worke of Faith: for the very Heathen, which neuer heard of Chriſt, by the Light of Nature haue done Iuſtice: and are highly commended by Heathen Writers for the ſame.

Iudges and DAVIDS *Faith.*

Now, that which the Heathen can doe by the light of Nature, is not thus to be extolled as a fruit of Faith?

Answ. True it is, the Heathen haue done many workes of Iuſtice: but we muſt wiſely conſider, that euery iuſt worke is not a fruit of Faith, vnleſſe it be done by a *righteous perſon in obedience to God, and for his glory.* But in all theſe, the Heathen fayled in their workes. For though the things they did were good in themſelues: yet ſeeing the Heathen were corrupt Trees, remayning in the ſinfull ſtate of corrupt nature, their workes muſt needs be corrupt fruit; as commingfrom them. For an euill Tree cannot bring forth good fruite. The heart is the Fountaine of euery action: now their hearts were corrupt, being deſtitute of Faith which purifieth the heart: and therefore there workes muſt needes bee ſinfull. Againe, they did not their workes in obedience: for they were guided onely by the light of Nature, and knew not God aright, nor his Commandements. And laſtly, they propounded not the glorie of God, as the end of their workes, but the prayſe of men, their owne profit, or ſome ſuch end. But theſe worthy perſons do not onely ſuch things as were iuſt in themſelues, but they doe them in faith, in obedience, and for Gods glory, and ſo pleaſe God.

Now, ſeeing theſe renowned Princes and Iudges, haue their Faith commended vnto vs by their practiſing of Righteouſneſſe; wee muſt learne to follow them within the compaſſe of our calling, doing Iuſtice and Righteouſneſſe in ſuch things as concerne vs. There bee many Reaſons ſet downe in Gods Word to perſwade vs hereunto.

As firſt, for this end hath God cauſed the Goſpell to bee publiſhed, *Tit.* 2. 12. *The ſauing grace of God hath appeared:* but to what end? *To teach vs, that we ſhould deny vngodlineſſe, and liue ſoberly and righteouſly*: that is, that we might *doe Iuſtice.* Vnleſſe therefore wee worke Righteouſneſſe, we make the Goſpell a vaine word vnto vs.

Secondly, wee deſire to bee counted iuſt before God and men; and it would grieue vs, if wee ſhould bee otherwiſe thought of: but if wewould be iuſt indeed both before God & man,

V. 33, 34.

man, then we must worke righteousnesse: for (as S. *Iohn* saith) *He that doth righteousnesse is righteous.* Thirdly, There is no man set ouer a Family, but he either doth, or ought to indeauour to bring a blessing vpon his Family. But this hee cannot doe, vnlesse hee *worke righteousnesse*, and doe Iustice: for *Salomon* saith, *He that walketh in his integritie, is iust, and blessed shall his children be after him.* Lastly, we doe all of vs desire to escape hell; well, then wee must remember to practise *righteousnesse*: for the Apostle saith, *no vnrighteous man*, that is, none practising vnrighteousnesse, *shall enter into the Kingdome of Heauen.* So that within the compasse of our calling, wee must all indeauour to doe Iustice. DAVIDS & SAMVELS Faith. 1. *Iohn* 3. 7. Prou. 20. 7. 1. *Cor.* 6. 7.

Here some will aske: How shall I doe Iustice, and worke righteousnesse? *Answ.* For doing of it, wee must remember to practise these rules that follow: First, That which is both the Word of God, and the rule of Nature; *Wee must doe to all men, as we would they should doe vnto vs: this is the Law and the Prophets* (saith our Sauiour Christ.) Now, the square for all our actions, must be the Word of God: and Gods Word giues this direction; Doe thou to thy neighbour, as thou in thy reason and conscience thinkest he should doe to thee, if thou wert in his case, and he in thine. *Matth.* 7. 12.

The second rule, is that which *Paul* teacheth vs, saying, *Giue vnto euerie man that which is their dutie: tribute to whom tribute belongeth, &c.* That which Gods Word, and our conscience, and the wholesome Lawes of the Realme bind vs vnto, that we must giue vnto euerie man. *Rom.* 13. 7.

The third rule is this: *Euerie man within the compasse of his calling, must not onely intend and labour for his owne good, but for the common good, in that Church and Common-wealth wherein he liueth.* The blind would out of their carnall minds haue learned this for a rule, *Euery man for himselfe, and God for vs all:* and this is many a mans practise, hee will labour diligently in his calling, but al is for himselfe. But, he that propoundeth only this end in his calling, to benefit himselfe alone, dealeth vniustly, both towards the Church & Commonwealth in which he liueth, who ought to haue a part of his care with himselfe.

The

DAVIDS & SAMVELS *Faith.*

The fourth rule is taught vs alſo by S. *Paul: Defraud or oppreſſe no man in any matter.* This rule concerneth our manner of dealing in common affaires. In all our trafficke and bargaines, as wee would benefit our ſelues, ſo wee muſt ſeeke to benefit thoſe with whom we deale. This rule is verie neceſſarie to be learned: for, this is the common practiſe of men in their traffique, To vſe all meanes wherby they may defraud others; ſo that they get vnto themſelues, they care not how it come. But in the feare of God, let vs remember, that the practice of Iuſtice (to which we are all bound) ſtandeth in this; that we defraud or oppreſſe no man in any thing. And thus much of this ſecond fruite of their Faith.

The third fruit and effect of theſe mens Faith, is this: *They obtained the promiſes.*] By *promiſes*, wee muſt not vnderſtand the maine promiſe, concerning the *Meſſias* comming; for that they obtained not as yet: for, (as it appeares Verſe 39.) *They receiued not that promiſe*; for, Chriſt was not incarnate in their time. But by *Promiſes*, are here meant certaine ſpeciall and particular promiſes, made vnto them alone, and not common to all: ſo that the meaning of theſe words is this: *They obtained the benefit and accompliſhment of thoſe* particular promiſes, that God made vnto them. This effect is ſpecially to be vnderſtood of *Caleb*, and *David*: for *Caleb* entred into the Land of *Canaan*, and there inioyed his poſſeſſion, according to Gods promiſe made vnto him, *Ioſ.* 14. So, *David* had a particular promiſe made vnto him, that hee ſhould be King ouer *Iſrael*; this he long waited for, and reſting herein, hee was not onely annointed King, but in due time actually made King ouer all *Iſrael.*

Whereas theſe worthy men, by *Faith obtained theſe promiſes*; Heereby wee may bee directed, to ſee the true cauſe, why after ſo long preaching of the Word, and often receiuing of the Sacraments, men reape ſo little profit; eſpecially, conſidering that God hath made a promiſe of grace and ſaluation, by meanes of his Word and Sacraments. Hence therefore we muſt learne, that the Word of God preached, and the Sacraments receiued, are vnprofitable, not becauſe God altereth his

V. 33, 34.

his will, hauing promiſed his bleſſing in theſe meanes; for herein the will of God is vnchangeable; but the cauſe is, the great meaſure of vnbeleefe, in thoſe which heare and receiue. They therefore profit not, becauſe they receiue them without Faith. For, howſoeuer men ſay they haue Faith; yet the workes of their liues, and their eſtate in ſinne, after long hearing, ſhew plainely, they haue none at all. Take a veſſell that is cloſe ſtopped, and caſt it into a Riuer, or into the Sea; yet it receiue no water, becauſe it hath no place of entrance: Euen ſo, bring a man that wants Faith, to the Word and Sacraments, wherein God hath promiſed the fulneſſe of his Grace; yet hee receiues none, becauſe his heart is cloſed vp thorough vnbeleefe. This is it which makes the heart like a ſtopped veſſell, which hath no entrance for Gods Grace. We therefore in the feare of God, muſt labour to haue our hearts purged of this vnbeliefe and Lip-faith; and to bee indued with true Sauing Faith; whereby wee may profitably heare the Word, and receiue the Sacraments, and ſo inioy Gods moſt excellent promiſes in Chriſt. Men may lie, and bee deceiued; but God is truth it ſelfe, and cannot lie: and therefore, as he hath made his promiſe of life to beleeuers, and to no other: ſo will hee aſſuredly accompliſh the ſame to them, and to no other. Wherefore if we loue our ſoules, and deſire life, let vs get into our hearts the grace of Faith. And thus much of the third effect of their Faith. Gideon, Barac, &c. Faith.

The fourth and fift effects, which I wil handle together, are theſe: *Stopped the mouthes of Lyons. Quenched the violence of the fire.*] For the fourth. Whereas ſome of theſe perſons are ſaid to haue ſtopped the mouthes of Lions, it is to bee vnderſtood of *Daniel*; as appeareth in the ſixt Chapter of that booke. For, *Daniel* (thorough the malice of others that inſenſed the Kings wrath againſt him) was caſt into the denne of hunger-bit Lions. But *Daniel* euen then beleeued in the Lord, and put all his truſt in God, and for this cauſe, *The Lord by his Angel ſtopped the mouthes of the Lions*, and (as it were) ſealed vp their pawes, that they could not hurt him.

The

GIDEON, BARAC, &c. *Faith.*

The fift effect, *In quenching of the violence of the fire*, must be vnderstood of *Shadrach, Meshach, and Abednego*, the companions of *Daniel*: which three (as we may read, *Daniel* 3.) refused to worship the golden Image, which *Nabuchadnezzar* had set vp. For which cause, they were cast into a hot burning Ouen; but they put their trust in God, and claue fast vnto him in obedience, euen to the hazard of their liues. Whereupon, the Lord by his omnipotent power, did most miraculously preserue them, by staying the rage of the fire, contrarie to the nature thereof, that it had no power ouer their bodies; nay, it did not burne the haire of their heads, nor cause their garments to smell. And therefore they are said, to *haue quenched the violence of it*, because it had no power ouer them, though it burned most fiercely; but was to them, as though it had beene quite put out and quenched.

Now, ioyne these two effects together, and they afford vs good instructions. First, here wee learne how to behaue our selues in time of danger, and at the point of death. Euen as these foure men did, so must we from the bottome of our hearts forsake our selues, and put all our trust in Christ. This did *Daniel*, when he was in the *Lyons Den*: and this did the three *Children*, in the hot fierie Furnace. And this hath beene alwaies the ancient practise of Gods children in all ages; At the verie point of death, and in the extremitie of all danger, they rested themselues wholly vpon the mercifull promises of the true God. The time will come vpon vs all, wherein we shall bee called to the practice of this dutie: for, we must all passe the doore of death, and once lie in the pangs thereof. Now, what shall we doe when we lie halfe dead, gasping and panting for breath, able to speake to no man, nor to heare any speaking vnto, vs, when all comfort of the world failes vs? Surely, we must then, at that verie instant, labour to leaue our selues and this world, and yeeld vp our selues by Faith into the hands of God, and cleaue fast vnto Christs Passion, from the bottome of our hearts, and he will surely deliuer vs from the danger; stopping the mouth of Sathan that roaring Lion, and quenching the fire of hell, that it shall not touch vs.

But

V. 33, 34.

But ſome will ſay, if this bee all wee muſt doe, then all is well: for, this I can ſoone doe when time ſerues, and therefore I will take no care till then? *Anſw.* Beware of ſpirituall guile: for, it will bee found a moſt hard matter, for a man to relie and caſt himſelfe wholly vpon Chriſt, in the houre and pang of death. For, then aboue all times, is the Deuill buſie againſt vs: then will the conſcience ſtirre, if euer; and the bodie being tormented, the ſoule muſt needs bee wonderfull heauie. This we may ſee by the ſtate of our Sauiour Chriſt, in his agonie and paſſion; and therefore wee muſt not reckon ſo lightly of this dutie. DANIELS, &c. *Faith.*

Queſt. But, if it be ſo hard a thing, how could *Daniel* and the three children doe it? *Anſw.* They were prepared for it: for, they reſted vpon God in the time of peace: and ſo were inabled to relie vpon him in time of perill. Euen ſo, if wee would beleeue in God when we die, and then ſhew forth our Faith, wee muſt while wee liue put our truſt in him, and ſhew it by obedience: for rare it is to find a man that liues in vnbeleefe, to ſhew forth Faith at his end. And therefore while we haue health, ſtrength and peace, wee muſt labour to beleeue, and then ſhall we find the comfort of it in time of perill, and of death.

Secondly, From theſe two effects of Faith, we obſerue further, that Gods diuine prouidence, doth firmely rule and gouerne the whole world. Ordinarily God gouernes the world by ſecondarie cauſes, ſetting one creature ouer another, and ordaining one to doe this thing, and another that, and accordingly they worke: but we muſt not think that God is bound to any of theſe meanes, but is moſt free to vſe them, or not to vſe them. Ordinarily hee executeth this or that puniſhment, by this or that creature, and ſo by meanes conuayes his bleſſings: but yet hee can worke without them, as here wee ſee. For, he preſerues his creatures againſt the ordinarie meanes; as *Daniel* from the Lions, whoſe nature is to deuoure: and againſt the nature of fire, hee ſaued *the three children* in the fire. So that God worketh by meanes, but yet freely; becauſe hee can worke at his pleaſure either without or againſt meanes:

and

Daniels &c. Faith. and his powerfull hand, ſauing againſt meanes, ſhewes his ruling and diſpoſing prouidence ouer all things.

Thirdly, by theſe effects of their Faith wee learne, that Gods goodneſſe and mercie towards beleeuers, is farre greater, and more vnſpeakeable then euer hee promiſed, or they could expect. This point is carefully to bee conſidered of vs all; for, it is of ſingular and extraordinarie vſe, eſpecially in time of peril andtrouble: and yet we ſee it is the plaine truth of God; and therefore *Paul* giues thanks and praiſe vnto God,

Ephes. 3. 20. *Who is able to doe for vs exceeding abundantly, aboue all that we aske or thinke.* *Daniel* put his truſt in the Lord, when hee was in the Lions den: and what doth hee obtaine for his labour? The Lord neuer promiſed to ſtop the Lions mouthes, neither did *Daniel* euer preſume vpon that deliuerance; and yet the Lord ſaued him. And ſo the three children, though they made no account of their liues, becauſe God had not promiſed to keepe them from burning, yet they come out in ſafetie. For, God in mercie ſo quenched the heat of the fire vnto them, that though it burnt to death thoſe that caſt them in; yet did it not ſo much as burne their garments, or the haire of their heads, to cauſe the ſame to ſmell. And the like is his good-

Pſal. 21. 3. neſſe towards all his ſeruants. *Dauid* ſaith, *The Lord preuented him with liberall bleſſings*, that is, when *Dauid* neuer asked ſuch bleſſings at Gods hands, euen then did the Lord beſtow his liberall bleſſings vpon him: as namely this, when *Dauid* was *following his Fathers Sheepe*, and walking in his calling, he neuer dreamed of any Kingdome: yet thence the Lord tooke him to bee King ouer his people *Iſrael*. So the *Iſraelites* hauing beene ſeuentie yeeres in captiuitie, neuer thought of returne; and yet then were they deliuered: and their deliuerance was ſo ſtrange and miraculous, that they *were like them*

Acts 12. 4. *that dreame*, Pſal. 126. 1. When *Peter* was caſt into priſon by *Herod*, and committed to foure Quaternions of Souldiers to bee kept, the Angel of the Lord came and awoke him as hee ſlept, and ledde him out of the priſon, paſt the watches, and through the yron gate, and then left him. Now, this deliuerance was ſo ſtrange vnto him, *That he knew not whether it was true*,

V. 33, 34.

true, but thought hee had ſeene a viſion. From hence it is, that God hath made this gracious promiſe vnto his Church, *To anſwer before they call, and to heare when they ſpeake, Iſa.65.24.* So endleſſe is his mercie, and his goodneſſe ſo vnſpeakeable towards his ſeruants, that if they cleaue vnto him vnfainedly, they ſhall find his bountie farre ſurpaſſing all that they could aske or thinke. DANIELS, &c. *Faith.*

The conſideration heereof, ſerues to ſtirre vp euerie one of vs in our places, to cleaue vnfainedly vnto the true God, with all our hearts by Faith, in due reuerence and obedience. If a ſeruant were to chuſe his Maſter, and among an hundred ſhould heare of one, that beſides his wages, would giue vnto his ſeruants gifts which they would not thinke of; this ſeruant would forſake all the reſt to come vnto this one. Behold, the Lord our God is the bountiful Maſter: who doth not only keepe couenant with his ſeruants, in a full accompliſhment of his promiſes; but is exceeding gracious, preuenting them with liberall bleſſings, aboue all that they can wiſh for themſelues: wherefore let vs forſake all our bad Maſters, the world, the fleſh, and the deuill, in the ſeruice of ſinne; and reſigne our ſelues with full purpoſe of heart, to ſerue this our good God, to the end of our dayes. There is no man liuing, that can haue ſuch true ioy in heart, as Gods ſeruants haue; for, God ſhewes more kindneſſe vnto them, then they can aske or thinke of. And take this for truth alſo; there be none that thus giue themſelues to ſerue God faithfully with all their hearts, but before they die they ſhall find this to bee true, that God is a moſt mercifull God, and his goodneſſe endleſſe towards them aboue their deſerts.

Secondly, This endleſſe mercie of God, muſt moue vs all to repent vs of our ſinnes, and to truſt in him for the pardon of them, be they neuer ſo many or haynous: for they can neuer reach to the multitude of his mercies. Though they be in number like the ſand of the Sea, they muſt not diſmay vs from comming vnto him: but conſidering that his goodneſſe is endleſſe, and his mercie is ouer all his workes, we muſt come vnto him for the pardon of our ſinnes. For God is mercifull

Elias and Elizeus Faith.

cifull to performe his promise; yea, and beyond his promise, to doe for vs more then wee can thinke of. Many indeed abuse this mercie of God, by presuming thereon to goe on in sinne: but such deceiue themselues: *For, God will not be mercifull vnto them, Deut.* 29. 20. It is the penitent person that shall find mercie.

The fixt effect of their Faith, is in these words, *Escaped the edge of the sword.* The wordes in the Originall, are thus: *Escaped the mouth of the sword:* which is the Hebrew phrase in the Old Testament, and heere followed by the Pen-man of this Epistle: and before, where he calleth the Word of God, *A two mouthed sward, Heb.*4.12. hereby meaning (as it is translated) *a two edged sword.* This effect must bee vnderstood of two worthy Prophets, *Elias* and *Elizeus*: for *Elias*, wee may read, that when he had slaine *Baals* Priest (1.*King.*19.1.) *Iezabel* the Queene threatned to kill him: which he hearing, fled into the wildernesse, and thence was led to Mount *Horeb*, and there escaped by meanes of his Faith. And for *Elizeus*, wee may read, that when he discloſed the King of *Syriah* his counsell to the King of *Israel* (2. *Kings* 6.) hee was compassed about in *Dothan*, the Citie where hee lay, with a huge hoast of *Assyrians*; but praying to the Lord, the Lord smote the hoast with blindnes, and so the Prophet led them in safety to *Samaria*. So then, the meaning of this effect, is, that when these seruants of God were in distresse, and danger of death, they denied themselues, and their owne helpe, and by Faith relied vpon God vnfainedly, from the bottome of their hearts; and so found deliuerance with God, from the perill of death.

First, here we learne, that God prouides for the safetie and deliuerance of his seruants, in the extremitie of perill and danger, when both might and multitude are against them. This point wee haue touched in diuers examples before, and therefore doe here onely name it.

Secondly, In that these men in the extremitie of danger beleeued, and so *escaped the edge of the sword*; wee learne, That when we are in greatest danger, so as we see no way to escape; euen then wee must put our trust in the true God, and hee will saue

V. 33, 34.

ſaue vs. This wee muſt doe, not onely for the ſafetie of our bodie; but more eſpecially, for the ſaluation of our ſoule. Put the caſe a man were in deſpaire of his ſaluation, and that hee ſees *legions of deuills* compaſſing him about, to take him away: what muſt this man doe in this caſe? *Anſw.* Looke what *Elias* and *Elizeus* did, the ſame thing muſt he doe; he muſt not lie dead in deſperation, yeelding thereto: but, at the verie ſame time, when ſuch terrors oppreſſe him, hee muſt by Faith lift vp his heart to God, and put his truſt and confidence in him through Chriſt. And, if hee can this doe, he may aſſure himſelfe, that he ſhall certainely eſcape theſe fearefull terrors of conſcience, and the torments of hell, as *Elias* and *Elizeus* did the edge of the ſword: for, let a man put his whole truſt in God, and whatſoeuer his troubles be, God will deliuer him. *Great are the troubles of the righteous, but the Lord deliuers him out of them all, Pſal.* 34. 19. Indeed, we muſt not limit God for time, or manner of deliuerance: but waite on God by Faith, accounting his Grace ſufficient, till deliuerance come. And thus much of the ſixt effect. Elias and Elizeus *Faith.*

The ſeuenth effect of their Faith is this: *Of weake were made ſtrong.* Or thus: *Of weake were reſtored to health.* This muſt be vnderſtood of *Hezekias*, a worthy King of *Iuda*, who (as wee may read, 2. *Kings* 20.) being ſore ſicke, euen vnto death, was reſtored to health, and obtained of God the lengthening of his dayes, for the ſpace of fifteene yeeres. Which wonderfull recouerie, hee obtained by meanes of his Faith, which hee ſhewed in time of his ſickneſſe, by a prayer he made vnto God; the ſubſtance whereof ſtood in theſe two things: Firſt, being verie ſicke, hee prayed for the pardon of his ſinnes. This appeareth by his thankeſgiuing, vpon his recouerie, *Iſay* 38. 17. where he confeſſeth, That *God had caſt all his ſinnes behind his backe.* Now, looke for what hee gaue thankes, that (no doubt) hee had before begged of God in prayer. Secondly, He made requeſt vnto God for prolonging of his dayes, for ſome reaſons which did concerne himſelfe: and this hee alſo prayed for in Faith. Now, the reaſons mouing him to pray for longer life, were theſe: Firſt, Hee had

Elias and Elizeus Faith.

then no issue to succeed him in his Kingdome; and therefore hee prayed for life to beget a child, which might sit vpon his Throne after him. And the ground of this prayer was this: God had made a particular promise vnto *Dauid* and *Salomon*, 1. *Kings* 8. 25. *That they should not want issue after them, to sit vpon the Throne of Israel*, so that *their children tooke heed to their way, to walke before the Lord, as Dauid did.* Now, King *Hezekiah*, knowing this promise, had regard hereunto: and building himselfe heereon, his conscience bearing him witnesse, that he had walked before the Lord vprightly, he prayes for issue to succeed him: and for that cause he desires strength of bodie, and length of dayes. This appeareth notably by his prayer 2. *Kings* 20. *Lord* (saith he) *I beseech thee now remember, how I haue walked before thee in truth, and with a perfect heart.* The summe of his prayer is this: All the Kings succeeding *Dauid* and *Salomon*, which walke in Gods Commandements, shall haue issue to sit on their Thrones after them. Now, from hence he prayes thus: *Oh Lord, I haue walked before thee, in truth and sinceritie of heart*: and hereupon the conclusion followes, *Grant me issue to sit vpon my Throne after me*; and therefore, life and health to accomplish the same.

Secondly, Hee prayed that he might liue to glorifie God, in that weightie calling, wherein God had placed him ouer his people. This appeareth likewise, by his thankesgiuing vnto the Lord vpon his recouerie: where he saith, *Isa.* 38. 20. *The Lord was readie to saue me: therefore we will sing my song, all the dayes of our life in the house of the Lord.* Thus by his worthy prayer, he shewed forth his Faith notably: by vertue whereof, being sicke vnto death, hee obtained of the Lord, the prolonging of his daies, for the space of fifteene yeres. And so we see, to whom this seuenth effect of Faith is to be referred.

Here we are taught a speciall dutie, for the recouerie of our health in the time of sickenesse: to wit, before we vse the ordinarie meanes of Physicke, wee must (according to this example) first put our Faith in practice, by humbling our selues for our sinnes past, confessing them truly vnto God, and praying for pardon, from a resolute purpose of heart, to lead a new

V. 33, 34.

new life: and also by intreating health of God, and his good blessing vpon the meanes which we shall vse for our recouerie. Thus haue other of Gods seruants done, beside *Hezekias*. When *Dauid* was grieuously sicke, the principall thing hee did, was this practice of Faith; in humbling his soule before God for his sinnes, and intreating earnestly the pardon of them, as we may see, *Psalme* six, and thirtie eight. This is the principall thing, which in those *Psalmes* is propounded of *Dauid*. And so the Apostle counsells, *Iames* 5. 14, 15. *Is any man sicke among you? Let him call for the Elders of the Church*: and what must they doe? Surely, first pray for him; and then (as the custome was in those dayes) *annoint him with Oyle in the Name of the Lord*. And the prayer of Faith *shall saue the sicke, and the Lord shall raise him vp againe: and if he haue committed any sinne, it shall be forgiuen him*. And here we must be admonished, to beware of the bad practices of the world in this case: the most men in their sickenesse, first seeke to the Physicians; and if that faile them, they send for the Minister. This was King *Asa* his practice, for which he is branded to all posteritie, that being *diseased in his feete, he sought vnto Physicians, and not vnto the Lord*, 2. *Chron.* 16. 12. though otherwise hee had good things in him, 1. *Kings* 15. 14. And many doe farre worse, who seeke to Witches and Enchanters, when they or theirs are in distresse; but this is to forsake God, and to seeke helpe of the Deuill, like to King *Ahaziah*, who sent to *Baalzebub the god of Ekron, to know of his recouerie, when he was sicke vpon a fall*, 2. *Kings* 1. 2. This should bee farre from all Gods children: for as *Ahaziahs* sickenesse became deadly, through his sending to *Baalzebub*; so vndoubtedly, many diseases become incurable, by the bad & preposterous dealing of the Patient, who either vseth vnlawfull meanes, or lawfull meanes disorderly, or trusteth therein. We therefore in this case, must remember our dutie in the practice of Faith, as *Hezekiah* did. HEZEKIAHS *Faith.*

The eight fruit of Faith, is this; *Waxed valiant in battell*. This effect may well bee vnderstood of all the *Iudges* before named, and of all the good Kings in *Iuda* and *Israel*. But

Hezekiahs Faith.

yet there be two especially, to whom we may more peculiarly referre it: to wit, *Samson* and *David*. For *Samson*, he by meanes of Faith came to be so mightie, *Iudges* 15. 15. that *with the Iaw-bone of an Asse, he slew a thousand Philistims*. And for *David*, he likewise was so incouraged by Faith, that with the same Sling, wherewith he kept his Fathers Sheepe (which was but a slender weapon for warre) he incountred with *Goliah*, that huge *Philistim*, and hit him with a stone in the fore-head, and slew him. Both these facts were the fruits of their Faith, which made them bold to incounter with these mightie enemies.

In this effect of their Faith, first, we may obserue, that true Fortitude and Man-hood, right valour and courage, comes from true Faith. It must be granted, that many Heathen men had great strength and courage, but indeed it was but a shadow of true valour; for right valour comes from a beleeuing heart. And therefore it is said, that these Iudges and Princes of *Israel, waxed strong in battell by Faith*.

Secondly, Doth true Faith make men valiant in battell? Then should the preaching of the Word be set vp and maintained, as well in the Campe and Garrison, and among Souldiers on the Seas; as in Cities and Townes of Peace. For the preaching of the Word is the meanes of this Faith, which giues valour in battell, to them that fight in a good cause.

Hence it was, that the Lord inioyned by *Moses*, that when the people of *Israel* went out to battell, *the Priests should come forth, and incourage the people, that their hearts might not faint, nor feare, nor dread their enemies; because of the powerfull presence of God fighting for them*. The Papists obiect this (by way of reproach) against *Zuinglius*, who was one of the restorers of the Gospel; That hee died in the field among Souldiers: but this indeed is no reproach, but rather a matter of great commendation vnto him: in that, for the increase of Faith and Knowledge, in them that were weake Christians about him, he was content to hazard his owne life. And thus much of the eight effect.

Deut. 18. 3.

The

The ninth effect of Faith, for which these worthy men are commended, is this; *They turned to flight the Armies of the Aliants.* This may be vnderstood of the most of the *Iudges*, and of the good Kings of *Iudah* and *Israel*. But I will make choise especially of two, *Gedeon* and *Iehosaphat*: for *Gedeon*, one of the Iudges, *with three hundred Souldiers*, *Iudges* 6. 7. altogether vnweaponed, only with *light pitchers in their hands*, put to flight a mightie huge Armie of the *Midianites*. And *Iehosaphat* a godly King, being assaulted with a mightie and great Armie of the *Moabites*, *Ammonites*, and men of Mount *Seir*, knew that by force of Armes hee could not withstand them; and therefore by Faith makes a worthy prayer vnto the Lord, and the Lord heard him, and set his enemies one against another, and so did he put them to flight, which he could neuer haue done by any strength of his owne. HEZEKIAHS Faith.

Heere wee may learne, how Kingdomes and people may become able to put to flight their enemies. The best way is, to put in practice their Faith in God; by humbling themselues truely for their sinnes past, with vnfained confession of them vnto God, praying withall earnestly for the pardon of them; and for Gods aide, assistance, and protection against their enemies. The power of this meanes is euident in Scripture: and therefore when *Eliah* was taken vp, *Elisha* cried, *My Father, my Father, the Chariot of Israel, and the Horsemen thereof*: 2. *Kings* 2. 12. giuing him this notable commendation, that hee was as good to *Israel*, by meanes of his Faith, as all their Chariots and Horsemen.

Quest. How could that possibly be true?

Answ. If wee read the Storie, we shall find it to bee most true, that by his prayers which hee made in Faith, hee did as much, or more then all the strength of the Land could doe. And so it shall bee with all Christian Kings and people: if they can shew forth their Faith, by prayer vnto God, they shall doe wonderfull much hereby, in subduing their enemies.

To apply this to our selues: Wee haue had many and dangerous assaults from Popish enemies, both Domesticall and

HEZEKIAHS *Faith.*

Forraine, who haue of long time, and no doubt ſtill doe purpoſe our ouerthrow. Now, how ſhall wee be able to withſtand their might, and to eſcape their malice? True it is, Chriſtian policie, and warre-like prouiſion muſt be vſed: yet our ſtay and reſt muſt not be thereon; but wee muſt ſtirre vp our Faith, both Magiſtrates and Subiects, Prince and people; and firſt of all, humble our ſelues for our ſinnes, and ſhew forth our repentance, by new obedience in time to come; and then pray for a bleſſing vpon the outward meanes which ſhall bee vſed. This is the right practice of Faith, in the caſe of danger by our enemies; which wee ſhall find (if wee exerciſe it vnfainedly) to be a ſurer meanes of ſafetie and victorie againſt our enemies, then all worldly Munition and Policie. For hereby, wee ſhall haue the Lord for our protection, and his bleſſing vpon the outward meanes, giuing ſtrength and good ſucceſſe thereunto; when as, omitting this dutie, the Lord will not bee with vs, and then wee ſhall find, that vaine is the ſtrength or wit of man. Let vs not therefore betray our ſelues wilfully into our enemies hand; but by this practice of Faith, inable our ſelues againſt all our enemies whatſoeuer: otherwiſe, wee may iuſtly feare to be deliuered into their hands, for a prey vnto their teeth. And therefore, if wee loue our owne ſafetie, and the welfare of our Land, let vs practice this dutie: *For the prayer of Faith auaileth much with God, if it be feruent*; and therefore the Lord ſaith to *Moſes*, when hee fell downe before him, to turne backe the wrath that was broken in vpon the people, *Let me alone*: as though *Moſes* had held, or bound the Lords hand by his prayer, that hee could not ſmite his people.

And thus much for the ninth fruit of Faith.

The

The Faith of the Widow and the Shvnamite.

The Widow and Shunamites Faith.

Verse XXXV.

The Women receiued, their dead raiſed to life.

THis is the tenth and laſt fruit of their Faith, which muſt be vnderſtood of theſe two women eſpecially; the *widow of Zarephath*, and the *Shunamite*. The *widow of Zarephath*, giuing entertainment to *Eliah* in the great Famine, had this bleſſing vouchſafed vnto her for her Faith, that her dead ſonne was reſtored to life by the Prophet: And the *Shunamite*, that prouided lodging for the Prophet *Eliſha*, had her onely ſonne reſtored to life from death by the Prophet through Faith. Now here wee muſt obſerue, that theſe two women did not onely beleeue in the true God; but more particularly, that God would vſe theſe his ſeruants, as meanes to reſtore to life their two children, that were dead: as appeares by this, that both of them made meanes to the Prophet, for the reuiuing of their children; which they did by Faith. 1. *King.* 17. 2. *Kings* 4.

But ſome will ſay, This laſt effect of Faith, may ſeeme to to croſſe the Scripture elſe-where: which ſaith, that *Chriſt is the firſt fruits of them that ſleepe*. How then could theſe that were before Chriſts Incarnation, bee reſtored from death to life? *Anſ.* Saint *Pauls* meaning is this, that Chriſt is the firſt of all thoſe that roſe from death to life, to die no more, but to liue for euer. So indeed Chriſt is the firſt fruits of them that ſleepe: for he roſe to liue for euer. As for theſe two, and ſome other, mentioned both in the Old Teſtament & in the New, that were raiſed from death to life; they roſe not from the ſleepe of death, to liue for euer, but to die againe. 1. *Cor.* 15. 20.

In this tenth fruit of Faith, all Parents may learne their

The Widow and

dutie towards their children, in the caſe of ſickneſſe, or ſuch like. They muſt follow the example of theſe two godly women, & labor eſpecially to ſhew forth their Faith, in ſuch duties as God requireth in ſuch a caſe: to wit, they muſt humble themſelues for their owne ſinnes, and for the ſinnes of their children and family: praying earneſtly to God for the pardon of them (for God may viſit the iniquitie of the Parents vpon the children in bodily iudgements) and intreating the Lord to reſtore them to health and libertie: and withall, they muſt vſe the ordinarie lawfull meanes of recouerie in Phyſicke, and ſuch like, praying to God for a bleſſing thereupon.

This is their dutie; but (alas!) the manner and practice of many Parents, is farre otherwiſe: for whereas they ſhould firſt ſeeke vnto the Lord, and come to his Prophet, they either runne firſt to the ordinarie meanes of Phyſicke: or being worſe diſpoſed, ſeeke helpe of Wizzards and Bleſſers; by their Charmes and Sorceries, forſaking God, and running to the Deuill. Indeed, the vſe of lawfull meanes is not to be diſcommended ſimply; but this prepoſterous courſe is blameworthy, and depriues many of Gods bleſſing in the meanes, That they ſeeke helpe of Phyſicke, before they haue ſought to the Lord in this holy practiſe of Faith.

Queſt. But how can the Parents Faith benefit the Child?

Anſw. It cannot procure vnto it eternall life: for euerie one muſt be ſaued by his owne Faith in Chriſt. And yet the child receiues many a good bleſſing at Gods hand, by meanes of the Parents Faith; as namely, The benefit of the Couenant of Grace in the Seales thereof; beſides the fruition of many temporall bleſsings, as life it ſelfe in this place.

The conſideration hereof, muſt moue all Parents, aboue all things to labour for true Faith: for by the practice hereof, they ſhall be able to bring the greateſt bleſsing vpon themſelues and their children, and vpon the lawfull meanes which they ſhall vſe for their good. Say the Lord ſhall lay his hand vpon children and ſeruants in a Family, what muſt Parents and Maſters doe? Surely the beſt way for helpe, is the practice

practice of Faith, in true humiliation for ſinne, and Prayer to God for mercie, and for a bleſſing vpon the meanes which they ſhall vſe. In all Societies this is true, that by the Faith of the Gouernours, many Curſes are remooued, and many Bleſſings procured. God ſends his Iudgements among vs daily, and we know not when other moe ſhall befall vs: but for remooual and preuenting of them, wee muſt giue our ſelues to true Humiliation and Prayer; and ſo ſhall wee finde the Lords mercie towards vs, as theſe two women did. Shunamites Faith.

And thus much of this tenth fruit of Faith, and of them all ſeuerally.

Now from them all ioyntly together, obſerue this ſpeciall point; *That Faith is ſuch a grace of GOD, as doth bring downe from Heauen vpon euery Beleeuer, all Gods bleſſings that are needfull for him.* Who is he that deſires not to bee made partaker of Gods bleſſings, needfull for him, both in ſoule and bodie? Well; the only way and meanes hereto, is to get a true and a liuely Faith, and to put the ſame in practice, in all ſuch duties as God ſhall require at our hands. The worthy men before named, obtayned all the former moſt wonderfull bleſſings, by meanes of their Faith: *By it they eſcaped the edge of the Sword, they quenched the violence of the fire, waxed mightie in Battell, &c.* as we haue heard.

Now, if Faith be ſuch a notable grace of God, then aboue all things in this World, let vs labour for it. Wee muſt not content our ſelues with lip-faith, and ſo preſume vpon Gods mercies; but wee muſt labour for a true and a liuely Faith in Chriſt, which may purifie our hearts, and bring forth fruit in our liues. Here are ſtrong Motiues to perſwade vs hereunto: for, what doe wee deſire? Riches, Honour, or Fauour, and Grace in the World? would wee haue health, and ſtrength? nay, the fauour of God, which is all in all? then looke to get true Faith: for, in the practice thereof, thou ſhalt obtayne of God all needfull bleſſings, both Temporall and Spirituall. Many toyle themſelues exceedingly, by worldly meanes to get Temporall bleſſings, as Health, Wealth, Honour, &c. and yet neuer attayne thereto, becauſe they ſeeke them not by Faith.

The widow and Shunamites Faith.

Faith. I confesse, naturall men get many good things: but to them they are no blessings; because they want Faith, both in getting, and keeping of them; for they lay all Religion aside, and toyle themselues wholly in wordly meanes. This course the Childe of God must beware of. Say that a Prince bids one of his Seruants goe to his Treasurie, and there inrich himselfe with Iewels, with Gold and Siluer, and with whatsoeuer he lacketh: what will this man do? surely, first, he will call for the Keyes, whereby hee may vnlocke the doores and Chests; for else he can get nothing. Behold, in the Ministerie of his Word, God shewes vs his full Treasurie, wherein wee may inrich our selues, with all his blessings: Now, wee must not with the Foole, runne without the Key, but labour first, for true Faith; which is that Key, whereby Gods Heauenly Treasures are opened vnto vs: and we must be sure that we haue a sound Key; that is, a true and sound Faith, which may strongly turne about the Lockes of Gods Treasurie.

For this is most certaine, hee that doth vnfaynedly beleeue, shall neuer want any thing, eyther in bodie or soule, that is good for him to haue. Euery one will say, he beleeues; but the truth is, that true Faith is rare: for mens hearts are not purified, nor their liues changed; but they remayne as sinfull as euer they were, which causeth Gods Iudgements to bee so rife among vs. Wherefore as wee desire our owne good both in soule and bodie; so let vs labour for true Faith, and shew forth the power of it in our liues. And thus much of these Iudges and Prophets, and of the fruits of their Faith.

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Beleeuers vnder the MACCHABEES.

Beleeuers vnder the MACCHABEES.

VERSE XXXV.

Others also were racked, and would not bee deliuered, that they might receiue a better Resurrection.

IN these wordes, the Authour of this Epistle proceedes to the fourth order of Examples of Faith, contayned in this Chapter; wherein (as in the former lastly handled) hee proceedes briefly, heaping vp in few wordes, many worthy Examples of Faith, concealing the names of the parties, and onely setting downe those things for which their Faith is commended vnto vs. And this fourth and last order of Examples comprehendeth such Beleeuers as liued vnder the Regiment of the *Macchabees*, and afterward to the comming of Christ.

For, of Beleeuers in former times, it cannot bee vnderstood, because there is a manifest distinction put betweene these Beleeuers, and the former Iudges, Kings and Prophets, in these words, *Others also:* whereby it is plaine, that heere hee propounds Examples of Beleeuers different from those which hee mentioned before. And it is also plaine, that these Beleeuers liued before the comming of CHRIST. For howsoeuer the Christians, in the Primitiue Church, were racked, scourged, and tormented after this sort; yet of them this place cannot bee vnderstood, because they enioyed the *promise of the Messias*: but, these here mentioned, enioyed *not that promise in their dayes*, but waited for it by Faith, and there in dyed, *Verse* 39. And indeed, in the time of the *Macchabees*, the Church of the *Iewes* was wonderfully per-

Beleeuers vnder the Macchabees.

perſecuted by *Antiochus*, about two hundred yeares before Chriſt, as wee may ſee, 2. *Macchabees*, 4. and 6. Chapters.

Queſt. Where had the Authour of this Epiſtle this large narration of theſe ſtrange Perſecutions, ſeeing they are not regiſtred in the Bookes of the Old Teſtament?

Anſw. We may iudge, that he gathered it out of the Stories and Records of men: which (howſoeuer they bee not now extant) yet in his dayes, in the Primitiue Church, were extant, knowne, and approoued. Neyther muſt this ſeeme ſtrange vnto vs: for the Spirit of God, in the Old Teſtament ſpeaking of men, hath oftentimes reference and relation therein to humane Writings; as this Phraſe (*The reſt of the Acts of ſuch and ſuch, are they not written in the Bookes of the Chronicles of the Kings of Iudah and Iſrael?*) ſo often vſed in the Bookes of *Kings* and *Chronicles*, doth euidently declare.

Now thoſe *Bookes of the Chronicles*, were not parcels of holy Scripture, but Ciuill, or Eccleſiaſticall Stories, like to our Bookes of Martyrs and Chronicles. 2. *Tim* 3.8. Saint *Paul* ſaith, *Iannes and Iambres reſiſted Moſes*. Now, in the Booke of *Exodus*, we ſhall not find the Sorcerers that withſtood *Moſes*, once named. And Saint *Iude* maketh mention of a *Propheſie of Enoch, Verſe* 14. which in all the Old Teſtament is not recorded: and it is like that *Moſes* was the firſt Pen-man of holy Scripture. Whence then had theſe Apoſtles theſe things?

Anſw. No doubt, the Holy Ghoſt might reueale ſuch things vnto them, though they had beene vnknowne in theſe times: but it is more probable, that the Apoſtles had them out of ſome *Iewiſh* Writers, or Records then extant, and approoued among the *Iewes*. So PAVL, preaching to the *Athenians*, alleageth the ſaying of *Aratus*, an *Athenian* Poet: *For wee are his Generation*. And to the *Corinthians*, hee propoundeth a Sentence of MENANDER; *Euill wordes corrupt good manners*, 1. *Corinthians*

vinthians 15. And to *Titus*, hee alleageth *Epimenides*, a *Cretian* Poet; *The Cretians are alwayes Lyers, euill beasts, slow bellies, Titus* 1.12. Beleeuers vnder the MACCHABEES.

Now whereas the Spirit of God taketh these Sentences out of the Writings of men, wee may learne, that to reade the Writings of men, is not vnlawfull, but a thing of good vse to the Seruants of God. But whereas some would hence proove, that their authoritie may bee alleaged ordinarily at euery mans pleasure in the publike Ministerie, it hath no ground in these places.

For first, the Apostles were so guided by the Holy Ghost in their publike Ministerie, that they could not erre; but no Ministers at this day haue such a Priuiledge.

Secondly, the Apostles alleagiug or recording the Sayings of men in their Sermons or Writings, did thereby sanctifie them, and make them to become a part of holy Scripture. This no ordinarie Minister can doe; but let him alleage a humane testimonie ten thousand times, yet still it remayneth humane, and is not Gods Word.

Thirdly, they that would warrant their practice, in alleaging humane testimonies in their Sermons, by the Apostles, ought to follow the Apostles in their manner of allegations. Now the Apostles were so sparing herein, that in many Bookes we shall not find one: for there are onely three in all the New Testament. Againe, the Apostles did it without any ostentation: for the names of the Authors are concealed, whence they tooke their testimonies.

And lastly, the Apostles did it vpon weightie cause and iust occasion: to wit, when they were perswaded in conscience, that those testimonies would conuince the consciences of their hearers in those things for which they alleaged them. Now how farre many differ from the Apostles in their allegations, let the World iudge.

Yet before we come to speake of these Examples of Faith in particular, there are sundry generall points to bee handled. In the three former Verses, the Spirit of God hath set downe

Beleeuers vnder the MACCHABEES.

downe, the prosperous successe of Beleeuers through Faith: But here he comes to acquaint vs with a different estate of other Beleeuers, vnder grieuous persecutions and torments, euen to most cruell and bitter kindes of death.

From this which the Apostle here obserued, wee may take a viw of the state of Gods Church and people heere in this World. For, God vouchsafeth peace and prosperous successe to some, as a iust reward of Faith and obedience; but others must want the comfort of outward peace and welfare, and vndergoe most grieuous tryals and Persecutions. Looke as there is a continuall interchange betweene day and night, and the one doth constantly follow the other, so as it is one while day, and another while night: so is it with the Church of God, and with true Beleeuers in this World: sometime they haue peace and prosperity; and this continueth not alway: but another while they are in trouble, miserie and Persecution.

To make this point more plaine, because it is of some importance; wee may behold the truth of it. In the Church of God from the beginning, *Adams* Family was Gods Church, and therein was first notable peace: but when God accepted *Abels* Sacrifice, and refused *Caines*, then Persecution began, and *Caine* slue his Brother *Abel*, *Abraham* is called the Father of the Faithfull, & his Family in those dayes, was the true Church of God; wherein we may notably see this changeable estate; for God cals him out of *Charran*, to dwell in the Land of *Canaan*, *Exod.* 12.1.10. But within a while, the Famine was so great in the Land, that he was faine to go down into *Egypt* to soiourne there. And there the Lord blessed him exceedingly, & inriched him so greatly, that he became a mighty Prince, able to encounter with the Kings of those Nations in battel, after his returne to *Canaan*, *Exod.* 14.

The *Israelites*, Gods chosen people, were foure hundred yeeres in bondage in *Egypt*; but at the appointed time, God gaue them a glorious deliuerance: & yet they were tried in the Wilderneſſe forty yeeres; after which time they were planted safely in the fruitful Land of *Canaan*, a Land that flowed with Milke

Milke and Honey. And there alſo, the Church of God was in this caſe: ſometime in proſperity, and otherwhiles in aduerſitie; for when it was ruled by Iudges (as in that Booke appeares) for ten, twentie, thirtie, or forrie yeeres together, the *Iſraelites* for their ſinnes, were in ſubiection and bondage to the Nations round about them: as the *Moabites*, the *Philiſtims*, the *Ammonites*, *&c.* Yet then, when they cried to God, he ſent them ſome mightie Iudge to deliuer them, for ſo long time againe. This was the interchangeable eſtate of the Church, all the time of the *Iudges*. And afterward, when it was gouerned by Kings, it was in the ſame caſe: for one while God gaue them good Kings, who would aduance Religion, and maintaine and cheriſh the Prieſts and Prophets of God; & for their time the Church proſpered. But otherwhiles for their ſinnes, God would ſend them wicked Princes: which perſecuted the Prophets, and the godly in the Land. This is plaine in the Bookes of the Kings and Chronicles. After the raigne of good King *Ioſias*, came the captiuitie into *Babylon*, and ſeuentie yeeres expired, the Lord by King *Cyrus* returned them again. After their returne they were one while in peace, & another while in diſtreſſe: as wee may ſee in the Bookes of *Ezra* and *Nehemiah*. but aboue all other, that Perſecution of *Antiochus Epiphanes*, was the moſt notorious, which was foretold by *Daniel* in his Propheſie, *Dan.* 11. 36. and is recorded in the Bookes of the *Macchabees*.

Beleeuers vnder the MACCHABEES.

To come to the time of the Goſpel: The Primitiue Church, after the Aſcenſion of Chriſt, in the firſt three hundred yeeres, ſuffered ten moſt bloudy & grieuous Perſecutions: betwixt each of which, ſhe had ſomtimes of peace, & (as it were) reſpite to breath in. And, after the tenth Perſecution ended, the Lord rayſed vp the good Emperor *Conſtantine*; who brought peace, and welfare vnto the Church. But ſoone after him, the Hereſie of *Arrius* raiſed vp by the Deuill, brought as grieuous Perſecutions on the Church, as euer the Pagans did; being a moſt blaſphemous Hereſie, denying the eternall Deity of Chriſt, & of the Holy Ghoſt: and it preuayled in the Church for foure-ſcore yeeres. Not long after the ſuppreſſion of that Hereſie, be[gan] the Idolatry and Tyranny of *Antichriſt* to preuaile in the [Church], for many hundred yeeres. And

The changeable state of the Church. And now about some foureſcore yeares agone, the Lord in mercie rayſed vp worthy Inſtruments, by whoſe meanes hee deliuered his Church from that Idolatry and Blindneſſe: yet ſo, as ſtill the Church hath felt the bloudie hand of *Antichriſt* in grieuous Perſecutions. All which, ſhewes this to be moſt true: that the outward ſtate of Gods Church is interchangeable, hauing one while peace, and another while perſecution.

To apply this to our ſelues: God hath planted his Church among vs in this Land, and for many yeares together, hath bleſſed vs with proſperitie and peace: which in great mercie he hath giuen vs, as a reward of the Faith of his Seruants which are among vs: and during this time, we haue had great freedome and libertie in Gods holy Miniſterie, for the Word, Prayer and Sacraments. But wee muſt know, that the ſtate of Gods Church, for peace and trouble is interchangeable, as day and night, for light and darkneſſe. Wherefore wee muſt be aduertiſed, to looke vnto our ſelues: for our eſtate in peace muſt not laſt alwayes; theſe golden dayes will haue an end, and troubles and afflictions will vndoubtedly come. Indeed God onely knoweth, what kinde of afflictions ſhall befall, and the particular time thereof: but that they ſhall come in the time appointed of God, wee may reſolue our ſelues by the Reaſons following.

Firſt, The tenour of the Law, is this; that *the curſe doth follow the tranſgreſſion*: ſo that when any man, or Family, or people, in the breach of Gods Commandements, they muſt looke for Gods Iudgements to be powred vpon them. Now, wee may too truly aſſume that this our Nation and people abound with grieuous ſinne in all Eſtates. For in the Ciuill Eſtate (to omit the manifold practices of oppreſſion) where is Iuſtice without Bribery? or bargaining, without fraud and deceit? And in the Miniſterie (beſide many abuſes) where is that care which ought to be for the building of Gods Church? And for the bodie of our people (beſide groſſe Ignorance and Superſtition) what fearefull Blaſphemie, Whoredome, Swearing, and Sabbath-breaking, doth euery where abound?

abound? beſide fearefull Atheiſme, which is a mother of abhominations: whether wee reſpect naturall Atheiſme, whereby many denie God by their workes, or learned Atheiſme in ſome who diſpute againſt the truth of God, reuealed in his Word. All theſe, and many other ſinnes among vs, crie loud for Gods iudgments vpon vs; euen for that fearefull iudgement, the remouall of Gods kingdome in the Goſpell of peace. *The changeable ſtate of the Church.*

Secondly, conſider what manner of perſons of place, and note, both in Church and Common-wealth, God takes from vs by death, euen in their beſt time: are they not ſuch as excelled among vs, for great wiſedome and learning, and for true pietie and good conſcience? now howſoeuer this may ſeeme but a ſmall thing in the eyes of many; yet vndoubtedly it is a fore-runner of Gods iudgements: for *the righteous periſh, and no man conſidereth it in heart, and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come, Iſa.* 57.1.

Thirdly, God hath ſet his fearefull iudgements among vs, and about vs, warre and ſword in our neighbour nations; which alſo hath beene oft ſhaken at vs: alſo famine and peſtilence throughout our owne land, by intercourſe and long continuance, *Lenit.* 26. Now this is the truth of God, that *when God ſends his iudgements vpon a people; if they doe not repent, one iudgement is but the fore-runner of another more grieuous and terrible then the former.* But little or no repentance appeares among vs; nay rather, we fall away more and more, and ſo ſtand ſtill in danger of more fearfull iudgements.

Laſtly, it is vſuall with God thus to deale with his owne ſeruants: as hee doth ſometime reward their Faith and obedience with peace; ſo otherwhiles hee will trie their Faith by affliction. Thus hee dealt with his ſeruant *Iob*, though there were none for pietie like him in his time, thorough all the world. Now God hath his ſeruants among vs, for the triall of whoſe Faith we may perſwade our ſelues ſome tribulation ſhall come vpon vs: *For all that will liue godly in Chriſt Ieſus, ſhall ſuffer tribulation.* 2.*Tim.*3.12.

Faith giues patience.

This being ſo, that our peace ſhall be turned into trouble, (as by the former reaſons, which directly faſten themſelues vpon our Church and State, may euidently appeare) let vs then here learne our dutie.

Firſt, We muſt caſt with our ſelues, what may be the worſt that can befall vs, when triall and perſecution ſhall come. This is the counſell of our Sauiour Chriſt, to thoſe that would follow him conſtantly, as good Diſciples: they muſt, as *good builders*, conſider of the coſt, before they lay the foundation; and like *good warriors*, conſider of their ſtrength before they go out into the field, leſt they leaue off, and turne backe, like fooles and cowards, *Luk.* 14. 28, &c. We by God's mercie, do now profeſſe the true Religion of Chriſt, with hope to be ſaued thereby: therefore we muſt caſt with our ſelues, what our Religion may coſt vs, and ſee before-hand, what is the worſt thing that may befall vs, for our profeſſion of Chriſt and his Goſpel. If wee haue not done this in the beginning of our profeſſion, wee muſt now doe it: for, better late then neuer: leaſt going on ſecurely, without this account making, wee ſhamefully forſake Chriſt when triall comes.

In former times, the conſtant profeſſion of Chriſt, hath coſt men loſſe of friends, loſſe of goods and libertie; yea, the loſſe of their hearts blood: and the ſame caſe may befall vs. Wherefore, we muſt caſt with our ſelues, and ſee whether we be willing to ſuffer the loſſe of goods, and friends; yea, the loſſe of our liues, for the defence of Chriſts true Religion.

Againe, as this eſtate of the Church muſt moue vs to make this account, for reſolution in ſuffering; ſo it muſt teach vs to labour for thoſe Sauing Graces of Gods Spirit, which may inable vs to ſtand faſt in all temptations, troubles, and perſecutions. Wee muſt not content our ſelues with blazing Lamps, as the fiue fooliſh Virgins did: but get the Oyle of Grace into the veſſels of our hearts. Knowledge in the Word, is a commendable thing: but not ſufficient to make vs ſtand in the day of Triall. We therefore muſt labour for true Sauing Graces; eſpecially for this, To haue our hearts rooted and grounded in the loue of God, thorough Faith: whereby wee

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are assured, that God is our Father in Christ, and Iesus Christ our Redeemer, and the holy Ghost our Comforter and Sanctifier. This assurance of Faith will stablish our hearts in all estates: come life, come death, wee need not feare; for nothing shall be able to separate vs from this loue of God in Christ Iesus. *The changeable state of the Church.*

And thus much of the coherence of this verse with the former. Now to the words.

Others also were racked, &c. Here the holy Ghost begins to propound the fruits of Faith, for which this last rank of beleeuers are commended vnto vs. And they are not such famous exploits as the former, but *nine* seuerall kinds of sufferings; vnto all which, wee must remember to applie this clause *by Faith*, from the three and thirtieth verse; as thus, *Through Faith, they endured racking, mocking*, and so for all the rest.

Out of these effects in generall, we may learne two things; First, a singular fruit of Faith, for which is here so highly commended in this last ranke of examples: to wit, that by it the child of God is enabled to beare whatsoeuer the Lord shall lay vpon him. The torments wherewith mans bodie may be afflicted, are many and terrible; and yet, be they neuer so many, nor so terrible, true sauing Faith will make the child of God to beare them all for the honour of Christ.

The effects of Faith before set downe, were many and singular: but vndoubtedly, this strength of patience, which it giueth vnder the greatest torments for Christs sake, is one of the principall.

This, *Paul* doth notable testifie in this profession, (*Rom.* 8. 38, 39.) *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers; nor things present, nor things to come; nor height, nor depth, nor any other creature, shall bee able to separate vs from the loue of God which is in Christ Iesus our Lord.* Oh singular power of Faith! which so firmely vnites the beleeuer vnto Christ, that no torments in the world, no not all the power of Satan and his angels, can separate them asunder.

Quest. How doth Faith worke this indissoluble power in cleauing vnto Christ?

Faith giues patience.

Answ. After this manner: It is the propertie of Faith, to perſwade the conſcience, of Gods loue and fauour in Chriſt; and vpon this perſwaſion, the heart beginnes to loue God againe. Now, by this *loue* doth Faith worke, and make a man able to beare all torments that can be inflicted for religions ſake: for, *Loue ſuffereth all things*, 1. *Cor.*13.7. euen that loue wherewith one man loueth another: how much more then ſhall this loue wherewith we loue God in Chriſt, make vs to ſuffer any thing for his names ſake? Hence it is, that *loue* is ſaid to *be ſtrong as death: and the coales thereof are fierie coales, and a vehement flame: yea, much water cannot quench loue, neither can the floods drowne it*; that is, grieuous perſecutions and torments cannot extinguiſh the ſame. Nay, ſuch is the power of loue to God when it is feruent, that it makes a man ſo zealous of Gods glorie, that if there were no other way to glorifie God, then by ſufferings; the child of God would rather yeeld himſelfe to endure the torments of the damned, then ſuffer God to loſe his glorie. This wee may ſee in *Paul*, *Rom.*9.3. *I would wiſh my ſelfe* (ſayth he) *to be ſeparate from Chriſt for my brethren that are my kinſmen, according to the fleſh*: that is, the *Iſraelites*; meaning for the aduancement of Gods glorie in their calling and ſaluation. Such zeale we may ſee in *Moſes*: for, thinking that God ſhould loſe his glorie, if the *Iſraelites* were deſtroyed, *hee prayes the Lord to pardon their ſinne: But if thou wilt not, then* (ſayth he) *raze mee out of the booke which thou haſt written.*

*Cant.*8.6.

*Exo.*32.32.

This being the fruit of Faith, To make a man able and willing to ſuffer any thing for Chriſts ſake; we muſt hereby be mooued to labour for true Faith: for, tribulation may come; nay ſome affliction will come on euery child of God more or leſſe. Now, without Faith wee ſhall neuer bee able to glorifie God vnder the croſſe. *The Iuſt muſt liue by Faith in* this eſtate, *Heb.*10. 38. as here they endure racking, burning, hewing aſunder, &c. and all by Faith.

Secondly, out of all theſe ſufferings here indured by Faith, note the mind and diſpoſition of vngodly men towards Gods Church and people: they are moſt bitterly and bloodily bent

V-35.

againſt them: for, here they put in execution vpon Gods children, whatſoeuer crueltie the deuill could ſuggeſt in their hearts. And this hath beene their diſpoſition and behauiour, not onely before Chriſts incarnation, but alſo euer ſince: as may appeare by the manifold ſtrange tortures, deuiſed againſt Chriſtians in the Primitiue Church; and both then and ſince inflicted vpon them. Behold it in the Church of *Rome*, eſpecially in their late Inquiſition: wherby, beſide the cruell racking of the conſcience by vniuſt inquiries, they put the Proteſtants to moſt cruell torments. *Faith giues ſcience.*

The conſideration of this cruell diſpoſition in the wicked, againſt the godly, is of ſpeciall vſe.

Firſt, it prooues vnto vs, that the religion which by Gods mercie wee profeſſe, contained in the bookes of the old and new Teſtament, is no politike deuiſe of man, but the ſacred ordinance of the euerlaſting God. For, if it were the inuention of man, it would ſo fit their humour, and accord with their nature, that generally it would bee loued and embraced, and not one of an hundred would miſlike it. But, wee ſee, it is generally deteſted; *This Sect is euery where ſpoken againſt, Act.* 28. 22. naturall men reiect it, and perſecute it, and the profeſſors of it vnto the death. This they do, becauſe true religion is contrarie to their nature, as light is to darkeneſſe; and condemnes thoſe wayes and courſes which they beſt like of. This reaſon ſhall iuſtifie true religion, to bee Gods owne ordinance, euen to the conſcience of the worldly Atheiſt: his deuilliſh malice againſt it, prooues Gods diuine truth to be in it.

Secondly, doe the wicked hate the godly, becauſe of their religion and profeſſion? then on the contrarie, we muſt learne to loue religion, becauſe it is religion; and the profeſſours of it, for their profeſſions ſake. This is Chriſts inſtruction, *to loue a diſciple becauſe hee is a diſciple, Matth.* 10. Indeed we muſt loue all men: but eſpecially thoſe that embrace the Goſpell of Chriſt, and be of the houſhold of Faith: for, all ſuch are brethren hauing one Father, which is God; and brethren ought to loue one another. But alas this leſſon is not

Faith giues patience.

learned: for, the world generally is giuen to mocking and scoffing; and the matter of their mocking is religion, and the professors thereof. This ought not to be so: for howsoeuer men may faile both in knowledge and practice, yet the professors of religion should not so bee despised. This abuse is growne to such a height, that many refraine the diligent hearing of the Word preached, lest they should bee mocked. But let these mockers know, that herein they shake hands with the deuill, and with the persecuters of Gods Church: for, *mocking is a kind of persecution.* Young Christians should not bee so dealt with; but rather encouraged, for the aduancement of the Kingdome of Christ. Thus dealt our Sauiour Christ with those that gaue any testimonie of the sparkes of grace: when the *young man* said, *hee had from his youth kept Gods commandements*, the Text sayth, *Iesus beheld him, and loued him, Marke* 10.21. and, hearing a *Scribe* answere discreetly, hee said vnto him, *Thou art not farre from the kingdome of God, Mark.* 12.34. Now, wee must bee followers of Christ, and walke in loue, iudging and speaking the best of all professors, accounting none for hypocrites, till God make their hypocrisie knowne. It is a note of a Christian to loue a man, because he loues religion: on the contrarie, to hate a man, because he is a Christian, is a note of a persecuter, and an enemie to Christ. And thus much in generall,

Now wee come in particular to the seuerall kinds of suffering, which these beleeuers endured by Faith: the first whereof, is *racking*: in these words, *others also were racked*: or, as some translate it, *And others were beaten with clubbes.* For, the word in the originall will beare eyther translation: and both of them fitly agree in this kinde of suffering. For, in these times, the enemies of Gods Church, vsed to set the bodies of them that were to bee tormented, vpon rackes, and engines; whereon they stretched out euery ioynt, and then did beat the whole bodie thus racked with clubbes, till the partie were starke dead. An example of this kinde of suffering, wee haue in *Eleazer* a *Iew*, 1. *Mac.* 6. who vnder *Antiochus* was first racked, and then beaten on euery

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part of his bodie vnto the death; becauſe hee refuſed to eate ſwines fleſh. *Faith giues patience.*

But ſome will ſay, This cannot bee any commendation of Faith, to be racked and beaten to death: for malefactors and traytors are ſo vſed.

Anſw. To preuent this obiection, the holy Ghoſt addeth theſe words; *and would not be deliuered*: or, *would not accept deliuerance*: to ſhew, that this ſuffering was a notable commendation of true Faith. The meaning of the words is this; That whereas ſome *Iewes* in the old Teſtament, were condemned to death for their religion, by perſecuters: and yet had life and libertie offered vnto them, if they would recant, and forſake their religion; This proffer of life they refuſed, *and would not be deliuered*, vpon ſuch a condition.

In this example of Faith, wee are taught to hold faſt true religion, and to preferre the enioying of it, before all the pleaſures and commodities in the world; yea, before life it ſelfe. This point, *Paul* vrgeth in ſundrie exhortations, ſaying, *Let him that thinketh hee ſtandeth, take heed leſt hee fall*, 1.*Cor.* 10.12. forbidding vs to preſerue our outward peace, by communication with Idolaters. And againe, *Stand faſt in the Faith*, 1.*Cor.* 16.13. Yea, this is one maine point that *Paul* vrgeth to *Timothie* in both his Epiſtles; *to keepe Faith and a good conſcience*. And our Sauiour Chriſt in one of his parables, *Matth.* 13.44. compares the kingdome of heauen, to a *treaſure hid in the field: which, when a man findeth, hee hideth it, and goes home and ſells all he hath to buy the field*. Wherby he would teach vs, that euery ones dutie, who would enioy the kingdome of heauen, is this: In regard of it, to forgoe and forſake all things elſe, eſteeming them to be droſſe and doung, as *Paul* did, *Philip.* 3.8. What though a man had all the riches and pleaſures of the world, and all things elſe for this life, that his heart could wiſh? yet, if hee want religion, and a good conſcience, all he hath is nothing: for, ſo hee wants the loue and fauour of God, and ſhall loſe his ſoule; for the ranſome whereof, all the world can doe nothing. Wherefore, wee muſt hereby be admoniſhed, to haue

Faith giues patience.

more care to get and maintaine true religion, and a good conſcience, then any thing in the world beſides.

Now, becauſe nature will iudge it a part of raſhneſſe, to refuſe life, when it is offered: therefore, to preuent this conceit, againſt theſe beleeuers, the holy Ghoſt ſets downe a notable reaſon of this their fact: to wit, They refuſed deliuerance, *That they might receiue a better reſurrection.* Many interpreters vnderſtand theſe words, of the reſurrection at the day of Iudgement ſimply, as though the holy Ghoſt had ſaid, Theſe Martyrs therefore refuſed to be deliuered from death; becauſe they looked to receiue, at the day of Iudgement, a greater meaſure of glorie: euen for this, that in obedience to God, for the maintenance of true religion, they were content to lay downe their liues. This (no doubt) is the truth of God, that the more we humble our ſelues, in ſuffering for the name of Chriſt in this life; the greater ſhall our glorie be, at the generall reſurrection; *for our light affliction, which is but for a moment, cauſeth vnto vs, a farre more excellent, and eternall weight of glorie*, 2. *Cor.* 4. 17. And yet (as I take it) that is not the meaning of theſe words; but, their *reſurrection* at the laſt day, is here tearmed *better*, then the temporall deliuerance offered vnto them. For, being in torments on the racke, they were but dead men; and when life was offered vnto them, it was (as it were) a kind of reſurrection, and in regard of the enemies of the Church, a good reſurrection: but, for that they would not loſe the comfort of reſurrection to life, at the laſt day.

Here then, are two reſurrections compared together. The firſt, is a deliuerance from temporall death; the ſecond, is a riſing to life euerlaſting at the day of Iudgement. Now, of theſe two, the latter is the better; and that in the iudgement of Gods ſeruants, and Martyrs. So then, the true meaning of theſe words, is this: Theſe ſeruants of God, refuſed deliuerance from temporall tortures and puniſhments; becauſe their care and deſire was, that their bodies might riſe againe to life euerlaſting, at the day of Iudgement: which riſing againe to life at that day, they iudged farre better

better, then to riſe to a temporall life, for a while in this world.

Beleeuers vnder the Macchabees.

This reaſon well obſerued, may teach vs theſe two ſpeciall duties: Firſt, to be carefull aboue all things, for aſſurance in our conſciences (as theſe ſeruants of God had) that our bodies ſhall riſe againe to life euerlaſting at the laſt day. True it is, we make this confeſſion with our mouthes, among the Articles of our Faith: but we muſt labour to be ſetled and reſolued effectually in our hearts, that theſe our bodies (be they neuer ſo miſerably tormented here) ſhall one day riſe to life and glory by Ieſus Chriſt. All the true Martyrs of Chriſt, knew and were reſolued of this: and this it was that made them ſo confident in their ſufferings. And if we can attaine vnto it, we ſhall find great vſe hereof, both in life and death. For our liues, this will mooue vs to embrace true religion from our hearts, and in all things to endeauour to keepe a good conſcience. This *Paul* teſtifieth, *Act.* 24. 15, 16. for hauing made profeſſion of his hope in the reſurrection, both of iuſt and vniuſt, he ſaith, *And herein I endeauour my ſelfe to haue alwaies a cleare conſcience, both towards God and towards men.* And for death, this perſwaſion alſo is of great vſe: for it will notably ſtay the heart, againſt the naturall feare of death. It is a wonder to ſee, how terrible the thoughts of death are to many a one. Now this feare ariſeth hence, that they are not in heart reſolued of their reſurrection to life and glory at the laſt day: for if they were, they would endeauour themſelues with patience, and with comfort, to vndergoe the pangs thereof, though neuer ſo terrible.

Secondly, hence we muſt learne ſo to lead this temporall life, that when we are dead, our bodies may riſe againe to life eternall. Theſe Martyrs are a noble preſident herein vnto vs: for, they are ſo reſolute to hold that courſe of life, which hath the hope of glorie, that they will rather looſe temporall life, then leaue that courſe. And indeede this dutie is ſo neceſſary, that vnleſſe we order well this temporall life, wee can neuer haue hope to riſe to glorie.

Queſt. How ſhould we lead this temporall life, that wee may

Beleuers vnder the Macchabees.

may riſe to glorie after death? *Anſw.* This S. *Iohn* teacheth vs, *Reuel.* 20. 6. *Bleſſed and holy is he that hath his part in the firſt reſurrection: for on ſuch the ſecond death hath power.* We muſt therefore labour earneſtly to haue our part herein. The firſt reſurrection is ſpirituall, wrought in the ſoule by the holy Ghoſt, cauſing him that is by nature dead in ſinne, to riſe to newneſſe of life: whereof, whoſoeuer is true partaker, ſhall vndoubtedly riſe to glory. For, they *that are quickned in Chriſt from the* death of ſinne, *are made to ſit together in heauenly places in Chriſt Ieſus, Epheſ.* 2. 5, 6. Naturall death may ſeuer ſoule and body for a time: but it can neuer hinder the fruition of eternall life. Wherefore, as wee deſire this life which is eternall when we are dead, ſo let vs frame our naturall liues to die vnto ſinne while we are aliue.

VERSE XXXVI.

And others haue beene tryed by mockings, and ſcourgings: yea, moreouer by bonds and priſonment.

THe ſecond kind of ſuffering wherewith the ſeruants of God were then tryed, is mocking. Touching the which we may obſerue diuers points: Firſt, whence it came. No doubt it came from vngodly perſons, that were enemies to Gods Church, and true religion; for here it is made a part of the triall of Gods Church, by the enemies thereof.

Here, then behold the ſtate of mockers and ſcoffers at the ſeruants of God: they are here accounted wicked wretches, and enemies to God, and to his truth. So Saint *Iude*, ſpeaking of certaine *falſe Prophets*, which were crept into the Church, calls them *vngodly men, Iude* 4. which he prooues afterward, by their blacke mouths in *euill ſpeaking*, *ver.* 8. 10. And *Iſmael* is accounted a *perſecuter* by the holy Ghoſt, for *mocking Iſaac, Gal.* 4. 29. And *Dauid* reckoning vp the degrees of ſinners, makes the chaire of the ſcornefull, the third

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and higheſt, *Pſal.* 1.1. All theſe places ſhewe the hainouſnes of this ſinne: and therefore if any of vs, young or olde, high or low, haue beene ouertaken with it heretofore, let vs now repent and leaue it: for it is odious in Gods ſight. Thou that art a ſcoffer maiſt flatter thyſelfe, and thinke all is well, let the matter prooue how it can, words are but winde. But know, thy caſe is fearefull: for as yet thou wanteſt the feare of God, and art an enemie to Chriſt and his religion, and one day thou ſhalt be iudged, not onely for thy wicked deeds, *but for all thy cruell ſpeakings, Iude ver.* 15. *Beleeuers vnder the Maccabees.*

Secondly, whereas theſe ſeruants of God *were tried by mockings*, it ſhewes that Gods Church in this world, is ſubiect to this affliction. It is not a thing newly begunne in this age of ours, but hath alwayes beene in Gods Church from the beginning. *Gen*, 21. 9. *Iſmael mocked Iſaac*; and *Iſay* brings in Chriſt complaining thus: *Iſay* 8. 18. *Behold, I and my children whom the Lord hath giuen mee, are as ſignes and wonders in Iſrael.* And *Ieremie* ſaith, *I am in deriſion daily: euery one mocketh mee, Ierem.* 20. 7. Yea our Sauiour Chriſt vpon the Croſſe, when hee was working the bleſſed worke of mans redemption, was euen then mocked by the ſpightfull Iewes, *Matth.* 27. 41. And *Paul* was *mocked* by the *Athenians* for preaching Chriſt and the reſurrection, *Act.* 17. 18.

Now, if this haue beene the eſtate of Chriſt our Head, and of his moſt worthy Prophets and Apoſtles, to be mocked and ſcorned; then muſt no child of God at this day thinke to eſcape: for, if they haue done this to the greene tree, what will they doe to the dry? Wherefore if we belong to Chriſt, we muſt prepare for it, and arme our ſelues with patience to vndergoe this triall: *The Diſciple is not aboue his Maſter, nor the ſeruant aboue the Lord. If they haue called the Maſter of the houſe Beelzebub, how much more them of the houſe? Matth.* 10. 24, 25.

Thirdly, whereas theſe ſeruants of God were tried by mockings, and did endure the ſame by Faith: here we learne how to behaue our ſelues, when we are ſubiect to mocking

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Beleeuers vnder the Macchabees.

and derision, especially for religions sake. Wee must not returne mocke for mocke, and taunt for taunt: but with meekenesse of heart learne to beare the same. When Christ was vpon the Crosse, the Iewes most shamefully mocked him: yet euen then did Christ pray for them. And the same was *Dauids* behauiour, as we may reade notably, *Psal.* 38. 12, 13, 14. *When his enemies spake euill of him*, what did he? Did hee raile on them againe? No: *Hee was as a deafe man, and heard not: and as a dumbe man which openeth not his mouth: euen as a man that heareth not; and in whose mouth are no reproofes.* This was a rare thing in *Dauid*, that hee could thus bridle his affections in the case of reproach: but reade the 15. *verse*, and we shall see the cause; *Hee trusted in the Lord his God:* also hee considered the hand of God in their reproaches, as 2. *Sam.* 16. 10. and these things made him silent. This example we must looke vpon, and learne hereby with patience to possesse our soules vnder reproach.

The third kind of suffering, is *Scourging*. They were not onely *mocked* for religion; but also *whipped* and *scourged*. The fourth, is *Bonds and imprisonment*. The fifth is *stoning*, *vers.* 37. *They were stoned.* The sixt is this, *They were hewne asunder.* These were all worthy fruits of faith, beeing endured for religions sake: but the particular points that might here be obserued haue been handled before, and therefore I passe them ouer.

The seuenth kind of suffering, is this: they were *tempted*. These words, by the change of a letter in the originall, may be read thus, *They were burned.* And some doe so translate it; thinking that they that writ or copied out this Epistle at the first, did put one letter for another. Their reason is, because examples of grieuous punishments are mentioned both before and after this: and therefore they thinke this should bee *burning*, which is a sore and greiuous death. But we may safely and truely reade the words thus, *They were tempted:* conceiuing hereby that they were inticed and allured by faire promises of life to forsake their religion. So the same word is vsed by Saint *Iames*, saying; *Euery man is tempted, when hee is*

drawne

V. 36.

drawne away by his owne concupiſcence, and is enticed, Iames 1. 14. If any aske, why this tryall in *tempting*, ſhould be placed among ſuch cruell torments? I anſwer, becauſe it is as great a tryall as any can be. For, it is as dangerous a temptation to ouerthrow religion and a good conſcience, as any puniſhment in the world. This appeares plainely in Chriſts temptations by the Deuill: for in thoſe three, Satan bewraies his malice and craft againſt Chriſt and his Church moſt notably. Now Satan not preuailing with the two firſt, makes his third and laſt aſſault from the glory and dignity of the world: for ſhewing vnto Chriſt *all the Kingdomes of the world, and the glory of them*, hee ſaith, *All theſe will I giue thee, if thou wilt fall downe and worſhip mee*, *Matth.* 4. 9. Indeede Chriſts holy heart would not yeeld vnto it: but that it was a grieuous temptation, appeares by Chriſts anſwer. For in the former temptations, he onely diſputed with Sathan out of Scripture: but when this temptation comes, Chriſt bids him (as it were in Paſſion) *Avoid Sathan*; ſignifying thereby not onely his abhorring of that ſin, but alſo the danger of that aſſault by the world. And indeed theſe temptations on the right hand (as we may call them) will moſt dangerouſly creep into the heart, and cauſe ſhipwracke of faith and a good conſcience. All *Dauids* troubles and perſecutions could not bring him to ſo grieuous ſinnes, as did a little eaſe and reſt. A huge great Armie cannot ſo ſoone giue entrance to an enemie into a Citie, as riches and faire promiſes: neither can bodily torments ſo ſoon preuaile againſt a good conſcience, as will worldly pleaſures, and faire promiſes. In regard whereof, we muſt take heed that we be not deceiued by the world: for the view of the glorie and pompe thereof, will ſooner ſteale from a man both religion and a good conſcience, then any perſecution poſſibly can doe. And indeede, who doe ſo oft change their religion when tryalls come, as they that haue the world at will.

Beleeuers vnder the Maccabees.

The eight example of ſuffering is this, *They were ſlaine with the ſword*. There can be nothing ſaid of this, which hath not beene ſpoken in the former examples; and therefore I omit it.

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v. 37.

v. 37. *Zeeuers vnder the Macchabees.*

The ninth and last example of suffering is this; *They wandered vp and downe in sheepes skinnes, and Goates skinnes, being destitute, afflicted, and tormented:* That is, beeing either banished, or constrained by flight to saue their liues, they wandred vp and downe in base attire, and were destitute of ordinary food and comfort; and so in great affliction and torment.

Here we see these seruants of God were driuen from their owne Countrey, friends, and families, by persecution. Whence we obserue, that in time of persecution, a Christian man may lawfully flie for his safetie, if he be not hindered by the bond of priuate or publike calling. For these seruants of God, here commended for their faith, did flie when they were persecuted; and that by Faith: therefore the action is lawfull, as I might proue at large, but that I haue spoken of it heretofore. When our Sauiour Christ knewe that the Pharisies heard of the multitude of Disciples which he made, *Ioh.* 4. 1. 3. *Hee left Iudea*, where they had greatest iurisdiction, *and came into Galile*, for his safetie. The Prophets in the olde Testament did flie: as, *Elias* from *Iezabel*, 1. *King.* 19. 3. And so did the *Apostles* in the New; and that by Christs direction, *Matth.* 10. 23.

Obiect. 1. But some will say, Persecution is the hand of God, and therefore no man may flie from it: for so he should seeme to flie from God himselfe. *Answ.* Wee must consider persecution two wayes; first, as it is the hand of God: secondly, as it is the worke of the wicked enemies of Gods Church. For, them God vseth sometimes as instruments, in laying his hand vpon his Church, either for chastisement, or for triall. Now a Christian beeing persecuted for the truth, and hauing liberty to flie, cannot be said to flie from Gods hand, vnles he went away contrarie to Gods command, as *Ionas* did beeing sent to *Ninive:* and beside, he knowes that is impossible. But his intent is to flie from the wrath of his enemies, to saue his life, for the further good of Gods Church. Again, the reason is not good, To say persecution is the hand of God, therfore a mā may not flie frō it. For so might a man conclude, that none

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XUM

ought to flie from ſickeneſſe, or from warre: both which a man may doe with a ſafe conſcience, not being hindered by ſome ſpeciall calling.

Beleeuers vnder the Maccabees.

Obiect. 2. But euery one is bound to teſtifie his faith and religion, before his enemies: and therefore may not flie in perſecution. *Anſw.* True indeede: a Chriſtian man muſt ſo teſtifie his faith, if he be called thereto of God: but if God giue him libertie, and opportunity to flie, then he will not haue him at that time to iuſtifie his religion by that meanes.

Obiect. 2. But if it be lawfull to flie, how then comes it to paſſe, that ſome of Gods children, when they might haue fled, would not: but haue ſtood to iuſtifie their profeſſion vnto death. *Anſ.* We muſt iudge reuerently of them, and thinke they did it by ſome ſpeciall inſtinct and motion of Gods ſpirit; as appeareth by their patience and conſtancy in their greateſt torments. Examples hereof we haue in our Engliſh Acts and Monuments, in men worthy of notable commendations for their conſtancie, and zeale for the truth of the Goſpel.

Queſt. If flight in perſecution, may be an action of Faith; Whether may not the Miniſter of Gods word flie in perſecution?

Anſw. There bee ſome caſes, wherein the Miniſter may lawfully flie: Firſt, when that particular Church and Congregation, ouer which he is placed, is diſperſed by the enemies; ſo as he hath no hope to gather and call them backe againe: then (no doubt) he may flie, till his Congregation be gathered againe. Secondly, if the perſecutors doe ſpecially ayme at the Miniſters life, then with the conſent of his flocke, he may go apart for his owne ſafetie, for a time. So it was with *Paul:* when the *Epheſians* were in an vproare about their *Diana*, *Paul*, in zeale, *would haue entered in among them; but the Diſciples ſuffered him not*, *Act.* 19. 30. This they did for *Pauls* ſafetie and the good of the Church; for they knewe thoſe Idolaters would haue beene moſt fierce againſt *Paul*. And ſo ought euery particular Church, to haue ſpeciall care of the life of the Miniſter. Other cauſes there be, in which he may flie: but I will not ſtand to recite all; becauſe there be ſo many circum-

Beleeuers vnder the Macchabees.

cumstances, which may alter the case, as well respecting his enemies, as himselfe and his people: making that vnlawfull at one time, and to some persons, which to others, or at another time may be lawfull.

Secondly, whereas it is said, *These seruants of God wandered vp and downe:* we doe learne, that a man may lawfuly go from place to place, and trauell from countrey to countrey, if so be, he goes in Faith, as these men did. Againe, their going was to keepe Faith and a good conscience: and for the same end may a man lawfully trauell from place to place. But when men goe not in Faith; nor yet for this end, the better to keepe a good conscience: there vndoubtedly their trauel is not lawfull.

By this then we haue iust cause to reprooue the bad course of many wanderers amongst vs: As first, of our common beggers, whose whole life is nothing else but a wandering from place to place, though not in Faith, nor for conscience sake: but they finde a sweetnesse in their idle kinde of life; and therefore they wander, because they would not worke. Now this their course (hauing no other ground, but loue of idlenesse, and contempt of paines in a lawfull calling,) cannot but be greatly displeasing vnto God: who enioynes, that euery man should *walke in some lawfull calling, and eate his owne bread.* This they doe not; and therefore the curse of God pursueth them, for generally they are giuen vp to most horrible sinnes of iniustice and vncleanesse: they walke inordinately: for, they range not themselues into any families, but liue liker bruit beasts then men: they are not members of any particular congregation, but excommunicate themselues from all Churches; and so liue as though there were no God, no Christ, nor true religion. And herein wee may see Gods hand more heauie vpon them, that they take all their delight in that course of wandring, which in it owne nature is a curse, and a punishment.

Secondly, we may here also iustly reprooue the course of some others among vs, who will needes be trauellers: not for religion sake (for that were commendable, if they had such neede)

v. 37.

neede) nor yet by vertue of their calling (which were lawfull) but, onely for this ende, to see fashions, and strange Countryes: and they refraine not from such places as *Rome*, *Spaine*, &c. wherein that cruell Inquisition will hardly suffer any to passe, vvith safetie of a good conscience. But shall we thinke that this their trauell is commendable? No surely: for the ende of lawfull trauell, is the preseruation of Faith, and a good conscience; or, the bond of some lawfull calling. Now these men trauelling vpon no such grounds, but onely vpon pleasure; how shall we thinke they will stand to the truth, when they thrust themselues into such needlesse danger and triall? The crazed consciences of many at their returne, shew sufficiently the badnesse of that course.

Beleeuers vnder the Maccha-bees.

Further, note the state of these beleeuers for their attire; it was of *sheep skinnes and goates skinnes*. The like may be obserued in other famous Prophets, and seruants of God: *Eliah* wore a garment of haire, and thereby was knowne, 2. *King.* 1. 8. And so did *Iohn Baptist*, *Matth.* 3. 4. Yea, the false Prophets went so arayed, that they might the rather be respected of the people, *Zach.* 3. 4. And our Sauiour Christ saith, *The false Prophets shall come in sheepes cloathing*, like the true Prophets; when as indeed *they are rauening Wolues*. Now the true Prophets of God went thus basely attired, that not onely by word and doctrine, but also in life and conuersation, they might preach repentance vnto the people. And indeede, euery Minister of the Gospell, ought to be a light vnto his people, both in life and doctrine: and he that preacheth well, and doth not liue according to his doctrine, builds with the one hand, and pulls downe with the other. Now, whereas these seruants of God, went vp and downe in such base attire, as sheepe skinnes, and goats skinnes: it was for pouerties sake, beeing depriued of friends, goods, house, and lands: and so destitute of prouision for better attire.

In their example, we may note that Gods seruants and children, may be brought to extreame pouertie, and necessitie; so as they shall want ordinary food, and raiment, and bee faine to couer themselues with beasts skinnes. This was the

Beleeuers vnder the Macchabees.

poore ſtate and condition of godly *Lazarus*. Yea, Chriſt Ieſus, for our ſakes, did vndergoe a meane eſtate: for, *Hee had not a place whereon to lay his head:* and at his death, he had not ſo much ground of his owne, as might ſerue for a buriall place; but was laid in *Ioſephs* tombe, which is a great comfort to any child of God in like diſtreſſe. For why ſhould any be diſmaied with that eſtate, which Chriſt Ieſus and his deereſt ſeruants haue vndergone for his example.

Here ſome may aske, how this can ſtand with that ſaying of *Dauid*, *I haue beene young, and am olde: yet I neuer ſaw the righteous forſaken, nor his ſeede begging bread*, *Pſalm.* 73. 25.

Anſw. *Danids* ſaying may be taken two wayes: firſt, as his owne obſeruation in his time. For hee ſaith not, *The righteous is neuer forſaken*; but that *he neuer ſawe it*: and indeede it is a rare thing to ſee the righteous forſaken.

Secondly, (which I take to be *Danids* meaning) the righteous man is neuer forſaken, and his ſeed too. For, if God lay temporall chaſtiſement on any of his ſeruants, ſuffering them to want, yet he forſaketh not his ſeed after him; but renueth his mercy towards them, if they walke in obedience before him: he may make triall of godly Parents by want, but their godly children ſhall ſurely be bleſſed: ſo that this hindereth not, but that the godly may be in want.

Further, whereas they are ſaid to goe vp and downe in *Sheepes ſkinnes, and Goates ſkinnes*, we muſt vnderſtand, that they did it by Faith. From whence we learne, that when all temporall bleſſings faile, then the child of God muſt by faith lay hold vpon Gods gracious promiſes of life eternall, and ſtay himſelfe thereon.

This point muſt be remembred carefully: for ſay wee ſhould want all kind of temporall benefits, muſt we thereupon deſpaire, and thinke that God hath forſaken vs? God forbid: nay, when all meanes faile, and the whole world is againſt vs, yet then we muſt lay hold vpon the promiſe of life eternall in Chriſt, and thereupon reſt our ſoules. Thus did theſe beleeuers in this place. And this Faith did *Iob* notably teſtifie,

teſtifie, when God had taken from him children, goods, health, yea, and all that he had, yet then hee ſaid, *Iob* 13.15. *Though he kill me, yet will I truſt in him.* And ſo muſt we endeauour to doe if that caſe befall vs: for when all worldly helps and comforts faile vs, this promiſe of life in Chriſt, will be a ſweete and ſafe refuge for our ſoule.

Beleeuers vnder the Maccabees.

Beeing *deſtitute, afflicted, and tormented.*] Here the Apoſtle amplifieth their miſerie in their wandring eſtate, by three degrees of croſſes which did accompany the ſame. Firſt, they were *deſtitute* of temporall bleſsings: ſecondly, they were *afflicted* both in body and minde: thirdly, *tormented*: that is, euill intreated. Theſe are added for a ſpeciall cauſe; to ſhew that theſe ſeruants of God were laden with afflictions: They were *baniſhed* and driuen to extreame pouertie; they were *deprined* of all their goods, and of all ſocietie of men: they were *afflicted* in bodie and in minde, and euill intreated of all men: no man would doe them good, but all men did them wrong; whereby we ſee that euen waues of miſerie ouerwhelmed them on euery ſide.

Hence we learne, that Gods ſeruants may be ouerwhelmed with manifold calamities at the ſame inſtant, beeing preſſed downe with croſſes in goods, in bodie, minde, friends, and euery way. This was *Iobs* caſe, a moſt worthy ſeruant of God; he was afflicted in bodie, in friends, goods, and children, and (which was greateſt of all) hee wreſtled in conſcience with the wrath of God; *Iob* 13.16. *Thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the iniquities of my youth.* And the like hath beene the eſtate of many of Gods children: *Pſal.* 88. 3. 7. *My ſoule is filled with euills: thou haſt vexed me with all thy waues, &c.*

Queſt. How can this ſtand with the truth of Gods word, wherein are promiſes of all manner of bleſsings both temporall and ſpirituall, to thoſe that feare him: *Deut.* 28.1, 2. &c. *If thou obey the voyce of the Lord thy God, all theſe bleſſings ſhall come vpon thee, and ouertake thee: bleſſings in the Citie, and in the field: in the fruit of thy body, & of thy ground and cattel.* *Pſal.* 34. 10. *They that ſeeke the Lord, ſhall lacke nothing that is*

Beleeuers vnder the Macchabees.

good. For, *Godlineſſe hath the promiſes of this life, and of the life to come*, 1. *Tim.* 4. 8. And therefore *Dauid* compareth the godly man *to the tree that is planted by the water ſide, which bringeth forth much fruite, and is greene and well liking*, *Pſalm.* 1. 3. How then comes this to paſſe, that Gods owne ſeruants ſhould be thus oppreſſed, and laden not with one calamitie, or two, but with ſundry and grieuous afflictions at the ſame time? *Anſw.* True it is, the Scripture is full of gracious promiſes of temporall bleſſings vnto Gods children: but they are conditionall, and muſt be vnderſtood with an exception, to this effect; *Gods children ſhall haue ſuch and ſuch bleſſings, vnleſſe it pleaſe God by afflictions to make tryall of his graces in them, or to chaſtiſe them for ſome ſinne*: ſo that the exception of the croſſe for the triall of grace; or chaſtiſement for ſinne, muſt be applyed to all promiſes of temporall bleſsings. And hence it comes to paſſe, that the moſt worthy and renowmed ſeruants of God for their faith, are ſaid to be afflicted and in miſerie. For, his promiſes of temporall bleſsings are not abſolute, but conditionall. *All things are theirs* (as *Paul* ſaith) 1. *Cor.* 3. 21. and they ſhall haue honour, wealth, fauour, &c. vnleſſe it pleaſe God to prooue their faith, or to chaſtiſe their ſinnes by croſſes and afflictions.

Queſt. How can Gods ſeruants be able to beare ſo many and grieuous croſſes at once, ſeeing it is hard for a man to beare one croſſe patiently? The anſwer is here laid downe, to wit, *by faith*; for many and grieuous were the miſeries that lay on theſe ſeruants of God: and yet by beleeuing the promiſe of life in the Meſsias, they were enabled to beare them all, This is a ſoueraigne remedy againſt immoderate griefe in the greateſt diſtreſſe: and vndoubtedly the floods of affliction ſhall neuer ouerwhelme him, that hath his heart aſſured by Faith of the mercie of God towards him by Ieſus Chriſt. This made *Dauid* ſay, *Hee would not feare euill, though hee ſhould walke through the valley of the ſhadow of death*, *Pſalm.* 23. 4. and *Paul* ſpeaking of *tribulation, anguiſh, famine, perſecution, yea, and death it ſelfe*, ſaith, *In all theſe wee are more then conquerers through him that hath loued vs*, *Rom.* 8. 37.

And from this faith it was that he was able to endure all estates; *To be hungry, to want, &c. Phil.* 4. 12, 13.

Beleeuers vnder the Maccha-bees.

If this be true, that Gods children may bee afflicted with manifold calamities at once, then the opinion of naturall and vngodly men is falſe, who iudge him and thinke him to bee wicked and vngodly, whom God ladeth with manifold calamities. This was the iudgement of *Iobs three friends*, and the ground of all their diſputation againſt him; that becauſe God had laid ſo many croſſes vpon him, therefore he was but an hypocrite. And this is the raſh iudgement of naturall men in our dayes, eſpecially vpon thoſe that make profeſſion of religion; when Gods hand of tryall or correction lies vpon them, they preſently cenſure them for hypocrites: but this is a wretched opinion: for Gods deareſt children may be preſſed downe with manifold calamities.

Secondly, ſeeing Faith in Chriſt will ſupport the ſoule vnder manifold croſſes, be they neuer ſo grieuous; wee muſt labour in the feare of God, to haue our hearts rooted and grounded in this Faith: and when afflictions come, we muſt ſtriue to ſhew forth the fruit and power of it, by bearing them patiently.

And thus much of the ſeuerall branches of affliction, in this laſt example of beleeuers.

VERSE XXXVIII.

Whom the world was not worthy of: they wandered in the wildernes, and mountaines, and dennes, and Caues of the earth.

IN theſe words, the holy Ghoſt doth anſwer to a ſecret obiection or ſurmiſe, which a naturall man might conceiue againſt the beleeuers ſpoken of before. For it beeing ſaid, *That they wandered vp and downe*: ſome man might thinke thus: no maruell though they wandered vp and downe: for it may be, they were not

Beleeuers vnder the Macchabees.

worthy to liue in the world. This the holy Ghoſt doth flatly deny, and auoucheth the cleane contrarie of them; to wit, *that they wandered vp and downe by Faith*: and the Lord cauſed them ſo to doe, *becauſe the world was not worthy of them*, they were too good to liue in the world.

In this anſwer to this ſurmiſe, we may obſerue what is the opinion of naturall men, concerning the children of God; to wit, that they are not worthy to liue in the world, but the earth whereon they tread, is too good for them. This hath beene, is, and will be the worlds eſtimation of Gods children: Matth. 24. 9. *Ye ſhall bee hated of all Nations for my names ſake.* Ioh. 16. 2. *They ſhall excommunicate you; yea, the time ſhall come, that whoſoeuer killeth you, ſhall thinke hee doth good ſeruice.* Act. 22. 22. *Away* (ſay the *Iewes* of *Paul*) *with ſuch a fellowe from the earth: it is not meete that hee ſhould liue.* And hence he ſaith of himſelfe, and the other Apoſtles, 1. Cor. 4. 13. *They were made the filth of the world, and the off-ſcouring of all things.*

In the time of the perſecuting Emperours in the Primitiue Church, when any common calamitie befell the people or State, as famine, dearth, peſtilence, or ſuch like; they ſtraightway imputed it to the Chriſtians, ſaying, That *they and their wicked religion were the cauſe thereof.* And though wee haue religion maintained among vs, yet the poore ſeruants of God finde the like welcome in the world: for thus the wicked cenſure them euery where, That they are diſſembling hypocrites, and none ſo bad and vile perſons as they are. Now, if any man aske, how comes it to paſſe that the world ſhould ſlander them ſo, and thinke ſo vilely of them? *Anſw.* Firſt, becauſe *they be taken out of the world, in regard of ſtate and condition in grace, Ioh.* 15. 19. *therefore the world hateth them, Ioh.* 15. 19. Secondly, *The world knowes them not*, 1. *Ioh.* 3. 1. and therefore ſpeakes euill of them, *Iude* 10. Thirdly, the wicked meaſure others by themſelues; and therefore deſpiſe the godly, that ioyne not with them, 1. *Pet.* 4. 3. Laſtly, there is a ſecret enmitie betweene the ſeed of the wicked, and the ſeed of the Church: (1. *Ioh.* 3. 12.) the wicked are of that *euill one*,

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V. 38.

the *deuill*; and therefore muſt needes hate the godly, who are borne of God. So that when we ſhall ſee or heare, that vngodly perſons ſhall in any ſuch ſort abuſe the children of God; we muſt not maruell, nor be troubled at it, for it is no newe thing, it hath been from the beginning: but we muſt pray that God would open their eyes, that they may turne from their ſinnes to repentance, and then (no doubt) they will change their conceit, and alter their behauiour towards them: as *Paul* did, *Gal.* 1. 13, 15. *Act.* 9. 1, 26. *Beleeuers vnder the Machabees.*

To come to the words more particularly; the Holy Ghoſt ſaith, *The world was not worthy of them:* that is, the company of vngodly liuers without Chriſt, and voide of grace, were not worthy the ſocietie of theſe holy ones; and for this cauſe did the Lord take them from among them.

Here note a ſingular fruit of true faith: it brings a man to that eſtate, and giues him that excellencie, that hee is more worth then the whole world. I meane by the whole world, the eſtate of all thoſe that liue in the world out of Chriſt. If then a man would haue true and ſtable dignitie, let him labour for true Faith: for *Faith* hath this priuiledge, to aduance a beleeuer to true honour and excellencie. And therfore our Sauiour ſaith, *As many as receiued him by Faith, to them he gaue power, or prerogatiue, to be the ſonnes of God.* We take it for a great prerogatiue, to bee the child of an earthly Prince; and ſo it is: but to be the ſonne of God (who is King of Kings) is a preheminence and dignitie aboue all dignities; and no tongue can expreſſe the excellencie thereof. For what more can a man deſire, then to be heyre of glory in life euerlaſting? and yet true Faith bringeth this to a beleeuer. It is an excellent dignitie to bee matched with Angels; and no Prince in the world, by all humane wit or power can attaine vnto it: but yet the child of God can, beeing ioyned to God by Faith in Chriſt; whereby (in ſome ſort) hee is aboue the Angels themſelues: for our nature in Chriſt is aduanced aboue the nature of Angels.

Honours and dignities, in Politicke or Ciuill eſtates, are the good gifts of God, and his owne ordinances, whereby

Beleeuers vnder the Macchabees.

men are in higher places, and in account one aboue another: but yet, all the dignitie, honour, and pompe of the world, seuered from that dignity which Faith bringeth to the beleeuer, is nothing worth. Indeed, if worldly preheminence bee ioyned with Faith, it is a great and excellent prerogatiue; for, Faith makes it acceptable vnto God: but, seuer Faith from worldly dignities, and what are they, but vanitie of vanities? which will turne to the greater condemnation of him that enioyeth them. If a man haue fauour in the Court, and yet want the Kings fauour, it is nothing: and such are all temporall dignities, without Gods fauour; for, at his indignation they vanish away. Now, his fauour without Faith, can no man haue; for, *hee that commeth vnto God must beleeue*, verse 6.

Here, all those that are in place aboue others, eyther by birth, or speciall calling, must learne aboue all things to labour for the dignitie of Faith. When wee haue such things wherein wee delight, wee desire continuance of them. Behold, the dignitie of Faith is euerlasting; and besides, it sanctifies all ciuill dignities, and makes the owners of them glorious, and acceptable, both before God and man; when as otherwise, without Faith, they are nothing: and they that haue them, can doe nothing but abuse them.

Againe, the holy Ghost sayth, *The world was not worthie of those men*, for another cause; and that is this: Euery Christian man by his Faith, brings many blessings among those parties, and to that place where he liued: now, the world deserues no such blessings, and therefore is vnworthie of the persons by whom they come.

Quest. How doe Christians bring blessings to places where they liue? *Ans.* First, by their presence: for, as God sayd to *Abraham* the Father of the faithfull, *Thou shalt bee a blessing*, *Gen.* 12.3. so is it with all beleeuers. *Laban* confesseth *that he perceiued that the Lord had blessed him for Iacobs sake*, *Gen.* 30.27. And *Potiphar* saw that *Ioseph* was a blessing in his house: For, the *Lord made all that hee did to prosper*, *Gen.* 39. 2, 3. While *Lot* was in *Sodome*, the *Angell could not destroy it*, *Gen.* 19.22. And if there had *beene tenne beleeuers in Sodome*,

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V. 38.

the Lord would haue ſpared all for tennes ſake, Gen. 18.32. Now bringing good things, and keeping backe Gods iudgements by their preſence, they are thereby bleſſings. Secondly, they are bleſſings by their *prayers*. *Abraham* prayed for *Abimelech, Gen.* 20.17.18. and *God healed him and his familie of barrennesse*. At *Moſes* prayer, Gods iudgements were taken from *Egypt, Exod.* 7.12, 13, 30. and his wrath appeaſed towards his people, *Exod.* 32.11, 14. And ſome thinke that *Stephens* prayer at his death for his perſecuters, was one meanes for mercie vnto *Saul*, that then conſented to his death, *Act.* 7.60. and 8.1. Thirdly, they bring bleſſings vpon a place, by their example: for, when men ſhall ſee godly perſons walking before them in the feare of God, and making conſcience of all manner of ſinne, it is a ſpeciall meanes to cauſe others to turne from their wicked wayes, to newneſſe of life. And therefore *Peter* exhorts the Chriſtians to *haue their conuerſation honeſt among the Gentiles; that they which ſpeake euill of them, as of euill doers, might by their good workes which they ſhal ſee, glorifie God in the day of their viſitation, 1. Pet.* 2.12. And he bids *godly wiues* ſo walke, that their *husbands may bee wonne without the Word, by beholding their pure conuerſation which is with feare, 1. Pet.* 3.1,2. And *Paul* bids the *Philippians*, to *walke blameleſſe in the middle of a wicked and crooked nation, as lights in the middle of the world, Philip.* 2.15. that thoſe which were to be conuerted, by their good conuerſation might bee wonne to the truth. God ſent a flood vpon the world for the grieuouſneſſe of mans ſinnes: Now, why doth he not ſtill ſend more floods? are not men now as wicked as they were then? Yes vndoubtedly; man for his part deſerues it now, as well as they did then: and therefore our Sauiour Chriſt ſayth, As it was in the dayes of *Noah*, ſo ſhall it be in the dayes of the ſonne of man; ſo that euery day wee deſerue a new flood; but yet the Lord ſtayeth the execution of his iudgements for a time, that his elect may bee gathered and conuerted. And ſo ſoone as that is done, heauen and earth ſhall goe together; and God will not ſtay one moment, for all the world beſides. So that euery nation and people in

Deliuerie vnder the Maccabees.

Beleeuers vnder the Macchabees.

in the world, haue benefite by Gods children, becauſe for their ſakes doth the Lord ſtay his wrath, and deferre his iudgments, euen the great iudgement of fire, wherewith the world ſhall bee conſumed at the laſt day. Theſe things the world ſhould take notice of, as well to mooue them to repentance of their ſinnes, whereby they are made vnworthie the preſence of a godly man, as alſo to perſwade them to better behauiour and carriage towards the godly, by whom they are ſo many wayes bleſſed.

The holy Ghoſt addeth, that *wandered in wildernesse, and mountaines, and dennes, and caues of the earth.* Theſe were deſolate places, and not inhabited; and yet for the wickedneſſe of the world, God will haue theſe beleeuers here to wander. Wee muſt not thinke that they betooke themſelues voluntarily to this ſolitarie life, but only vpon neceſſitie, being conſtrained by perſecution to flie into the wilderneſſe, for the ſauing of their liues, and the keeping of a good conſcience.

This ſerues to deſcrie vnto vs the blind errour of many ages afore vs, wherein it hath beene thought, and is by Papiſts at this day, to bee a ſtate of perfection, to liue a Monke or Hermite out of all ſocieties, in ſome deſart place, and there to ſpend their whole life in contemplation onely, and that voluntarily: and they magnifie this eſtate ſo much, that hereby they thinke to merit eternall life at the hands of God. But theſe beleeuers did neither voluntarily, nor with opinion of merit, betake themſelues to this ſolitarie life, but on neceſſitie. And indeed this kind of life hath no warrant in Gods Word: for euery Chriſtian is a member of two Kingdomes; of Chriſts Kingdome of grace, and of that particular ſtate where hee dwelleth: and by reaſon hereof, hath a two-fold calling; a temporall, and a ſpirituall calling. In both of which, he muſt walke diligently, ſo long as hee can, doing the duties both of a child of God, and of a member of that common-wealth where he liueth. Now, when a man goeth voluntarily to leade a ſolitarie life, he forſaketh his temporall calling altogether, and performes the other but negligently: for he withdrawes himſelfe from many duties of pietie, wher-

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by the people might be furthered to God-ward; which none can doe with a good conſcience. *Beleeuers vnder the Macchabees.*

Further, obſerue the places where they are conſtrained to wander, to wit, in *Wildernesses*, *Caues*, and *Dennes*; places where wild beaſts haue abode and recourſe: and yet here they liue, when as men will not ſuffer them to liue among them. Where note, that many times more mercie may bee found among wild and ſauage beaſts, then with ſome men; ſo mercileſſe are the wicked when God forſakes them, and leaues them to themſelues. The *Lyons* intreate *Daniel* better, then *Darius* Courtiers and ſeruants doe, *Dan. 6.* And *Lazarus* finds more kindneſſe with the dogges at *Dives* gates, then with him, and all his familie beſides, *Luke* 16.21. The conſideration whereof, muſt teach vs to nippe ſinne in the head at the beginning, and not to ſuffer it to grow: for if it get a head, and reigne in vs, it will make vs worſe then brute or ſauage beaſts, and cruell as the Deuill himſelfe: as we may ſee in the worlds vſage of theſe beleeuers.

Thus wee ſee the ſtate of true beleeuers, vnder many and grieuous miſeries, which we muſt well obſerue, to arme our ſelues againſt the times of aduerſities, which God may ſend vpon vs. Wee muſt not iudge it a curſed eſtate to bee vnder the Croſſe: for here we ſee, the Faith of his ſeruants is commended for ſuffering *nine* ſeuerall kinds of miſeries. If wee ſhall thinke that theſe were but a few, wee muſt know, that in them the holy Ghoſt ſetteth down the ſtate of his Church vnto the ende; for theſe things were written for enſamples vnto vs. And therefore if calamities come, and ſuch miſeries befall vs, as doe driue vs toward diſtruſt, as though God had forſaken vs, we muſt remember, that God did not forſake theſe his children in their calamities, and therefore alſo will not forſake vs. And thus much for this laſt example.

VERSE

Beleeuers vnder the Macchabees.

VERSE XXXIX.

And these all through Faith obtained good report, and receiued not the promise.

THE holy Ghost hauing set downe at large a worthie and notable Catalogue of examples of Faith, in sundrie beleeuers, that liued from the beginning of the world to the time of the *Macchabees*, doth now for a further commendation of their Faith, rehearse the same things that before he had said, in the 2. and 13. verses of this Chapter. In saying, that by Faith *they all receiued good report*, his meaning is, that they did beleeue in the true *Messias*, and looked for saluation in him alone; whereupon they were approoued of God himselfe, who gaue testimonie hereof, partly by his Word, and partly by his Spirit in their consciences, and partly by his Church: by all which they were commended, and assured to be Gods seruants. And yet notwithstanding this good report, they *receiued not the promise*: that is, the promise of Christs incarnation in their dayes. They receiued Christ truely by Faith, and so saw his day; but his actuall incarnation in the flesh, they liued not to see.

Whereas it is said, That by *Faith they obtained testimonie*; Here first obserue, that there is nothing in man, that makes him acceptable to God, but Faith only; God regards no mans person: he accepts not of a man, because he is a King, or because he is wise, or rich, or strong, &c. but if a man beleeue, then the Lord is readie to giue testimonie of him, that hee likes well of him. In regard whereof, we must all labour diligently, aboue all other things, to get true Faith in Christ, that so wee may haue approbation at Gods hands; without which, there is no saluation to be hoped for.

Secondly, here also learne the right way to get testimonie, approbation, and credit with men; a thing whereof many are exceeding glad; and which the child of God must not contemne. Now, the way is this: Hee must first labour to get

get approbation at Gods hands; which indeed hee cannot doe any other way, saue onely by a true and liuely Faith, as wee haue heard before. Now, the Lord approouing of him, he hath the hearts of all men in his hands, inclining them whether he will: and if it stand with his glorie, he will cause them to like, and to speake well of him that doth beleeue.

Beleeuers vnder the Macchabees.

Many indeed, get great applause in the world, which little regard true Faith; but in the ende, this their glorie and applause, will be their shame: for, *They that honour mee, will I honour*, sayth the Lord, *but hee that despiseth mee, shall be despised*, 1. *Sam.* 2. 30.

Lastly, whereas the holy Ghost sayth, That all these worthie men *obtayned testimonie of God, and yet receiued not the promise*: Wee are hereby taught, that wee which now liue in the Church, are much more bound in conscience to beleeue, then they which liued in the old Testament. For, wee haue receiued the promise of Christs incarnation: They receiued it not, and yet beleeued. Wherefore, in the feare of God let vs labour for true Faith. But some will say, What should we heare so much of Faith? we doe all beleeue. *Answ.* Indeed, we say so with our mouthes; but it is a rare thing to find true and sound Faith in the heart: for grosse and palpable ignorance abounds euery where, and yet men will needs be good beleeuers, which is a thing impossible; for how should Faith be without knowledge? And as men are ignorant, so they haue no care to learne, nor to get knowledge, that so they might come by true Faith. Their hearts are wholly taken vp with the world, for matters of profit and delight; that they can spare no time, to seeke for this precious gift of Faith. Againe, many haue knowledge, with whom true Faith is rare: for Faith purifies the heart, it is ioyned with a good conscience, and shewes it selfe by obedience, through loue. Now, (to leaue the heart to God) where almost is the man that walkes answerable to his knowledge? May wee not truely say of many, that as the word commeth in at the one eare, it goeth out at the other? And among those which learne and beare away something, there is little care to practise it in life.

But

Beleeuers vnder the Maccha-bees.

But wee muſt know, that if wee would bee approoued of God, wee muſt beleeue. Now, ſo long as wee remaine ignorant; or elſe hauing knowledge doe not ioyne practice therewith, in obedience from a good conſcience, vndoubtedly wee haue no ſparke of true Faith in vs. Wee may make a ſhew of Faith, and ſo beare the world in hand wee beleeue: but certainly, this will prooue a very dead Faith; and in the end, and finiſhing of all, appeare to bee nothing, but bare Lip-faith, and meere preſumption. Now, to conclude this point, wee muſt know, that vnleſſe wee get true Faith, as theſe beleeuers had (which wee muſt ſhew by good fruits, as they did) euen they ſhall riſe vp in iudgement againſt vs to condemne vs at the laſt day. For they beleeued, though they had not the ground of Faith ſo layd before them as we haue. Wherefore let them that want knowledge, labour for it; and they which haue it, let them ioyne obedience with their knowledge, that the Faith of their hearts may bee ſeene by the fruits of their liues: for true Faith cannot be hidde, but will breake out in good workes.

VERSE XL.

God prouiding a better thing for vs, that they without vs ſhould not be made perfect.

BEcauſe ſome man might much maruaile, that ſuch men as receiued teſtimonie of God for their Faith, ſhould not yet receiue the promiſe; therefore here the holy Ghoſt renders a reaſon thereof: the good pleaſure of God, appointing that Chriſt ſhould bee incarnate at ſuch a time, as was moſt conuenient for the perfect conſummation of the whole Church, conſiſting of *Gentiles*, as well as *Iewes*. For though theſe ancient beleeuers, were in time long before; yet God prouided Chriſts incarnation ſo fitly for vs, that they without vs ſhould not haue perfect conſummation in glorie.

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Beleeuers vnder the Maccha-bees.

The Expoſition. God prouiding a better thing for vs. The word in the originall, tranſlated *prouiding*, ſignifyeth properly *fore-ſeeing*; wherein is likewiſe included, Gods decree and ordination. Now, this we muſt know: that it is a peculiar prerogatiue, belonging to the true God alone, to be able to fore-ſee things to come: and that many thouſand yeeres before: no creature of himſelfe can doe it. And yet it is true, that this propertie to fore-ſee, is aſcribed vnto God, not properly; but in regard of our capacitie: for if wee ſpeake of God properly, God cannot be ſaid, to fore-ſee any thing; becauſe all things be preſent to him, whether paſt or to come.

This preſcience, or fore-knowledge in God, puts a difference betweene the true God, and all creatures: for the true God fore-ſees all things that are to come; ſo can no creature doe. Indeed, ſome creatures fore-ſee and fore-tell ſome things: yet herein, they come ſhort of the diuine propertie: for God fore-ſees all things by himſelfe, without ſignes, and outward meanes. But creatures onely fore-ſee ſome things, not of themſelues, but by meaues of ſignes, and outward cauſes, or by reuelation from God: otherwiſe no creature can fore-ſee things to come.

Now, as we ſaid before, this *fore-ſight* in God includes his decree and ordination: for, therfore did theſe things ſo come to paſſe, becauſe God ordained them. Whereby we ſee, that Gods preſcience or fore-knowledge is not idle, but operatiue, and ioyned with his will: for *Matth.* 10. 29, 30. *an haire cānot fall from our head: nor a ſparrow light vpon the ground, without his will.* As all things in time come to paſſe; ſo God before all worlds *willed*, that is, decreed & appointed them. And vnder this large extent of Gods will or decree, wee muſt include the ſinfull actions of men; for, God doth not barely fore-ſee them, but decree the beeing of them, and ſo will them after a ſort, though not to be done by himſelfe, yet by others. When *Iudas* betrayed Chriſt, and *Pilate* with the wicked *Iewes* condemned and reuiled him, they ſinned grieuouſly; and yet herein *they did nothing, but that which Gods hand and counſell had determined before to be done.*

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Beleeuers vnder the Macchabees.

This point well considered, confutes their opinion, who indeed inlarge Gods prescience or foreknowledge ouer all things good and euill: but yet exclude sinne from without the compasse of his decree and ordination. But here we see Gods foresight includes his decree; and nothing comes to passe simply without his will: howsoeuer many things be done against his reuealed will; yet without his absolute will can nothing come to passe: *He worketh all things according to the counsell of his owne will*: doing himselfe those things that bee good, and willingly permitting euill to bee done by others for good ends.

But what did God here prouide and foresee for vs? *Answ.* *A better thing*: that is, God in his eternall counsell prouided a better estate for his Church in the New Testament, then he did for beleeuers in the Olde.

Hence we learne, that as God hath his generall prouidence, whereby he gouerneth all things; so also hee hath his speciall and particular prouidence, whereby in all things, he prouides and brings to passe, that which is best for his Church. For in the Old Testament God prouided that for his Church which was meet for it: But considering that the Church in the New Testament (in some respects) was to haue a better estate then the Church in the Old Testament had; therefore hee prouides for a better estate. And looke, as in his eternall wisedome he foreseeth what is best for all estates and times; so in his prouidence doth he accomplish and effect the same.

For vs] That is, for the Church in the New Testament: where note, that Gods Church, and the state thereof in the Newe Testament is better then it was in the Old, before the comming of Christ. The holy Ghost here speakes this plainely, and therefore wee neede no further proofe thereof.

Quest. How should it bee better with the Church now, then it was then?

Answ. True it is, that God gaue the couenant of grace in the beginning, to our first Parents in Paradise: the summe whereof was this; *The seede of the woman shall breake*

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the Serpents head. And this Couenant did God renew and reuiue vnto his Church, from time to time, in all Ages vnto this day. Both Circumcision and the Passeouer, were Seales of this Couenant, as well as our Sacraments bee; so that in substance they differ not: the free gift of Grace in Christ, belonged to them as well as vnto vs. The beleeuing *Iewes* in their Sacraments, did eate the same spirituall Meate, and Drinke, the same spirituall Drinke with vs, (as the Apostle witnesseth, 1. *Corinth.* 10. 3.) and Beleeuers then, obtayned the same eternall life, that wee doe now by Faith. And yet if wee regard the manner of administring the Couenant of Grace in Gods Church, vnto the people of God; herein doth the Church of the New Testament, farre surpasse the Church of God in the Olde: and indeed, herein consists the preheminence of the Church vnder the Gospell; which stands in fiue things especially.

Beleeuers vnder the Macchabees.

First, In the Old Testament, spiritually and heauenly were propounded vnto the Church, vnder temporall and earthly blessings. This is plaine by Gods dealing with the Patriarkes, *Abraham Isaac*, and *Iacob*: for the Lord promised vnto them, the temporall blessings of the Land of *Canaan*; vnder which he signified the gifts of life euerlasting, in the Kingdome of Heauen. But in the New Testament life euerlasting is plainly promised to the Beleeuer, without any such Type or Figure.

Secondly, In the Old Testament Christ was shewed and signified vnto them in Ceremonies, Rites, and Types which were in number many, and in signification some of them darke and obscure: but now these Types and Ceremonies are abolished, the shadow is gone, and the substance come; and in stead of darke Signes and Figures, we haue two most plaine and sensible Sacraments. More plainly, the Couenant of Grace in the Old Testament, was sealed by the bloud of Lambes, as signes of the bloud of Christ; but now to his Church in the New Testament, Christ himselfe hath sealed his Testament by his owne bloud.

Thirdly, In the Old Testament all the knowledge they had was in the Law; and their vnderstanding in the Gospell was

Beleeuers vnder the Macchabees.

obscure and verie slender; but in the New Testament, not onely the Law is made manifest, but also the supernaturall knowledge of the Gospell.

Fourthly, the Law was onely committed and published to one Nation and people: but the Gospel is spread and preached to all the World.

And *lastly*, the Church in the Olde Testament beleeued in Christ to come; but now the Church beleeues in Christ, which is alreadie come and exhibited: in all which respects, the Church in the New Testament doth exceed the Church of the Olde.

Now, where the Text saith, *God prouided a better thing for vs*, we must not vnderstand it of all these prerogatiues, but only of the fifth and last, touching the actuall exhibiting of Christ in the flesh; as Christ also imports, *Luke* 10.23,24. *Blessed are the eyes which see that yee see: for I tell you, many Prophets and Kings haue desired to see those things yee see, and haue not seene them*: which things wee must vnderstand of the incarnation of Christ. And that this is such a prerogatiue to the New Testament, appeareth by old *Simeon*, who when hee had seene Christ in the Temple, as it was promised him, sang vnto God this Song, *Luke* 2.29. *Lord, now lettest thou thy Seruant depart in peace, according to thy Word; for myne eyes haue seene thy Saluation*: as if he should say, I haue now Lord, liued long enough, let mee now depart in peace, seeing now I haue seene thy Christ my Sauiour, (where we see he makes it a matter of full contentment vnto his soule) which the Beleeuers vnder the Law saw not.

Hence we must learne our dutie: for if our state bee now better then the state of the Olde Testament was, and if wee enioy priuiledges, denyed to Gods ancient Seruants before and vnder the Law; then vndoubtedly wee ought to striue to goe before them in grace and obedience; for euery mans accounts shall bee according to his receits. Hee that receiues fiue Talents, must make account to returne moe, then hee that receiues two: where God is more abundant in his mercie, there he lookes for answerable thankfulnesse and obedience.

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We goe beyond the ancient Church in fiue things: and therefore wee muſt ſtirre vp our hearts to bee anſwerable, in grace and obedience going beyond them. But if for all this, wee come ſhort of them in theſe things, then ſurely our caſe is fearefull, and our puniſhment ſhall bee greater: for they that had leſſe prerogatiue, ſhall bee Witneſſes againſt vs, if they goe beyond vs in obedience. *Beleeuers vnder the Maccabees.*

That they without vs might not be made perfect: that is, might not be fully glorified. Here is the reaſon why Chriſt was not exhibited in their dayes. Indeed all true Beleeuers before Chriſt, were iuſtified, and ſanctified, and in ſoule receiued to glory before vs; yet perfected in ſoule and bodie both, they muſt not be before vs: but we muſt all be perfected together. Now his will herein he bringeth thus to paſſe; All muſt bee perfected in Chriſt: But he will not haue Chriſt to come and ſuffer, till the fulneſſe of time came, *in theſe laſt dayes*, *Heb.* 1. 2. (as the Apoſtle ſpeaketh) that the Beleeuers liuing in theſe dayes, might haue time of being in the Church, to bee called, iuſtified, and ſanctified; and ſo they might bee glorified with them that liued before. For put the caſe that Chriſt had ſuffered in the dayes of *Abraham*, or *Danid*, or thereabout; then the end of the World muſt needes haue come the ſooner: for ſo it was foretold, that Chriſt ſhould come in the latter Ages of the World, 1. *Pet.* 1. 20. Now, if the World had beene ſooner cut off, then had there not beene time of birth and calling, for all the Elect, that now liue and ſhall liue: therefore for their ſakes was Chriſts comming deferred, till the fulneſſe of time. And this I take to bee the meaning of the words.

Now, in that the Holy Ghoſt here ſaith, *The members of Chriſt in the New Teſtament muſt bee perfected with all the ancient Beleeuers in the olde*; wee muſt hereby bee admoniſhed to conforme our ſelues vnto theſe ancient Fathers, in the participation of grace, and practice of obedience in this life. For how can we looke to be glorified with them after this life, if here we be not like them in grace? CHRIST tels his followers, that *many ſhould come from the Eaſt, and*

Beleeuers vnder the Maccabees.

*from the West, to sit with Abraham, Isaac, and Iacob in the Kingdome of Heauen, Matth.*8.11,12. (becauſe they were followers of theſe Patriarches in the Faith) *when as the Children of the Kingdome*, that is, many *Iewes* by birth, borne in the Church *ſhould be caſt into vtter darkneſſe.* Now, if Chriſt deny to glorifie the Children and Poſteritie of theſe ancient Beleeuers, becauſe they did not follow them in grace and in obedience: how can wee which are by nature ſinners of the *Gentiles*, looke to be glorified with them, vnleſſe in grace and obedience we conforme our ſelues vnto them? Thus much for theſe Examples of Faith: now ſomething muſt bee added out of the next Chapter; becauſe there the Holy Ghoſt makes vſe of all theſe worthy Examples.

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A COMMENTARIE VPON PART OF THE TWELFTH CHAPTER TO THE HEBREWES.

VERSE I.

Wherefore, let vs alſo, ſeeing wee are compaſſed with ſo great a Cloud of Witneſſes, caſt away euery thing that preſſeth downe, and that ſinne that hangeth ſo faſt on: let vs runne with patience the race that is ſet before vs.

IN theſe words, the Holy Ghoſt propoundeth a worthy exhortation to the Chriſtians of the New Teſtament; that they ſhould labour to bee conſtant in the profeſſion of the Faith: that is, in holding, imbracing, and beleeuing true Chriſtian Religion. And his reaſon is framed thus; *The Saints of God in the old Teſtament, were conſtant in the Faith: and therefore you muſt likewiſe be conſtant*

in the Faith, that liue in the New Teſtament. The firſt part of the reaſon is layd downe in all the Examples of the former Chapter. The concluſion or ſequell is contayned in this firſt Verſe. Wherein, we may obſerue two points: an exhortation vnto conſtancie in true Religion; and the way or meanes to attayne thereunto. The Exhortation is inferred vpon the former Examples; which are all here applyed as prefidents and directions vnto vs, for conſtancie and perſeuerance in the Faith; in theſe words, *Wherefore ſeeing we are compaſſed about with ſuch a cloud of Witneſſes:* that is, ſeeing *Abel*, *Enoch*, *Noah*, *Abraham*, and all the reſt of the holy Fathers, who are a cloud of Witneſſes vnto vs, (that is Lights and Leaders before vs) were conſtant in true Religion (whether wee reſpect their Faith in Gods promiſes, or obedience to his Commandements) therefore we alſo muſt be conſtant in the Faith The way or meanes hereunto ſtands in three duties, in the words following; *Let vs caſt away, &c.*

For the *Exhortation*: Firſt, in generall, the very inferring of it from the former Examples, teacheth vs this ſpeciall dutie; That euery one in Gods Church muſt apply vnto himſelfe thoſe inſtructions, that are layd downe, eyther generally in Doctrine, or particularly in Example. And therefore the Holy Ghoſt here ſayth not, Let the *Galatians*, or the *Corinthians* (which were two renowned Churches) bee conſtant in the Faith; but, *Let vs*, that is, *you Hebrewes*, with my ſelfe bee conſtant in the Faith, following the Example of your ancient Fathers. It is ſaid of the ancient *Iewes, that many of them heard Gods Word; but it was not profitable vnto them, becauſe it was not mingled with Faith in them.* What is it to mingle the Word with Faith? It is not onely to receiue it by Faith, beleeuing it to be true; but alſo by the ſame hand of Faith, to apply it to mans owne ſoule, to his heart, and life. And vndoubtedly, Gods Word thus applyed to a mans particular perſon, hath in it great power and fruit; whether wee regard information of iudgement, or reformation of life. But it is a hard thing to doe, and rare to finde a man that doth ſincerely apply vnto himſelfe, eyther generall Doctrines, or particular Examples.

Heb. 4. 2.

We

We are all prone to ſhift it from our ſelues, and lay it vpon others, ſaying; *This is a good Item, or a good Leſſon, for ſuch an one, and ſuch an one, if he were here, or if he would marke it.* In the meane while, what benefit reape we to our owne ſoules? for the Word not applyed to our ſelues, doth vs no good: it is like Phyſicke not taken, or food not eaten. And hence it comes to paſſe, that though wee heare much, yet wee profit little by the Miniſterie of Gods Word. Wee muſt therefore learne to follow *Maries* Example, *who pondered Chriſts words, and layd them vp in her owne heart.* When an Exhortation is giuen, we muſt not poſt it off, and lay it vpon other mens ſholders; but apply it to our ſelues, and lay it to our owne hearts, ſaying, This inſtruction is for me. Heereby (no doubt) wee ſhould feele greater bleſſings vpon the preaching of the Word, then yee we doe. And to mooue vs hereunto, let vs conſider, that Satan our vtter Enemie (who ſeeks nothing but our deſtruction) is moſt buſie to hinder this application of the Word, either by the Miniſter, or by a mans owne conſcience. As for Example: when the Miniſter (by occaſion out of Gods Word) ſhall confute eyther Errour in Iudgement, or miſdemeanour in life; then, men that heare, and are guiltie thereof, ſhould ſay, *This is mine Errour, or my fault, now I am confuted, or reproued.* And God (no doubt) if men would thus doe, would make it effectuall vnto them at the length. But in ſtead of this applying to our ſelues (either through our owne corruption, or Satans ſuggeſtions, or both) wee ſhift it from our ſelues, and ſay, Now he reproones ſuch a one, and ſuch a one; and ſpeakes againſt ſuch and ſuch: and indeed, Satan (by his good will) would neuer haue a man to apply the Word rightly to himſelfe. Therefore, ſeeing Satan is ſo buſie, and this is his deceit to make a man ſhift off an Exhortation or reproofe from himſelfe, and to lay it on others: wee muſt be as carefull to apply it to our ſelues, & to lay it to our owne conſciences; and then (no doubt) we ſhall find it to be a word of power, able to reforme both the miſdemeanour of our liues, and the errours of our mindes.

Now, to the reaſon more particularly. *Wee muſt be conſtant in the Faith*, becauſe we are *compaſſed about with ſo great a Cloud of Witneſſes.* Here the ancient Fathers of the Old Teſtament, which in the former Chapter were commended vnto vs for their Faith, are compared to a *Cloud*, and then to a Cloud *compaſſing vs.* Laſtly, to a Cloud of *Witneſſes.*

They are compared to a Cloud, (as I take it) by alluſion to the Cloude which directed and ledde the *Iſraelites* in the Wilderneſſe: for when they came from *Egypt*, and were fortie yeeres in the Deſart of *Arabia*; all that while, they were *directed by a Pillar of Cloud by day, Exod.* 13. 21. Now, looke as that Cloud guided the *Iſraelites* from the bondage of *Egypt*, to the Land of *Canaan*: ſo doth this companie of famous Beleeuers, direct all the true members of Gods Church in the New Teſtament, the right way from the Kingdome of darkneſſe, to the ſpirituall *Canaan* the Kingdome of Heauen. And this is the true cauſe why theſe worthy Beleeuers, are compared to a Cloud.

Marke further, they are called *a Clond*: but what a *Cloud?* namely, *compaſſing vs. A compaſſing Clond* they are called, by reaſon of the great company of the Beleeuers: ſo as which way ſoeuer a man turnes him, he ſhall ſee Beleeuers on euery ſide: and they are ſaid to *compaſſe vs*, becauſe they gaue vs direction in the courſe of Chriſtianitie, as the Cloud did the *Iſraelites* in the Wilderneſſe.

Now, whereas the whole companie of Beleeuers is called *a Cloud compaſſing vs*: here is anſwered a common Obiection of Temporizers, which argue thus againſt Religion: There are ſo many kindes of Religion now-a-dayes, that no man can tell which to be of: and therefore it is good to bee of Religion, till wee be certified which is the true Religion.

This carnall reaſon is here anſwered; for howſoeuer in ſome things, there be varietie of Opinions in Gods Church, yet for the ſubſtance of Religion all agree in one. For the company of Beleeuers in this World, reſembles a Cloud that goes before vs, ſhewing vs the right way which wee are to walke in, to the Kingdome of Heauen. Se-

Secondly, in that theſe ancient beleeuers are called a *Cloud compaſſing vs*, wee are taught, that as the *Iſraelites* did follow the Cloud in the Wilderneſſe, from the Land of *Egypt* to *Canaan*; ſo muſt wee follow the examples of theſe ancient beleeuing Fathers and Prophets, to the Kingdome of Heauen. It is a ſtrange thing, to ſee how the *Iſraelites* followed that Cloud. They neuer went, till it went before them: and when it ſtood ſtill, they ſtood ſtill alſo, though it were two yeeres together: and when it beganne to moue, they mooued with it. So in the ſame manner muſt wee ſet before our eyes for a patterne of life, the worthy examples of Beleeuers in the Old Teſtament: *for whatſoeuer was written, was written for our learning.* Wee muſt therefore bee followers of them in Faith, Obedience, and all other Graces of God: and ſo ſhall wee bee directed to life euerlaſting, in the Spirituall *Canaan* the Kingdome of Heauen. And yet wee muſt not follow them abſolutely. For, all of them had their infirmities, and ſome of them had their grieuous faults, whereby they are tainted, and their commendation ſomewhat blemiſhed: but, we muſt follow them in the practice of Faith, and other Graces of God. The Cloud that guided the *Iſraelites*, had two parts; a light part, and a darke. The *Egyptians*, who were enemies to Gods people, had not the light part before them, but the darke part: and ſo following that, they ruſhed into the Red Sea, and were drowned; when as the *Iſraelites* following the light part, went through in ſafety. Euen ſo theſe Beleeuers had in them two things: their *ſinnes*, which bee their darke part, which if we follow, wee caſt our ſoules into great danger and deſtruction: and Faith with other Graces of God, which are their light part, which we muſt follow as our light: which if we doe carefully, it will bring vs ſafely to the Kingdome of Heauen. So *Paul* bids the *Corinthians, be followers of him*; yet not abſolutely in euerie thing, but *as he followes Chriſt*: and ſo muſt we follow the Fathers, as they went on in Faith in Chriſt.

Rom. 15. 4.

Exod. 14. 20

Further, they are a *Cloud of Witneſſes*, that is a huge multitude of witneſſes. And they are ſo called:

Firſt,

First, becauſe by their owne bloud they confirmed the Faith which they profeſſed.

Secondly, becauſe they did all confirme the Doctrine of true Religion, whereof they were witneſſes, partly by ſpeeches, and partly by actions in life and conuerſation. And ſo is euery member of Chriſt a Witneſſe: as the Lord often calls the beleeuing *Iſraelites his Witneſſes. Queſt.* How came this to paſſe, that theſe Beleeuers ſhould bee Gods *Witneſſes*? *Anſw.* Surely, becauſe they teſtified the truth, and excellencie of Gods holy Religon, both in word and action, in life and conuerſation.

Iſa.43.9, 10.12.

Now ſeeing theſe in the Old Teſtament were Chriſts Witneſſes; Firſt, hereby all ignorant perſons muſt bee ſtirred vp to be carefull to get Faith, and to learne true Religion. If any thing will mooue a man to become religious, this will: for out of all the world, God will chuſe faithfull men to bee his witneſſes, to teſtifie his Religion vnto others. If a man were perſwaded that ſome worthy mightie Prince, would vouchſafe to call him to beare witneſſe of the truth on his ſide, he would be wonderfull glad thereof, and take it for a great honour to him. How much more then ought we to labour for Knowledge, Faith, and Obedience in true Religion, that wee may become witneſſes vnto the Lord our God? If it be a dignitie to bee witneſſe to an earthly Prince; Oh then what a great prerogatiue is this, for a ſilly ſinfull man, to become a witneſſe to the truth of the euerliuing God, who is King of Kings, and whoſe Word needs no confirmation? This muſt make vs all to labor for Knowledge, and for Faith, and for the power of Religion: but, if wee will remaine ſtill in our ignorance, and neuer labour for knowledge, then ſhall theſe ſeruants of God, that beleeued in the Old Teſtament, ſtand vp and witneſſe againſt vs at the Day of Iudgement: for they had not ſuch meanes as wee haue, and yet they became moſt faithfull witneſſes.

Secondly, This muſt teach vs to bee carefull; that as in word we profeſſe Chriſt, ſo in dead wee may confeſſe him, expreſſing the power of his Grace in vs. For, by this true confeſſion

ſeſſion of Chriſt, wee are made his witneſſes: but when wee confeſſe Chriſt in word onely, and yet in life and practice deny him, then are we vnfaithfull witneſſes: for we ſay and vnſay. In an earthly Court, if a man ſhould one while ſay one thing, and another while another thing, he would not bee accepted for a witneſſe, but rather be excepted againſt, as altogether vnworthy; and ſo would prooue a diſcredit to his friends cauſe, and a ſhame to himſelfe: ſo it is with vs in Chriſts cauſe; if we profeſſe in word, and deny in deed, wee diſcredit Chriſt and his profeſsion, and ſhame our ſelues for euer. And therefore we muſt be carefull, not only in word and iudgement, but in life and conuerſation, to make a true and conſtant confeſsion of Chriſt, and of his truth. And thus much for this exhortation.

Now followeth the ſecond point to bee obſerued in this Verſe; namely, the *manner* how Gods Church and people may put in practice this worthy exhortation of the Holy Ghoſt, To be conſtant in the Faith. And this conſiſts in three duties: Firſt, They muſt *caſt away that which preſſeth downe:* Secondly, They muſt caſt away that *ſinne that hangeth ſo faſt on:* or, *ſinne which ſo readily doth compaſſe vs about:* Thirdly, They muſt runne *the race that is ſet before them, with patience.* Whoſoeuer in Gods Church, either Iew or Gentile, can performe theſe three things, ſhall be able no doubt, to follow the counſell of the Holy Ghoſt, and continue conſtant in the Faith vnto the end. Of theſe three in order.

The firſt thing then to bee done, is this; *We muſt caſt away that which preſſeth downe:* or thus, *Caſt away the waight, or burthen* (for ſo much the word in the Originall ſignifieth) euen that burthen which ſo preſſeth downe the poore Chriſtian, that hee cannot goe on forward in the courſe of godlineſſe and Chriſtianitie. By *burthen* or *waight*, here we muſt vnderſtand fiue things: Firſt, The loue of Temporall life: Secondly, Care for earthly things: Thirdly, Riches and temporall wealth: Fourthly, Worldly honour and preferments: Fiftly, Worldly delights and pleaſures. All theſe are things which lie heauie on mans ſoule, as weightie burthens which preſſe it downe,

downe, especially then, when the soule should lift vp it selfe to seeke heauenly things. So in the parable of the Sower, *riches, pleasures*, and *cares* for the things of this life, are called *thornes, which choake the Word of God in a mans heart*, and make it vnfruitfull. And, *surfeiting and drunkennesse* are said to be things which *oppresse the heart, and make it heauie*. And easie it were, to shew by many testimonie, that all these fiue things doe presse downe the heart; especially then, when it should bee lifted vp in the seeking of heauenly things.

Now in this, that these fiue things are waightie burthens, we may learne; First, What is the cause, that in these our dayes, euerie where the Gospel of Christ, being published, preached and expounded, takes so little place in mens hearts; whether we regard knowledge and vnderstanding, or affection and obedience. For, Gods Word, is a word of power, mightie in operation: how commeth to passe then that the ground is barren, where it is cast? Why makes it not men learned and religious? *Answ.* Surely, in euerie place where the Word of God is preached, especially among vs, these fiue things possesse the hearts of men, & exercise all the thoughts of the mind, and affections of the heart. From whence it commeth to passe, that after long preaching, there is little fruit, or profit; either for knowledge, or obedience: for, where the heart is pressed downe with the waight of these earthly things, there the Word of God can take no place, nor bring forth fruit. And this is generally true among vs; though we heare Gods Word from yeere to yeere, and thereby might increase in knowledge and obedience, if we would; yet in many there is little shew of either: and the cause is in these worldly cares, which take place in our hearts. For, this is a most certaine truth, that so long as our hearts are addicted, to the greedie seeking after these earthly things, honours, pleasures, &c. so long wil the ground of our hearts be barren. The good seed of Gods Word may bee sowen therein: but little fruit shall come thereof, saue Briers and Weeds, which will increase our damnation.

Againe, whereas the loue of temporall life, and care of earthly

earthly things, &c. are *ſore burthens preſſing downe* a mans heart from heauen to earth, and making it heauie and ſad, and dead in regard of all ſpirituall exerciſes and contemplations: hereby we are taught, oftentimes to giue our ſelues to eleuate and to lift vp our minds and hearts to God, partly by meditation in his Word, partly by inuocation on his Name, and partly by thankeſgiuing. And to doe theſe things the better, we muſt remember to ſet apart ſome ſpeciall time euerie day, for this ſpeciall worke: ſo as wee may ſay with *Dauid*, *Pſal.* 25. 1. *Lord, I lift vp my heart vnto thee.* *Dauid* was well acquainted with this exerciſe, and ſo was *Daniel*: for both of them vſed this, as wee may read, *Pſal.* 55. 17. *Euening and morning* (ſaith *Dauid*) *and at noone will I pray, and make a noyſe.* And *Daniel* vſed to pray vnto God three *times a day*: wherein, hee would heartily and vnfainedly call vpon God, with thankſgiuing. And great reaſon wee ſhould doe ſo; for, wee liue in the world, wherein are innumerable weightie things, which preſſe downe our hearts from looking vp to heauen: and therefore, we muſt often practice our ſelues in holy meditation and prayer vnto God, that ſo we may lift vp our ſoules vnto God, from the things of this world. To vſe a fit compariſon: We know that thoſe who keepe clockes, if they would haue the Clocke ſtill going, muſt once or twice a day wind vp the Plummets, which cauſe the wheeles to goe about; becauſe they are ſtill drawing down-ward: Euen ſo, ſeeing our hearts haue Plummets of Lead, which are worldly cares and deſires, to preſſe them downe from ſeeking vp to heauen; we muſt doe with our hearts, as the Clocke-keeper doth with his Plummets, wind them vp vnto God euerie day: & for this end, muſt ſet apart ſome parricular time to do the ſame, in holy duties. Why doth God command the Seuenth day to be ſanctified, and ſet apart, from al bodily exerciſes, and worldly cares? Vndoubtedly, it is for this end; to cauſe men to eleuate their hearts from all worldly things, to ſeeke the things aboue: elſe if the mind ſhould bee alwayes preſſed downe with worldly cares, it could neuer attaine to Heauens ioyes. Hee that hath not conſcience on the Lords Day, to

Dan. 6. 10.

to lift vp his heart to heauen, by prayer, and hearing Gods Word, with meditation thereon; cannot possibly haue any soundnesse in Religion, nor his heart firmely setled on heauenly things.

Thirdly, whereas the Holy Ghost saith, that the *Hebrewes* must cast away *the weight that presseth downe*; Heere wee are taught in what manner, and how farre forth wee must vse the things of this life; as *riches*, *honours*, and lawfull *pleasures*; yea and all *temporall blessings* whatsoeuer: namely, so farre as forth as they will further vs in the course of Religion, and in the exercise of godlinesse and vertue; and no further. But (finding by experience, that these temporall things be a burthen vnto vs, pressing vs downe, and making vs vnfit for spirituall exercises) we must leaue them, and abstaine from them. This is that moderation, which wee must vse in temporall things: for, the maine end that euerie man must propound to himselfe in all things, is this; *That God may be glorified*. Now, that a man may glorifie God, it is necessarie that hee should walke in the wayes of godlinesse, and of true Religion. Therfore, looke as riches and worldly commodities may further vs in Christian Religion, and godlinesse; so farre forth must we vse them, and therein giue glory to God: but when they hinder vs therein, then we must leaue them, and cast them off. The Mariner that is vpon the Sea in a great tempest, seeing his Ship too sore laden, wil cast out any of his commodities: First, that that is the heauiest, and at last (if need be) the most precious Iewels that bee in his Ship, before hee will see it lost: Euen so we must doe in the sea of this world, when we see riches, honours, and lawfull pleasures, to make vs vnfit and vntoward for the exercises of Pietie and Religion; then away with them, we must cast them off, how deare soeuer they bee vnto vs. And thus much for the first dutie.

The second dutie, that we must performe for constancie in Religion, is this: Wee must *cast away the sinne that hangeth so fast on*: or as the words will better beare, *We must cast away the sinne, that is so fit, or so readie to compasse vs about euery way*. By *sinne* here, we must not vnderstand *actuall sinne*, the practising

XUM

ſing of vngodlineſſe in life and conuerſation: but, *originall ſin*, which is the corruption of Nature, in which men are conceiued and borne. Now this originall ſinne, is ſaid to *be readie to compaſſe vs about*, becauſe (as *Paul* ſaith of himſelfe) *when a man would doe good, it cauſeth euill to be preſent with him; ſo as that good thing which he would doe, that he doth not: but the euill that he would not doe, that doth he.* And it is ſaid, *to compaſſe vs about*; becauſe whatſoeuer in heart a man doth deſire, or affect, or purpoſe to doe, this originall ſinne doth corrupt and defile the ſame vnto him: and whatſoeuer in action a man would bring to paſſe, it doth likewiſe pollute it. By reaſon whereof, it comes to paſſe, that we may truely ſay, that all the thoughts, affections, wills and purpoſes, yea and euerie action of Gods children, are all mixed and ſtained with the corruption of this ſinne. So that this hinders Gods deare ſeruants and children, that they cannot goe on in the courſe of Godlineſſe and Chriſtianitie, as they would; but, either they fall in their iourney many times: or, if they ſtand, yet they doe often ſtagger, and goe verie faintly and haltingly forward.

From this that the Holy Ghoſt ſaith, *Originall ſinne compaſſeth the beleeuer about*, wee are to obſerue and learne ſundrie points. Firſt, this ſerueth notably to confute ſome errours maintained and vpheld by the Church of *Rome*: for they ſay, that after a man is regenerate by Gods Spirit, there is nothing in him that God can iuſtly hate: and they doe curſe all that hold the contrarie. Now, to ratifie this their doctrine, that originall ſinne, after regeneration, is not ſinne properly; they ſay, That after regeneration, it is no more ſin, then Tinder is fire; which in it ſelfe is no fire, but verie apt and fit vpon the leaſt occaſion, to be ſet on fire. But this opinion is here ouerthrowne, by this that the Holy Ghoſt ſaith; That the beleeuing *Hebrewes*, that is, Gods Church, *muſt caſt away this ſinne*. Where it is plaine, that after regeneration, whereby a man receiueth the Spirit of ſanctification, and adoption, hee hath ſinne in him; for this ſinne is moſt apt and readie to hinder him in the courſe of Chriſtianitie and godlineſſe.

Now,

Now, if ſinne were not properly ſinne, it muſt loſe it owne nature and qualitie; and if it had loſt it proper qualitie, it would not be ſo readie to hinder a man in the courſe of godlineſſe, both in thought, words, and deeds. So that heere it is manifeſt and plaine, that in a regenerate man, there is ſinne properly: And, howſoeuer he be free from the guilt and puniſhment of ſinne, yet the corruption remaineth ſtill in him, though greatly weakened through ſanctification.

Againe, heere obſerue, that the opinion of many men concerning their ſanctification, is erroneous: for ſome there bee, who haue thought that a man might bee perfectly ſanctified in this life, and haue originall ſinne quite aboliſhed. But this is moſt falſe: for this Church of the *Hebrewes*, had as worthy men in it, for godlineſſe and ſanctification, as any are in theſe dayes; yea, and the Author of this Epiſtle was (no doubt) a man that had receiued a great meaſure of ſanctifying Grace: yet including himſelfe among them, hee exhorts the *Hebrewes* thus; *Let vs caſt off the burthen, and ſinne, that is ſo readie to compaſſe vs about.* What? Had the Apoſtle, and theſe Chriſtians ſinne in them? Yes, or elſe the Holy Ghoſt would neuer haue bid them caſt it off: for, it were a vaine thing, to bid them caſt off that which they had not. Therefore, they were not perfectly ſanctified; as indeed no man euer was, or ſhall bee, in this life, Chriſt onely excepted. Wee muſt not maruell at this, that no man is perfect in this life: nay, we muſt rather maruell at this, that God hath giuen to any of vs, any drop of ſound Grace, being ſuch miſerable wretched ſinners as we are.

The Lord himſelfe hath giuen many reaſons, why men ſhould not be perfect in this life. As firſt: If a man were perfectly ſanctified in this life, then were hee perfectly iuſt and righteous in himſelfe before God, and ſo ſhould be ſaued: yet not by free Grace and Mercie alone in Chriſt; and thus ſhould Chriſt not be a whole and alone Sauiour but onely a meanes to conuay into a man that Sauing Grace, whereby a man ſhould bee ſaued. But Chriſt is our whole and onely righteouſneſſe, whereby wee are iuſtified and ſaued, and this

may

may our corruption teach vs, which ſtill remaines in vs, not quite mortified till the houre of death.

Secondly, Whatſoeuer Grace wee receiue of God, it comes by meanes of Faith, which God worketh in vs. And looke how it ſtands with vs in regard of Faith, ſo it is with vs for all other graces. But, Faith in the beſt Beleeuer is imperfect in this life, and mixed with much doubting; and therefore all other gifts and graces which come by Faith, as Righteouſneſſe, Repentance, and Sanctification, are alſo imperfect in this life.

From this, that Sanctification in this life is imperfect, wee learne (for the ouerthrowing of another errour of the Church of *Rome*) that no *man can ſtand at Gods Tribunall Seat, iuſtified by inherent iuſtice or righteouſneſſe*. For that which we call Sanctification, the Papiſts call the *Iuſtification of a ſinner*; making two parts of Iuſtification: the firſt, whereby a ſinner of an euill man is made good, by the pardon of ſinnes, and the infuſion of inward righteouſneſſe, ſtanding in Hope and Charitie eſpecially: And the ſecond, whereby of a good man, one is made better, and more iuſt: and this, they ſay, may proceed from the merit of a mans owne workes of grace; and heereby they hold a man ſtands righteous before God. But looke how it ſtands with grace in vs in this life, ſo likewiſe ſhall it ſtand with the ſame graces at the laſt day: if they be imperfect now, and ſo not able to iuſtifie vs before God, they ſhall alſo be found imperfect then to that purpoſe and effect: But how they are imperfect, as hath beene ſhewed, and therefore cannot then ſtand for our righteouſneſſe: vnleſſe wee will imagine that God will then accept of an imperfect Iuſtice. Wherefore, their Doctrine is erroneous, and a doctrine of all terrour and deſperation: for, who dare aduenture the ſaluation of his ſoule vpon his owne righteouſneſſe? Wee deny not, but that God accepteth of our Sanctification; yet not as the matter of our Iuſtification vnto life: that onely is the obedience and righteouſneſſe of Ieſus Chriſt, accepted of God for vs, and made ours by Faith; for, that alone is anſwerable to the rigour of the Law.

Thirdly, This also sheweth the errour of those, who hold, that concupisence or originall sinne, is not a qualitie, but an *essence or substance living and subsisting by it selfe*. For, here we see a plaine difference betweene a mans bodie and soule, and *originall sinne that compasseth them*; else the Holy Ghost would not bid vs to cast off this sinne: for, that which is of the substance of man, cannot by man bee cast off. And to make this more plaine, we must know, that in man descending from *Adam*, there be three things: First, The substance of his soule and bodie: Secondly, The powers and faculties in them both. Thirdly, The corruption or bad disposition in those powers and faculties, whereby a man is vnconformable to the will of his Creator, and prone to that which is euill. And this third thing is it, which is here spoken of, different from mans substance and faculties; and so is not a substance in man, or mans nature corrupted, but an ill disposition therein.

Fourthly, Hence also wee learne, what a regenerate man doth most feele in himselfe; namely, *Originall sinne, the corruption of his nature*: for, that hangs on fast, and hinders him in the practice of all good duties. This *Paul* knew well; and therefore confesseth, that *he saw another Law in his members, rebelling against the Law of his mind, and leading him captiue vnto the Law of sinne, which was in his members*, Rom. 7. 23. This causeth him to *leaue vndone the good which he would haue done; and to doe the euill which he would not doe*, Verse 19. And *Dauid* felt the same thing, when he said; *I will runne the way of thy Commandements, when thou shalt inlarge my heart*. Why doth *Dauid* speake of the *inlarging of his heart*? Surely, he felt in himselfe this Originall sinne, which did streighten his good affections, so as hee could not put them forth, so much as he would, towards the Law of God. And when hee saith, *Psalme* 51. 12. *Stablish me, O Lord, by thy free Spirit*; he would giue vs to vnderstand, that by Originall corruption hee was restrained of his Christian libertie, and hindred in all good affections, holy actions, and heauenly meditations: which causeth him to pray for libertie and freedome by the Spirit. So that it is plaine, the seruant of God feeles

feeles this corruption clogging and hindring him from all good duties.

This ſerues to admoniſh all ſecure perſons, which neuer felt ſinne to be a clogge or burthen vnto them, of their feareſull and dangerous eſtate. For, to euerie child of God, Originall corruption is a grieuous burthen. Now, conferre with a naturall man, and aske him what imperfections and wants he feeles in himſelfe: his anſwer is; hee was neuer hindred by any corruption in all his life, he neuer felt doubting, or want of loue, either to God, or to his brethren: he feeles no pride of heart, no hypocriſie, nor vaine-glorie, &c. If we take theſe men vpon their words, they are Angels among men: but indeed they are blind and ignorant, and wonderfully deceiued by Sathan: for, all Gods ſeruants in this life, doe continually bewaile the corruption of their nature, crying out againſt Originall ſinne, *that it hinders them in doing the good things which they would doe; and cauſeth them to doe that euill which they would not.* Theſe men therefore, that are neuer troubled with corruption, but (to their owne thinking) haue grace at will, are in a feareſull caſe, their mindes are ſtill blinded, and their hearts hardned; they are dead in ſinne, abiding in darkneſſe vnto this houre. And if they goe thus on to death, they ſhall find, that ſin will vn-vizor himſelfe, and then they ſhall know what ſinne meanes, and find the terrour, and feele the burthen of it, when it is too late; like the fooliſh Virgins, that knew what the want of Oyle meant, when the doores were ſhut vp.

Secondly, This ſhewes vnto vs, what is the ſtate and condition of the child of God in this life; Hee is not here a Saint feeling no corruption, perfectly ſanctified, and freed from all ſinne: but ſuch a one feeles the burthen of corruption, hindring him in his Chriſtian courſe; vnder which hee ſighes and groanes, labouring by all good meanes to be diſburthened, and to caſt it off. It is indeed a matter of great comfort for a man to feele Gods Graces in himſelfe; as *Faith*, Loue, Repentance, Sanctification, and ſuch like: but no child of God can alwayes or alone feele the comfort of Grace;

moſt commonly hee ſhall bee troubled with ſinne, if hee be Gods child. Now, if feeling it, hee diſlike himſelfe, and ſtriue to be eaſed of it, this is a ſure argument of his happy eſtate.

Fiftly, This Commandement to *caſt away ſinne that preſſeth downe*, teacheth euerie child of God to labour earneſtly for the gouernment and direction of Gods Spirit: for wee haue within vs originall corruption, that like an armed man beſets vs about, and hindreth vs in euerie good thing wee take in hand. We muſt therefore pray vnto God daily, that he would guide vs by his good Spirit: for, by reaſon of the corruption of our nature, and the deceitfulneſſe of ſinne, we ſhall vtterly faile, vnleſſe Gods Spirit gouernes vs, both in the thoughts of our hearts, in the words of our mouthes, and the actions of our liues. This *Dauid* knew well, and therefore prayeth to the Lord *for his good Spirit, to lead him into the Land of Righteouſneſſe, Pſal.* 143.10.

Laſtly, ſeeing we haue this corruption of Nature in vs, we muſt *keepe our hearts with all diligence*, and ſet watch and ward about them. So *Salomon* ſaith, *Counterguard thy heart my ſonne, Prou.* 4.23. Why doth *Salomon* giue this Commandement? Surely, for ſpeciall cauſe: for euery man while hee liues on Earth, is compaſſed about with his owne corrupt nature; which like a home-borne Traytor ſeekes to deliuer the heart into the poſſeſſion of Satan, and ſo to defraud God of his right. Againe, the heart is mans treaſure, from whence comes all actions good and bad: now, if it bee well kept and guarded, the Lord will dwell in thy heart, and thence will proceed the iſſues of life: but if it be left open, for corruption to enter and take place; then is it made an habitation for the Deuill.

If a Citie were beſieged about by bloudie Enemies, the Inhabitants thereof would ſet watch and ward in euery place, to keepe out the Enemie; ſo, we hauing originall ſinne, as a fierce Enemie compaſſing vs about, for to worke our deſtruction ſome way or other, muſt labour to haue our hearts guarded with a watch of grace; that our corruption may not let in Satan there to dwell, or to haue any abode.

But

But (will ſome ſay) how ſhall wee get a watch, that may thus keepe our hearts?

Anſw. We muſt labour that the Word of God may dwell plentifully in our hearts; and there, as the Scepter of Chriſt, to be held vp by the grace of Faith, ruling our wils and affections, and bringing into ſubiection euery thought to the obedience of Chriſt. In ſuch a heart Chriſt dwels, who is ſtronger then Satan: and here can neyther corruption ſet open the doore to Satan, nor Satan enter; but all things are in ſafetie. Alſo the actions that proceed hence, ſhall bee the iſſues of life, being holy and pleaſing vnto God.

And thus much of the ſecond Point.

The third dutie to bee performed for our continuance in the Faith, is this: *We muſt run with patience the Race that is ſet before vs.* In theſe words the Holy Ghoſt borroweth a compariſon from the Games of men that did runne a Race: and thus wee may conceiue it; The Race that the Holy Ghoſt propounds vs to runne, is the Race of *Chriſtian Religion*: the parties that muſt run in this Race, are all *Chriſtians*, men or women, high or low; not one excepted: the *price* and Crowne for which we runne, is *euerlaſting glorie*: the Iudge of the Runners is, the *Lord himſelfe*, who hath appointed this Race vnto euery Chriſtian in this life; who alſo will giue the reward to euery one that runneth well.

In this compariſon, we may obſerue many good inſtructions. Firſt, in that *Chriſtian Religion* is compared to a *Race*; We are taught, that euery one that profeſſeth Religion, muſt goe forward therein, growing in Knowledge, Faith, Pietie, and in euery grace of God. Hee that runnes a bodily Race, muſt neyther ſtand ſtill nor goe backward (for then hee ſhall neuer get the price) but ſtill goe forward to the Race end: So muſt euery Chriſtian goe forward in grace, following hard towards the marke, for the price of the high calling of God. If we care not for eternall life; then we may take our eaſe, and let grace alone: but if wee tender our owne Saluation, wee muſt go on in the graces of Religion, as a Runner doth go forward in his Race. This being well obſerued, would rouze

vp our drowsie Christians, that make no progresse in Religion.

Secondly, this resemblance of Christianity to a Race, teacheth vs all to striue to goe one before another in knowledge, faith, and holy obedience: thus Runners doe, that run a bodily Race. Also in the World, the manner of men is, to labour and striue to goe one before another in riches, preferment, in fine apparell, and in bodily delights: now, shall men striue to be first in these transitorie things, and shall we neglect our duty about these spirituall graces? wherein, the more we excell, the more acceptable we are to God, and shall bee more glorious in the World to come.

Thirdly, seeing Christianity is a Race, we must remember to be constant therein, till we come to the end of our Faith; euen the saluation of our soules. It hath bin the manner of our people, to turne in Religion with the State and time; and yet, to this day many thousands come to our Assemblies, that would turne to Poperie, if that abomination should be set vp againe: for (say they) It was a merry World, when that Religion was vp. But this is not the propertie of good Runners: If we would haue the Crowne of Life, we must hold true Religion constantly vnto the death.

Lastly, like good Runners wee must minde our way, and haue our hearts set vpon the end of our Race; which is euerlasting life. Each ordinarie Traueller is very inquisitiue of his way, and all his care is to goe the neerest way hee can to his iournies end. Behold, we are Trauellers, and our iourney is to Heauen; wee must therefore endeuour to goe the straighteſt way wee can, to come to life euerlasting: neyther must we make delayes in this way, but vse all helpes to further vs herein; for the matter is of great importance whereabout we goe.

Here some will say, We like this well; but, true Religion hath alwayes many Enemies, and few heartie friends: besides, if a man runne this way, he must runne alone, and suffer many crosses and reproches.

Answ. This is most true: and therefore the holy Ghost addeth

deth; That we muſt runne this Race with *patience*: We muſt not be diſcouraged becauſe of theſe croſſes and afflictions; but labour with patience to beare that part of afflictions, whatſoeuer it bee, that ſhall light vpon vs in our iourney. This is Chriſts counſell to his Diſciples, *Luke* 21. 19. *Poſſeſſe your ſoules in patience*: as if he ſhould ſay, If you would ſaue your ſoules, you muſt labour to beare all croſſes that fall on you, with patience. In the Parable, *Luke* 8. 15. *They that receiue the ſeed in good ground, are they, which with an honeſt and good heart beare the Word, and keepe it, and bring forth fruit.* But how? *with patience.* Euery one that heares Gods Word, and makes conſcience thereof, will haue Enemies to ſcoffe and mocke, and to afflict him; which the Deuill ſets a worke, to hinder the growth of the Word in his heart: but, muſt he therefore ceaſe to bring forth fruit? no, he muſt bring forth fruit *with patience.* And ſo muſt wee doe in the Race of true Religion: for croſſes, afflictions, & mockings will come; but theſe ſtormes muſt not turne vs backe: nay, the more they beate vpon vs, the more muſt we arme our ſelues with patience, by which wee ſhall bee able to beare them all. And thus much for this third duty; as alſo of the exhortation vnto Conſtancie in the Faith, after the Example of all theſe godly Fathers.

FINIS.

John Hull His Booke
given vnto him by his Brother
Valentine Hill at his
Departure out of old England
into new England in anno domini
1636

A Finis: per me Johannem Hull

XUM